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THE THREE WORLD WARS

BY SIR JEHANGIR C. COYAJEE

It is a fascinating task to compare the main features, trends and course of the three Great World Wars. These are, it need scarcely be said, the Napoleonic War, the Great War of 1914-1918, and the present war. Some day, no doubt, an eminent master of history will give the world a great work that will be worthy of the subject. But that anticipation need not prevent even humble students of history from putting together a few notes and observations on the great topic. History requires the services of all classes of workers, provided only that they do not stand and wait.

The three wars referred to above are world wars in more than one sense. They were waged in more than one continent and they decided the political fate of countries, scattered over the various continents. The parallel trends and features shown by these giant conflicts are due not to the action of similar ideologies or personalities but to the basic geographical, racial and strategic factors. The characters and capacities of no two men can differ more than those of Hitler and Napoleon; and yet Hitler's ambitious efforts and adventures are running the same course as those of Napoleon. Both found in England the great fortress of freedom which they vainly attempted to invade. Both massed

their forces near Boulogne and threatened England. In the course of their struggle against England, both had to occupy the greater part of the Continent, and finally to invade Russia with consequences disastrous to themselves. The force of basic conditions led very different personalities to follow the same chain of military adventures and the same lines of policy. In this sense, indeed, we can speak of something like historical and political determinism.

Nor can difference of ideologies matter a great deal in the face of those basic conditions which dominate world history. What systems can differ more than French Republicanism of the eighteenth century and Fascism of our age? So far as ideals go, the systems stand poles apart and are as mutual antitheses. This was well brought out when the Fascist triumph in 1940 led the Vichy rulers to make an attempt openly and avowedly to break away from the principles of the French Revolution. Yet this opposition of principles has had little effect on programmes of conquest and annexation—on the application of the policy of *divide et impera* in territories from the Balkans to Scandinavia. In the present, too, the Japanese slogan of "co-prosperity sphere for Asia" sounds like an echo of the war-cry "Liberty, Equality, and

Fraternity". Japan professes like Republican France of the eighteenth century to liberate nations and to break their chains. In both cases the actual consequence has been to load the "liberated" lands with the heaviest and most galling of chains—new records in the long and unhappy history of political servitude.

In our brief study of common war trends clarity of exposition will be promoted by considering separately the record of each country involved in the great struggles. Obviously, the case of England deserves to be considered first. That land of freedom has been true to her role as the champion of freedom against the most powerful aggressors for over three centuries. She has defied threats of invasion by Louis XIV, Napoleon, Kaiser Wilhelm and Hitler. She has been the armoury of liberty for centuries and has supplied arms to and financed the various lands which held out against these mighty aggressors. In two important respects, however, the position of England has changed for the better. In the first place, America has been standing by the side of England in shining armour—sharing the honours, as well as the dangers and toils, of championing liberty. In the second place, England has been worthily supported by the great Dominions, who have shown themselves noble daughters of the Motherland. Canada and Australia, South Africa and New Zealand could have easily secured their immediate safety by a policy of isolation; but they scorned to do so and have preferred to be exposed to invasion. Their troops have fought for the British Commonwealth in every continent.

As regards India, the aggressive powers aimed at its conquest in each of the three world wars. It was the special object of Napoleon's ambition when he was in Egypt. In the second world war, it was also the aim of the Kaiser in his *Drang nach Ost*. In the course of the present war, Germany and Japan are carrying on a great pincer movement. What is equally interesting is that in each of the three wars, India has in turn hit back the aggressor very hard. It was a force from India which landed in Egypt and secured the surrender of the French army of Napoleon in Egypt. The same role was played by Indian troops both in Mesopotamia, and Egypt and Syria against the Turkish and German forces in 1918. In the course of the present war, Indian forces have shown their valour in every count, from Libya in the West to Java in the East, and have added three great chapters of glory to her military annals. The role of Egypt in each of the wars has been subsidiary and supplementary to that of India. India is ever the goal and the aim, while the subjugation of Egypt has been sought only as the means to attain that object. The German general, Rommel, is attempting in our days to reach Egypt as a half-way house to India; in this he is only following in the footsteps of General Bonaparte.

Russia is like India, inasmuch as she has also played the same part in the three great wars. In each of the three great wars, she has had the honour of accounting for the flower of the army of the aggressive powers. It was in Russia that Napoleon lost his Grand Army—that instrument with which he dominated the Continent. In the course

of the second war, Russia gave plenty of occupation to the finest German armies commanded by the best German generals—Hindenburg and Ludendorff. It was the advance of the Russian troops which prevented the battle of the Marne from being decided in favour of the Germans. In the course of the present giant struggle, Russia has already accounted for over two million of the best German troops. The legend of Hitler's invincibility, like that of Napoleon, has been shattered in Russia—and by the same methods of defensive strategy with tactical offensive on the one hand, and of the scorched earth policy on the other.

The political manoeuvres of Stalin, too, remind us of those employed by Alexander against Napoleon. As is well known, there was a time when that Czar was a great friend and admirer of Napoleon with whom he made a treaty of alliance at Tilsit. That event corresponds to the treaty concluded between Ribbentrop and Molotov, by which Poland was divided between Russia and Germany. When Napoleon failed in all other efforts to overcome the resistance of England, he turned to the idea of subjugating Russia thus closing the whole of Europe to British trade. Hitler, too, has had his Russian campaign under very similar circumstances and with the same disastrous results. No one in Napoleon's days expected that Russia would be able to find a general to face Napoleon in battle; yet in the battle outside Moscow, Kutusoff could claim that he had fought a great drawn battle against the French Emperor. So in our days, the Russian generals Timoshenko and Voroshilov have unexpectedly proved their superiority over the great German Generals—von Leeb,

von Bock, von Milch and von Runstedt. Hitler's Marshals have lost their great reputations in Russia as surely as those of Napoleon. Hitler himself has the same consolation as Napoleon had—that of accounting for his defeats by pointing to the unusual severity of the Russian winter. But the parallel will not stop there. For after the Russian campaign, the Czar became the deadly enemy of Napoleon and never stayed his hand until he had entered Paris and helped to send Napoleon to Elba. A similar spirit of embittered indignation has seized Stalin and the Russians who are resolved to finish this great war in Berlin. In the case of Russia, we note how national spirit can soar above the ideologies of the day. That country has manifested the same noble and brave national spirit whether under Czars, or under the "Dictatorship of the Proletariat".

A sad contrast to the Russian spirit is to be noted in the case of France. That land of the highest national traditions—not only military, but patriotic—has shown a spirit of disunion and a subservience to the German conqueror, of which no one could have believed her capable. Under men like Laval, she has reached the nadir not only of her political fortunes but of her spiritual life. Only the gallant little band that follows General De Gaulle continues to harbour the old traditions of France and to act in her old spirit. It is noteworthy also that France has acted a very different part in the three world wars. In the first world war, she assumed a brilliant offensive for two decades until she dropped from sheer exhaustion. In the course of the world-war of 1914-18, she showed her capacity for a brilliant and sustained defensive over four

exhausting years. And now, after a brief military effort, "Gaul does champ the bit and foam in fetters"—as Byron put it, over a century ago.

A synoptic study of the three World Wars is useful not only for emphasizing the basic factors of history but also, to some extent, as a guide to policy. Thus when some publicists advocate the rash and premature opening of a second Front on the Continent, they are best confuted by the lessons of the earlier world wars. Thus, it was Napoleon himself who gave the British the great chance of opening a second front in the Iberian peninsula. His unwise policy in attempting to annex Spain and Portugal gave the British their real opportunity. But earlier efforts to open up a second front were signal failures, as in the case of the Walcheren expedition. The best parallel to Napoleon's disastrous invasion of Spain, in the course of the present war, is the invasion of China by Japan. The fanatic opposition of the Spaniards to Napoleon is admirably matched by the patriotic spirit

of the Chinese, which no defeats can quench. In spite of their victories in the field, the legions of Napoleon melted away in Spain; and at St. Helena, the French Emperor ascribed his downfall in great measure to "the Spanish ulcer". Similarly, General Tojo may have to complain, in the not distant future, of "the Chinese ulcer".

The study of the older World Wars might be particularly instructive at the conclusion of the present one. The lessons of the Congress of Vienna and of the treaty of Versailles may well be taken to heart by the Allies when they are dictating terms to the Axis Powers. The pursuit of immediate individual advantage should not be permitted to deflect nations from the path that leads to permanent peace for the whole world. Fortunately the dicta of the leading British statesmen as well as those of Mr. Roosevelt show that they are fully determined to close the temple of Janus once and for all, and to inaugurate an era of even handed justice and world-wide peace.

WELFARE WORK

BY PROF. S. K. RUDRA

(University, Allahabad)

IT is not easy to define Welfare Work.

It covers a very wide range of activities. The motives which inspire it are equally diverse. Yet, it may be summed up as being an attitude of mind that attempts to look upon the individual worker as a human personality on the part of his employer. The worker is treated as something more than a hand. He is no longer regarded as a

mere cog in the wheel. It also expresses, in another aspect the sense of obligation acknowledged by the employer to the community in general and to the working classes in particular. In a word, it is the humanisation of industry.

In one sense, Welfare Work has as old a history as the inception of modern industry itself. For it was no less a person than Robert Owen himself, who

laid the foundation of Welfare Work in his famous Mills at New Lanark in Scotland. Robert Owen was one of the giant personalities of the industrial revolution era in Great Britain. No student of the labour problem, and especially of welfare, can neglect to study him. He was the seventh son out of a family of eleven children of very poor cobbler parents. In those ruthless days of severe individualism and uncontrolled competition, everybody had to shift for himself early in life. So at about the age of seven, this young lad launched forth into life's struggles. He started life with his parents' blessings and nothing else. He rose to be one of the most prosperous and successful cotton textiles manufacturers of Great Britain of his day. But all through his phenomenal success, he never forgot the fact that he had risen from the lowest ranks of the industrial ladder. The penury and the bitterness of his early days, the terrible strain on his parents to keep the wolf away from the door, he never forgot. And so he launched forward his Welfare Scheme. His partners rebelled and revolted and they deserted him. But he had faith in what he did. He persisted in his good work. Even when business was dull, due to the American War, he did not discharge his men, but retained them. He thus laid down the basis of the solution of the terrible scourge of unemployment. His Welfare activities were many-sided. Lords and Nobles, social reform workers, business men and manufacturers, educationists, princes and ruling monarchs visited his place, so renowned were his works.

But Welfare Work in the strict sense is a more recent movement. It may be said to have gained its impetus during the last

War. There was great need for munitions as in this war. Work had to be carried out ceaselessly, night and day. Regulation of hours and other restrictions imposed by factory legislations had to be relaxed. The momentum of output was accelerated. The strain on the workers was tremendous. Break-down was imminent. There was danger that both the quantity of output and quality of munitions and armaments produced would suffer. This, of course, could not be permitted. It was a life and death struggle for the nation. The exact precision and high potency of materials of war could not be lowered. Another factor that intervened was that the labour force itself was very heavily diluted. Much of the man power had been drafted into the fighting forces. New men in very great numbers took the place of the old and well trained hands. As the war proceeded, the situation in all industries worsened including the munition factories. Woman labour in ever increasing numbers had to be enlisted to replace the men. Women being the weaker vessel, could not be expected to endure the strain imposed by war conditions. Also, when women enter into any industry in sufficiently large numbers, their very presence creates certain situations that demand different handling. Hence arose the modern Welfare Movement in its main trends. It would, of course, be historically incorrect as well as ungracious not to acknowledge and mention that there were several firms and houses and families that had for decades before carried on Welfare Work for their people. These families were the honoured pioneers of this modern movement. The Cadburys of England, for instance, are a classic example.

Besides, however, these historical factors, there were other causes also that led to the recognition and expansion of Welfare Work in industry.

By the second decade of the present century, the rigors of the doctrines of the classical school of economics had greatly weakened. People's belief in the rationality and efficacy of the *laissez-faire* philosophy had been seriously slackened. 'Each one for himself and the devil for the rest' principle of conduct was no longer holding its sway with its unchallenged completeness even in the field of economic endeavour. A spirit of *noblesse oblige* was invading the realm of business and industry. The money nexus was not looked upon as the only link between employers and workers. The old idea of social obligations, may be of the paternal type, arose. Employers, some of them at any rate, felt it on their consciences to do more for their men than merely to treat them as so many parts of the machine, to be employed so long as they were of use and then to be discarded upon the scrap heap mercilessly. They desired to humanise industry. This is undoubtedly one of the important causes of Welfare Work. Credit should be given where credit is due.

Another important cause was a scientific one. Probably this cause has not yet had its full impact on the courses of industrial operation. Men at the Universities and elsewhere began to study and examine the multifarious causes that produced fatigue. Industrial psychology thus arose as one branch of the great Science of Psychology. Laboratory tests and experiments in actual works in Switzerland, Germany, United States and

Great Britain proved that ruthless exploitation of labour without requisite control was unsound and uneconomical even from the strictly monetary point of view. Employers began to see light. It was established beyond doubt that apart from sentimental considerations, human treatment of labour under given conditions was productive of beneficial results. This factor is one of the securest bases of modern Welfare undertaking.

There was also another factor that had its due influence. With the growing class consciousness of the workers due to socialist, and communist teaching and enthusiasm, tensions developed between men and masters. Strikes and lock-outs interfered with the rhythm of production operations. With the development and growth of the Trade Union Movement, the isolated individual workers began to be welded into strong and effective power. Employers could no longer have it their own way unquestioned. In order to obtain harmony in their own respective works, many employers embarked upon Welfare activities. In this way they desired to buy off their workers' discontent. This basis of Welfare Work has its due weight. It is, therefore, that Trade Union people are frequently hostile to employers' Welfare activities. They have a belief that the employers are really not so interested in their welfare as they are to break up the solidarity of labour.

These then briefly are some of the principal causes that have given birth to the Welfare Movement at large.

The next question that arises is the agency through which Welfare work should be conducted. The problem is

intricate and many-sided. The main issues alone can be examined in this brief article.

First, there is the employer or the management itself. It is increasingly felt that the employers have greater obligations towards their workers than merely the wage contract that binds them to each other. As mentioned above, employers are increasingly appreciating this aspect of the question. Indeed there is no agency that can succeed so well in welfare work as the employer. The complications of dual control or the presence of outside associations is eliminated within the premises. There is much to be said for this. Within the factory, especially in our country, under present circumstances it is not desirable that outside agencies should conduct these activities. On the other hand, if Welfare work is carried on exclusively by the employers, it cannot and does not achieve equal salutary results. As we have noticed above, workers are highly suspicious of all such activities carried on by the employers. There are psychological reasons for this. Of course, this does not apply with equal degree to all the various types of Welfare activities. In regard to some of these activities, however, it is felt more obviously. For instance, canteen and dining hall arrangements and the like workers wish to feel absolutely free. They desire to seek relief from the management's control and the master's eye. Company management can, however, be modified. A great measure of autonomy can be granted to the workers in running Welfare activities. Where this is being done genuinely, results are satisfactory. Happily in India, we have instances of such co-operative

associations between the employers and the workers. This is undoubtedly the best solution of the question, particularly for inter-mural work.

The other agency may be the several associations and organisations that are working for the social and spiritual betterment of the people as a whole. In India, several such organisations exist and have rendered creditable service. The Y. M. C. A. and the Bombay Social Service Leagues and others have done pioneer work. Their services are acknowledged on all hands. A third party between labour and management is often a very beneficial intervention. It must, however, be admitted that with growing cleavage between the employers' group and the workers, the position of such bodies is becoming increasingly difficult and delicate. Yet I do not think that it is open to question that in several ways they have a large field of useful work for several decades to come. Practically in all extra mural work educational, recreational, social they can achieve much.

It is frequently felt that workers should not depend either upon the employers nor upon outside agencies for welfare activities for their own benefit. It may have a tendency to demoralise the workers. Their sturdy independence and self-respect may be lost. There is much matter in this contention. Paternalism of the employers may lead to parasitism in the workers. Many labour bodies themselves are apprehensive of this tendency. The supreme difficulty in India is the general poverty of the workers, their chronic indebtedness, and more or less migratory nature of their stay in any industrial centre. Trade Unions in Japan, in spite of their serious

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handicap, are very manfully fighting to meet this particular situation. In Great Britain, the friendly benefit activities of the Trade Unions are an outstanding example in self-help, which reflects greatly to the intrinsic worth of the British Trade Union Movement. In India, some beginnings have been made in this direction, particularly in Ahmedabad. It is certain to increase in range of activities and in strength of service as workers get better organised.

The other agencies that can render valuable service are: Public bodies and Government, Municipalities, Corporations, Improvement Trust, Port Trust, State Railways and other public utilities and Government Labour Departments. In many ways this is very desirable. In such work the question of charity or paternalism or loss of self-respect cannot intervene. The worker, as far as the semi-State bodies is concerned, is not to be regarded as an employee but as a citizen. He desires recognition in this capacity. He is right. When general conditions are so low and disorganised, it is but the duty of the State to do all in its power and within its means to improve the conditions of life for the working class population. For instance, the basic problem of housing. Investigations have shown how absolutely deplorable are the housing conditions in our principal industrial centres. Parenthetically it may be mentioned that they are not much better in our rural areas. Or take the question of the supply of essentials of life. Pure water, milk, or other food articles, sanitary conveniences and the like. It is the duty of the State to see that the under-paid and disorganised and illiterate workers are not left merely to the tender mercies of the laws of

demand and supply of the market place. Then there is the whole gamut of services of medical relief, maternity benefit and social insurance schemes of various types that cannot, under Indian conditions, be handled except through the initiative assistance of the State. Of course, it will be rash to suggest that all these activities could be undertaken by the Government straightaway. This is clearly impossible, especially under present war conditions. But that the State has these civic duties to discharge, none can seriously gainsay.

One great argument against the State taking up such work is the fear of political complications, and party pressure. Much damage can be inflicted. However, with due safeguards and caution, the Government and public bodies can become very potent and powerful forces of Welfare Work.

REFUGE

BY

OWEN SNELL

There is no refuge from this tangled mesh
Of folly and uncertain sympathy,
No refuge from this shipwreck of the soul,
This earth unfeeling in its destiny.

Enveloped in a gross metallic creed,
Their vision's dimmed of any higher meed,
Than units in a democratic fold,
Suppliants at the feet of traitor gold.

THE MESSAGE OF SRI RAMAKRISHNA

BY

MR. K. BALASUBRAMANIA AIYER

: O :

RIGHTLY has Swami Nirvedananda in his extraordinarily well-written book * visualised the personality of Bhagavan Sri Ramakrishna Paramahansa as the father of the Spiritual Renaissance of India. He truly observes that 'Ramakrishna appeared in the world at a psychological moment in the history of mankind'. Ramakrishna was a mystic or in the language of Vedanta a Jeevanmuktha. Born and bred in the old world traditions of Hinduism, he stood the test of Rationalism of the modern scientific and free thinking mind. More than that even he successfully dispelled the doubts and fears of the sceptic and the atheist and instilled in the minds of all his hearers the truth of the fundamental values of the Hindu religion as verified by his intuitional, spiritual experiences. To all appearances an illiterate priest believing in image worship, he proved in his life the truth of the oft-repeated saying of our scripture, 'not by intellect or by wide learning or by verbal instruction but only by the wisdom of spiritual intuition can the Self be attained'. He belonged to the illustrious



Sri RAMAKRISHNA

galaxy of the Saints and Seers of India who, appearing at critical periods in her religious history, kept bright the shining light of her true spirituality amidst the dark shades of superstition and sectarianism, and dogma and dialectics which threatened to extinguish it. The message of Sri Ramakrishna is needed more than ever at the present juncture in the world's history when the civilisation of the western world is about to collapse entirely under the weight of its materialism and heartless competition, and the European nations wading through the blood of brothers are trying to readjust their domestic or foreign affairs. As Swami Nirvedananda says: 'Ramakrishna's benedictions shall vibrate over a distressed world and give it the much needed peace and harmony.' Many books have been written on Ramakrishna and his message including the famous one by Romain Rolland. All of them are of value to the seeker after truth and one can have no doubt that Swami Nirvedananda's book will hold a prominent place in the list of such works.

* SRI RAMAKRISHNA AND SPIRITUAL REAWAKENING by Swami Nirvedananda. The Ramakrishna Mission Institute of Culture, Calcutta.

MEANS AND ENDS

BY PROF. R. N. SANYAL, M.A.

“It is said in the Upanishads that ‘wealth is dear to us, not because we desire the fact of the wealth itself, but because we desire ourselves’. This means that we feel ourselves in our wealth and therefore we love it.” Never before in human history has the contradiction between wealth and welfare been so apparent as in the present age. While science and technological progress has made it possible to create in unlimited measure the material means of our happiness, it has also released forces of discord and disruption, which has almost created a chaotic condition throughout the world. The greatest epoch-making discoveries in this world, which have later on changed the whole aspect of this earth, have been inspired by non-material aims and ideals; we may even go further and say that most of these have been made possible by the sufferings and sacrifices of generations of scientists and researchers of all grades. It would be a complete travesty of truth to say that it was the desire for material wants that led on to these discoveries.

It is this class of persons who should serve as an ideal for all the rest of society. They should rightly be the leaders of society. But unfortunately the present-day arrangements of society have placed a different class of men at the helm of affairs. It is a class which has made the pursuit and amassment of wealth the main objects of their existence. They are men of giant intellect who have organised the production of wealth on a gigantic scale. But the difference between these men and the men of science lies in the motive which

inspires them. The one is the salt of the earth—they are radiating a real happiness all round them. But what about the others? We cannot ignore the immense services of the latter class. But for these pioneers, the world would not have been so rich as it is now. But real welfare of society depends not merely on the wealth that there is in the world but on three things: (1) How is the wealth distributed? (2) How are the owners of wealth using that wealth? (3) How is that wealth produced?

It is notorious that even in the richest countries of England and America, a handful of persons command a greater amount of wealth than the rest of the entire population.

There is, perhaps, no age in human history when hunger, want and pain were altogether absent from the world. But there is also no age in human history when the contrasts between the wealth of the few and the poverty of the many were so great as now; nor is there any other period when there was such a wealth of human energy and intelligence being wasted for want of a suitable opportunity for employment. Indeed, we have reached the peculiar stage when with all the wonderful paraphernalia of the means of wealth-production ready to hand, those who control it are hesitating whether to continue the production of wealth or not. When the means of higher scientific, technical and literary education are present before us, as they never were in the past, sceptic parents are hesitating whether it would be worth while to give this education to their wards at all. We are thus living in a world of chronic poverty

in the midst of plenty, and we stand perplexed and amazed at our seeming helplessness to control the vast machinery of production which science has brought within our reach.

The fact of the matter is that technical and scientific advance have outrun man's ability to control it and harness it to socially useful purposes.

There was a time when physical strength made it possible for a man to enslave his fellows and use them for his own selfish comfort and happiness. But the awakening of social conscience and the development of a suitable social organization suppressed this anti-social instinct and protected the weak by the combined strength of all. Their justice, and not physical might become the ruling factor of society.

To-day the same problem has re-appeared in the modern world in another form. It is not physical might but intellectual power which is to-day enslaving his fellow-men and exploiting him for his own selfish advantage in a way which is worse than slavery. The means of becoming rich, which scientific and technical progress have brought within the means of a clever and intelligent person, have exceeded the dreams of the avarice of kings and emperors of olden times. These steel kings, and oil kings, and great and small kings of all descriptions have created a standard of high living which it is the desire of all other classes to imitate. There would have been no harm in all this if the modern industrial system were so efficient as to produce not only sufficient wealth to satisfy the ordinary wants of all, but also a surplus for the favoured few. Ingenious and specious arguments have been advanced in justification of this "standard of living".

But a closer analysis will show that this fetish is responsible for a great deal of vice, misery and suffering. In the mad race of increasing standards of living, the true object of human happiness recedes ever in the background and the means become an end in itself.

The results of these two evils of the modern age, namely, an exaggerated and artificial standard of high living and the growing pauperisation and insecurity of employment for the masses are undermining the whole fabric of society and civilisation.

Let us take family life for instance. There is a tendency for postponing marriage more and more until enough money has been saved to assure a "proper" standard of living for the married couple. What is 'proper' however is left to be determined more by imitation than by any calculation of what is necessary for life or happiness. But the physical needs of man do not wait, and the consequence is either various kinds of nervous ailments or worse still vice in its myriads of forms.

Take again the question of the advancement of knowledge. The only standard by which the worth of education is judged, is the capacity of earning which it imparts. But any one who thinks can judge, there is no necessary connection between good education and earning.

A general feeling of scepticism seems to prevail that higher education is of no worth, and all that matters is a "job". An educated man who is not earning, is looked down with contempt.

We seem to have lost all sense of perspective and proportion. Life is subordinated to money and its joys pass by us without giving us pleasure. The

root of the whole problem lies in the anarchy which prevails in our social relations. We have not been able to keep the primitive tiger instincts, which ever seeks to prey upon the weak, in check. We have yet to discover that a new social order can be created only when greed and private profit will no longer be considered the main incentive to production of wealth.

In power over nature, i.e., in mastery of the means of life, we have enormously outstripped our predecessors. In knowledge of how to live as individuals, of how to live together in communities, we are no further forward than the primitive savage.

Man's control over himself has diminished *paripassu* with the increase of his control over matter. H. G. Wells has diagnosed in the inability of our civilisation to find adequate outlets for the energy, adequate scope for the talents, and adequate aspirations of its young men and women, at once its greatest defect and its greatest danger. Gerald Heard in his extremely interesting book, "Pain, Sex and Time", accepts the diagnosis of the disease of our times that is suggested above. He agrees that ours is a civilisation which, having mastered means, has forgotten ends. It follows that the basic problem of our civilisation is to obtain a new set of ends.



DR. WILLIAM TEMPLE—THE NEW ARCHBISHOP OF CANTERBURY

A characteristic study of Dr. William Temple, who has been appointed to the Primacy of Canterbury in place of Dr. Cosmo Lang. Dr. Temple, who is 60 years of age, has been Archbishop of York since 1928 and is a son of a former Archbishop of Canterbury.

HUMOURS OF THE CLASS-ROOM

By "OMEGA"

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THAT class-room must indeed be a dull place which is not enlivened by frequent peals of laughter. For one with a sense of humour there is no dearth of material. The innocent answers of ignorant boys or the ingenious and waggish replies of students with a propensity for mischief and the remarks made by teachers in a state of absent-mindedness provide ample scope for a merry laugh. And, I believe, it is a good thing for all concerned. We want more fun in the drab atmosphere of the class-room, which is generally surcharged with high seriousness and sepulchral gravity. I do not belong to the category of those who consider the egregious blunders committed by boys as tragedies 'too deep for tears'. For me they are just so many comic episodes fit to be enjoyed and laughed at. I invite my readers to share with me some of these jokes.

While teaching sonnets I remember to have told my boys that Petrarch was the father of sonnet-writing. Imagine my consternation when I read in one of the answers to the question: 'What is a sonnet—"A sonnet is the son of Petrarch and was born in Italy." Why was sonnet described a son and not a daughter is more than I can say unless the reason is that the boy took his clue from the first three letters.

Here is a whole list of howlers collected from many sources:

Book-keeping is the art of not returning books borrowed.

The liver is an infernal organ.

Algebra is the wife of Euclid.

An epistle is the wife of an apostle.

Socrates died from an overdose of wedlock.

A constitutional monarchy is one in which the king never falls ill.

A pacifist is one who has crossed the Pacific Ocean.

Catarrh is a musical instrument especially in Spain.

Nasturtium is also a musical instrument bearing close resemblance to harmonium.

The office of the gastric juice is in the stomach.

A pessimist is a man who is never happy unless he is miserable. Even then he is not happy.

A triangle is three straight lines bent at an angle so that the two ends meet.

To the left of the Speaker sit the Opposition, to the right are the cabinet-makers.

Reichstag is the name of a stag found in Germany.

A Black-out is a kind of out in Cricket.

In answer to a question asking the paraphrase of a simple sentence: "If love of money is removed, barbarism will take the place of human civilization;" more than one student wrote: "If love of money is gone, human beings will become barbers." A boy who was asked to write what he knew of Shakespeare gave the following illuminating answer: "Shakespeare lived at Windsor with his merry wives. He wrote tragedies, comedies and errors."

The most unpopular are questions on formal grammar, which are hurled by the teacher on weak students unsparringly. But some of the answers are refreshingly original. A boy was asked to parse the sentence: 'Mary milks the Cow.' When

he reached the last word, he said: "Cow is a pronoun, feminine gender, singular number, third person and stands for Mary." "Stands for Mary," said the teacher, "how do you make that out." "Because," replied the youth, "if the cow didn't stand for Mary, how could she milk it." With this I am tempted to give the original researcher of a small boy who was asked to parse the sentence: "Tom married Jane. Tom was all right—a noun, being the name of something. 'Married' was a conjunction because it joined Tom and Jane. 'Jane' was a verb because she governed the noun Tom. You can't say this boy was wanting in imagination even if he didn't know parsing. But there is nothing to beat the next example—a capital joke at the expense of his teacher. The word 'teacher' occurring in a sentence, its parsing was asked. The boy answered: "Teacher, Sir, is an immaterial noun, hopeless case, in apposition with the Headmaster, subject to the whims of the Inspector and governed by the proposition D.P.I." Did not this genius deserve an A plus?

A Glasgow teacher was once examining a class in Scripture. "Now, boys," he said, "I was coming to school this morning when I saw a man beating a donkey with his stick and stopped him. What virtue did my action show?" "Brotherly love, Sir," a bright pupil replied. Add to this another in which the schoolmaster was taken completely aback. It was a revision lesson. By the help of neat illustrations, the teacher was refreshing the memory of his boys on English proverbs. Said he: "Now, boys, supposing I lie down on this table. One boy comes and tries to lift me up but he cannot. Another comes and fails. Yet another tries without

success. Then three or four boys come simultaneously and are able to lift me up. What proverb does it illustrate? Obviously he had in his mind "Unity is strength." Yes, tell me boys, what proverb does it illustrate?" A hand shot up. "That's it. Tom is the hope of his class. Speak out, Tom." "Let sleeping dogs lie," came the reply from a face beaming with satisfaction.

And this reminds me of another. The teacher was talking on kindness to animals and telling his pupils to be kind to them always. "I once saw a little boy cut the tail off a cat. Can anybody tell me a passage in the Scripture where such a thing is forbidden?" A promising chap gave the reply "What God hath joined together let no man put asunder." The science lesson was in progress. "What is the greatest change that takes place when the water becomes ice?" "The price, Sir," replied a bright scholar and confounded his teacher. In a secondary school, a teacher was telling a junior class about the conquests of Alexander the Great. "When Alexander conquered India," he said, "what do you think he did? Do you think he gave a great feast to celebrate his triumph? No, he sat down and wept." The pupils seemed disappointed at the childish display on the part of the hero, so the teacher hastened to explain. "Now why do you think Alexander wept," he asked. Up shot a hand. "Please, Sir, said the boy, "perhaps he didn't know the way back."

The teacher of History who was fond of setting questions in a puzzling manner once got the surprise of his life. He had asked: "If Alfred were living now, what would he say of the present condition of

England?" The answer was: "If Alfred were living now, he would be too old to utter a word." We are told this teacher was after this very cautious about the language of his questions.

But let me now take you to the poetry class. The boys were given the task of writing four lines of dramatic poetry. One boy wrote

A boy was walking down the track.

The train was coming fast.

The boy stepped off the railway track

To let the train go past.

The teacher said "It lacks the dramatic."

So the boy submitted the following.

A boy was walking down the track,

The train was coming fast.

The train jumped off the railway track

To let the boy go past

Needless to say the teacher raised no objections. He had met more than his match. In another class the teacher was discoursing on the human nervous system. The point of his talk was that human limbs which seem to work automatically don't really do so. They receive invariably a message from the brain which controls and guides the whole system. The hand will not move, the leg will not stretch, the face will not smile, if there is no communication from the brain. One of the boys yawned. The teacher thought he had been dozing. Angrily he asked him to stretch his hand to receive a stroke of his much-dreaded rod. The boy didn't obey. Further infuriated, the teacher said: "Well, John, why don't you stretch your hand?" "Please, Sir," I am expecting a message from the brain?" Who can say he was not attentive.

The university professor was giving an informal lecture on "Physiology" to a class of mixed students. "Er—it has recently been found," he droned on, "that the human brain contains considerable

quantities of sulphur. "Sulphur," exclaimed one of the young ladies of the class. "How much sulphur is there in a girl's body?" "That varies with different cases," explained the Professor. "Some girls have more than others." The fair students smiled. "Oh, professor," one of them demanded, "is that why some of us make better matches than others?"

I have more than a sneaking sympathy with little Selina who gave an immortal reply to the remonstrance of her teacher. "Really, Selina, your handwriting is terrible. You must learn to write better." "Well, if I did, you would be finding fault with my spelling," came the reply.

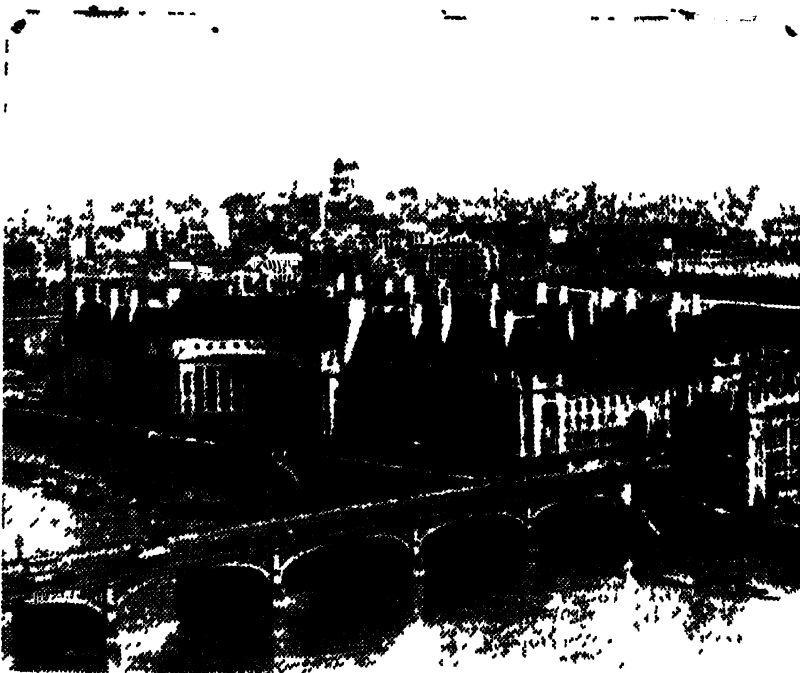
And what do you think of the mental capacity of Charles, who threw the whole class in a roar of laughter by giving a neat illustration of a desert. With great ability the teacher explained the meaning of the word by saying that desert was the name of a place where no rain fell and no vegetation grew. And at the end of his long-winded talk, he confidently put the usual question to the class: "Do you understand what I mean?" Little Charles rose with the air of a man who had made a discovery and said: "Yes, Sir, it is the bald head of my father."

But say what you will, for pure innocence you must give the palm to the schoolboy who in reply to a question of the Inspector—"Who signed the Magna Charta?" stammered out nervously, "Sir, it was not me." The same Inspector asked in another class: "What is a pilgrim?" "A man," said a boy. "I am a man. Am I a pilgrim?" Oh, no, Sir, a pilgrim is a good man, Sir." Really this boy was no respecter of persons. He put his teacher in a tight corner. A certain professor whose name was Mr. Bird, found

one day written on the blackboard in the class the famous line: "Bird thou never wert." To an angry question addressed to the class as to who had written it, a little boy at once replied "Pray, Sir, it was Shelley."

Another teacher raised a boisterous laugh against himself when he prefaced his remarks on the rhinoceros with this pompous introduction. "I must ask you to give me your undivided attention. It is absolutely impossible that you can form a true idea of this hideous animal unless you keep your eyes fixed on me." When the whole class was convulsed with laughter, the teacher looked unduly serious and aghast.

While boys generally triumph in this battle of wit, some teachers have a knack for turning tables on their wily opponents. A professor had been lecturing, and as he left the room, he found that one of the students had dropped into his hat a picture of a donkey with long ears. He said nothing, but the next day when he stood before the class, he prefaced his lecture with the remark: "Gentlemen, I have to thank one of you for placing his card in my hat yesterday. He was too modest to leave his name, but the portrait is excellent." Complete silence prevailed. The boys had caught a Tartar.



THE SEAT OF LONDON'S GOVERNMENT

On the banks of the River Thames, opposite the House of Parliament, stands County Hall, Administrative centre of London's eight millions. From this great range of offices and council chambers, galleries and committee rooms, the health, housing and education of London are controlled. From here too the provision of its civilian defence forces is surveyed. Its air raid rescue service, fire-fighters and ambulance drivers receive their instructions, and its citizens are provided for when the enemy's bombs have wrecked their homes.

PROTECTIVE TARIFF IN INDIA

BY DR. P. KALLU KARAN

THE working of the protective tariff in India was the theme of the lectures delivered by Prof. L. C. Jain* at Delhi in 1939. After a careful survey of the working of the protective tariff in India during the last 15 years, he concludes on page 111 "that the people of the country on the whole are richer, happier and more efficient". It is a very useful brief account of the operation of the protective tariff, packed with relevant information. He emphasizes the great potential increase in output of the large scale industries. One would have liked to see an equally thorough appraisal of the possibilities and probabilities of full fledged protection of the unrestricted or non-discriminatory variety. Similarly, we would have liked to know how the fiscal system can cope with the task of diverting purchasing power from the private producer to the public purse. But confining himself to a narrow field, the author has made the commendable discovery that long-windedness is not the hall-mark of learning.

Professor Jain gives the reader in 10 pages all that one needs to know of the conditions under which this country began to adopt a policy of discriminating protection. He proceeds to examine the effects of protective tariff on the basic industry of India, viz., agriculture. Incidentally he refers to the defects of a lack of planned economy in India and how such defects could be removed by industrialisation.

Dealing with direct effects of tariffs on agriculture, he observes that the various agricultural commodities have improved

both in quantity and quality, and the several protected industries have afforded them a ready and large market at home. This is particularly the case with sugar-cane and cotton. In the case of sugar, the main ground for the protection to the industry was based on the need for strengthening Indian agriculture. It was feared that as a result of protection the agriculturist would suffer to the benefit of the industrialist and that the money of the villages would be spent in towns. "But as a matter of fact," says Prof. Jain, "in the case of sugar industry there has been a considerable rise in the price of sugar." In so far as a large part of sugar is consumed by townsmen, the townfolk are paying for the benefit of their fellow villagers (page 18).

Likewise, in the case of cotton, with the progress of cotton industry, cultivation of raw cotton has improved both in quantity and quality. Occasionally one discerns slight inaccuracies of calculation. On page 49, he writes that "expenses of cotton manufacture in India are higher by at least 7 per cent. on account of this item of extra cost of machinery alone and this should be deducted from the 20 per cent. duty on British goods in order to arrive at the effective protection which is at present enjoyed by the Indian cotton industry". The particular item he has in mind is the difference in the cost of machinery in England and in India which he puts down as Rs. 100 and Rs. 160 respectively. From these valuations it is difficult to arrive at the 7 per cent. difference in working cost.

Regarding the familiar criticism against protection that it may throw additional

*THE WORKING OF THE PROTECTIVE TARIFF IN INDIA. (Sir Kikabhai D. and Readership Lectures) by L. C. Jain. Delhi: University Publication, 1941.

burdens on the consumer by way of higher prices, Prof. Jain refers to the existence of a higher revenue tariff in India even before the inauguration of the policy of protection and, therefore, contends that protective policy which only alters the nature of the duties means no change in prices. Besides he shows on page 79 by a reference to price indices that instead of rise in prices there was a decline in prices in several instances.

Dealing with the effects of protective tariff on large scale industries like iron and steel, cotton and sugar, he conclusively proves by means of figures relating to the imports of such commodities, that protective tariff has led to rapid growth and establishment of such industries in India. In the case of iron and steel industry, its past stability and inherent soundness are particularly noteworthy. It can easily thrive without protection. Similarly in the case of cotton, he argues that even a reduction of the duties of 5 or 7½ per cent. is not going to adversely affect its progress.

With regard to recent tendencies in the protective tariff the author, to my mind, feels unnecessarily apprehensive about new companies clamouring for direct

financial assistance from local governments. On page 58, he observes: "In a capitalist state it is best to let the principles of capitalism work out to their logical conclusion. Finally, there is the doubtful propriety of using the taxpayers' money to compete against taxpayers' business." Reading these lines, one's ears are full of the whisperings of past ages.

The financial implications of the new fiscal policy, especially in the manner in which it affects the finances of the Government of India, have been dealt with in Lecture IX "Protection and the State". The problem is tackled in a very terse, effective and direct manner, the main conclusions being supported everywhere by reliable statistics.

Prof. Jain's book, despite its narrow range and the absence of an index, has the great merit of asking the significant questions and providing the data with which to answer them. It affords a real addition to the facts gathered by professors Kale, Adarkar and others as well as a great assistance in interpreting them. The only doubt that is left in one's mind after a close perusal of the Premchand Lectures is whether the learned lecturer has tried to prove too much.

A GARLAND OF SONGS

WOMAN POETS OF INDIA

BY PADMINI SATTHIANADHAN

WHEN most of the western world had not yet come into existence, Indian poets, thrilling to the glory of the dawn, revelling in the silver light of the moon, worshipping the power of the sun, and wondering at the mysteries of creation, poured forth their songs in

poetic abundance. Among them, Vedic women, who even in so remote an age were considered equal partners of men both socially and spiritually, philosophised on the mystic phenomena of life and death and the afterlife and sang their songs of praise to the gods they

worshipped. Some of the hymns of the Rig Veda, those "impassioned utterances of primitive but poetic souls, which seek some refuge from the obstinate questionings of sense and outward things", as Radhakrishnan calls them, were actually written by women. The 179th hymn of the first book is by Lopamudra and the 120th of the same book by Romesha. Aditi, we are told, instructed Lord Indra in the knowledge of Brahman, and the other well known women were Visvavara, Shashvati, Gaigi, Maitreyi, Apala and Gosha. All these early poetesses were called Brahmanadinis, or revealers of Brahman, the universal spirit. Gosha is said to be the first woman scholar. A story goes that she suffered from the dread disease of leprosy and therefore, though the daughter of King Rishi Kakshivan, was forced to remain an old maid. The twin gods, the Asvins, however, were said to have cured her, and Mrs Macnicol, in her admirable little book, *Poems by Indian Women*, publishes a translation of Gosha's prayer to the Asvins which begins as follows:

Your car, the swiftly rolling, circumambient,
To be saluted day and night by worshippers.
Asvins, that car of yours we here invoke,
Just as the name of father, easy to entreat
Arouse the lovely hymns and make our thoughts
(to swell,

Stir up abundant riches—that is our desire.
Make glorious our heritage, ye Asvin pair,
Yes, make us for our princes like the Soma dear.

Among philosophers, Maitreyi was said to have discussed profound problems with the great sage Yagnavalka. These women wrote in Vedic Sanskrit; but there is also a woman, Gangadevi who used classical Sanskrit as her medium, and having been blessed with a sense of humour, perorised on the unreliability of her own sex thus: "Shady places where all evil blossoms, where that trap as

a deer is trapped, mind blended with passion, weapons wielded with the deceiving emissaries of Desire, how can the wise, have confidence in women?"

Knowledge in days of yore was the birthright of women, and, since the earliest dawn of Indian society, they have proved themselves masters of high learning and culture. Truly did they live up to the standard set by Manu when he said that "women destitute of the knowledge of Vedic texts is falsehood itself". Every woman strove to avoid this accusation by being well-versed in the Vedas.

After the Vedic age, the next great impetus towards literature evidenced by women are the "Psalms of the Sisters", now available as such in a book by Mrs Rhys Davids, who says that the verses are "attributed, in the tradition of the Pali Canon, to certain eminent Sisters (Theri Bhik Khums) of the Bhuddist Order". The Editor goes on to say. "In this dream pageant of Sisters of the antique world conjured up for us by the chronicler, the reiterated testimony to high quest, to devoted heart, and to indomitable resolve," are evident. These women had devoted their lives to the attainment of Nirvana and eternal freedom. "So sit I here," writes one of them, "upon the rock. And o'er my spirit sweeps the breath of liberty." The Sister who, upon the loss of her child sought for and obtained profound understanding of creation and destruction, can best be described in her own words. She turned "light-headed, crazed with grief", and "mourning her child wandered up and down" until she found the "Great Tamer of untamed hearts, yes Him, the very Buddha, Banisher of Fear", and all her sorrows were "hewn down, cast out, up-rooted,

brought to utter end, in that I now can grasp and understand the base on which my miseries were built".

Despite serious, meditative subjects, humour and simplicity run through the chants as when a poetess praises God for setting her free "from my crook-backed lord". Mrs. Rhys Davids writes of the Sisters: "To gain this free mobility, pace the deeper liberty, they, like their later Christian sisters, had laid down all social position, all domestic success they had lost their world. But in exchange they had won the status of an individual in place of being adjuncts, however much admired, fostered and sheltered they might, as such, have been."

A Nun sings. "O Patachala, to one passing to another world, no child or other kin is able to be a shelter or a hiding place or a refuge. Therefore, let whoso is wise purify his own conduct and accomplish the path leading even to Nibhana."

Poetesses flourished in plenty in the middle ages. The various Indian languages each had its songstress. Mira Bai wrote both in Hindi and in Gujarati. It was she who popularised the great love songs of Krishna-Radha, for she was a devotee of the former, and lived for her Lord alone. Mira Bai was a princess of Rajputana, and the wife of Bhojraj of Merwar, who, however, died before he ascended the *Gadi*, which was finally wrested away from Mira's family. The forlorn princess, who had already displeased her people by worshipping Krishna, was persecuted greatly when the usurper ascended the throne, until she finally had to flee to Chitor, where she followed Raidas, one of Ramananda's disciples. Mrs. Macnicol says: "Of the six Hindi

poetesses, Mira Bai is by far the best known. She is famed for compositions both in Hindi and Gujarati, and her songs are still widely sung by the women of Gujarat." Her simple devotion and fervent longing to be a servant of Krishna are everywhere evident in her songs. "I paid in full, weighed to the utmost small grain, my love, my life my self, my soul my all."

There are many Mahrati poetesses of the Bhakti school belonging to the middle ages. Mukta Bai, a Brahmin girl who died quite young, wrote some brilliant verses. Janna Bai, who was the servant of a poet, followed her master's example and became herself a well-known songstress. Chokka Mel's wife was another writer of the same period. The surrender of the self to higher spiritual life was the aim of all these poetesses. Mukta Bai sang:

Where never darkness comes my home I made,
There my delightful lodging ever found.
The perfect shelter cannot fail our need,
Going and coming trouble us no more.
Beyond all vision and above all spheres,
He, our delight, our inmost soul indwells.
He, Mukta says, is our heart's only home.

Two Tamil medieval poetesses have earned eternal fame for themselves. Avvai or Avvaiar as she is known, was the child of wandering pilgrims, who left her destitute in a town called Trichinopoly in South India. She was looked after by the people of the neighbourhood where she had been abandoned, and finally became a poetic wanderer herself. She was known as the 'Singer who sings for a cup of porridge'. Andal, the other immortal Tamil writer lived about 1000 A.D. She became a bride of Krishna in the temple of Srivilliputhur, and wrote two famous books, *Tirupavi* and *Tiruv...*

"O Cuckoo who singest merrily, playing with thy beak in the Shenbaka flowers, laden with honey," she sang.

"The god, who holds a white conch in his left hand, has not shown his form to me, but has entered into my heart and has made me suffer sorely.

Wilt thou sing, but not too loudly, so that he may come to me?"

There are a few Telugu poetesses worthy of mention. Kuppamamba belonged to the thirteenth century, and coming to more modern times, "Kummari" Molla of the sixteenth century is the famous translator of the *Ramayana*, which is even today so widely read. Two other great Telugu poetesses are Muddu Palani and Venkamamba. Nor are Canarese, Malayali and the various other Vernaculars lacking in poetic talent among women. Bengali has many singers. Madhabi was the disciple of Chaitanya. In more recent times we have Nirupama Devi, the author of *Dhup*, and Mrs. Kamani Roy who published a volume of poems entitled *Alo o Chaya*, a few lines of which reveal her simple philosophy: "We are indeed children of light. What an endless mart goes on in the light. In the light is our sleeping and waking, the play of our life and death. Beneath one great canopy, in the ray of one great sun, slowly, very slowly, burn the unnumbered lamps of life. In this boundless ocean of life, if a tiny lamp goes out, let it go; who can say that it will not burn again?" Persian songs have two great women exponents, Sultan Rasiyya Begum, the daughter of one of the Slave Kings of Delhi, who herself later became empress, and Nur Jehan, Emperor Jehangir's wife. Aurangzeb's two daughters are poetesses.

One of them wrote a well-famed verse:
When from my cheek I lift my veil,
The roses turn with envy pale,
And from their pierced hearts rich with pain, a
Send forth their fragrance like a wail.

Urdu has, of course, innumerable writers of verse, and finally we come to our very modern poetesses, who using a foreign language as their medium, have surpassed many a poet of the English language itself. Who has not heard of Turu Dutt and read of the sad story of her young and fruitful life? Her many books, especially, "A Sheaf Gleaned in French Fields", and "Ballads and Legends of Hindustan" have earned for herself an undying name. As a critic has said: "This child of the Ganges has by sheer force of native genius earned for herself the right to be enrolled in the great fellowship of English poets." Another Indian poetess who expressed herself in English was Ellen Goreh, whose hymns are quite well known, and finally there is Mrs. Sarojini Naidu whose immortal lyrics are read and recited through the length and breadth of India.

Through the ages, therefore, women have kept alight the torch of poetry, by which they have shown the path to mortals floundering in the darkness to some other realm of pure delight and beauty. Speaking of women poets, a writer has said in the *Trivens*: "In India especially, it seems as though by some transcendent miracle of divine ordination, the banner of song has been handed down through the centuries, beginning with the noble dames of the Vedic era, then the silent sisters of the Buddhistic age, then the ardent votaries of the Bhakti school, then again the Muslim and Mughal Begums, and finally the women of our own times." Modern India has many poetesses hidden away in the secret recesses of her homes, who, like the women of the past, will one day exhibit their talent when time so wills, thus creating for themselves an eternal reputation, and for their country world renown.

JAPAN'S NEW ORDER FOR ASIA

ITS REAL IMPLICATIONS

BY PROF. J. S. PONNIAH, M.A.

(*American College, Madura*)

THE economic implications of the New Order for Asia proclaimed by Japan are so profound and are of such far-reaching significances that the subject is well worth a careful analysis and critical exposition.

AN ECONOMIC COMMONWEALTH

The central idea of the New Order is the constitution of the whole continent of Asia (or at least such of the portions of East Asia which have already been conquered by her or are on the programme of her further conquests) into a single "economic block". This is an ingeniously novel and a daringly original scheme inasmuch as the economic unity of Asia is to be organised within the existing framework of political sovereignties. For, Japan proposes to guarantee the integrity of the existing political boundaries and the independence of every people of Asia. In other words, there would be no empire to be ruled over by Japan or even a confederacy controlled by her. There is not to be even a "commonwealth" in which the component parts are at least morally bound to owe their allegiance to a common head despite their autonomous sovereignty and the right of secession. The Japanese New Order is to be a simple Economic Commonwealth in Asia without any corresponding structure on the political side. This is the novelty and the originality of the scheme.

This commonwealth, we are told, would enjoy full political independence and economic autonomy having its own separate currency standards and central banking organisations. But in regard to two respects—industrial

organisation and external trade between the component entities, there is to be a 'commonwealth policy', the policy being planned industrial development so as to avoid the evils of the extremely wasteful systems of competitive national industries of the present 'old order' and free trade between the different states which is the only remedy against the chaos of tariff walls, quotas, exchange restrictions and barter agreements.

On the face of it, the system sounds pretty good as it seems to solve at one stroke the many baffling problems in modern politics and economics. But a closer examination reveals many serious defects of which the following are the most important.—

PLANNED INDUSTRIAL DEVELOPMENT

First, in regard to planned industrial development. Planned economy has, indeed, come to stay and is an indispensable desideratum in any part of the world both now and in the future post-war world. A co-ordinated plan for such a vast continent as that of Asia ought to offer many unprecedented difficulties in regard to design and details, and yet is to be welcomed despite the many mistakes that might be committed. But the question of questions in regard to planning in the New Order is the constitution and the character of the planning authority. The spokesmen of Japan are silent on this point, but we may confidently assert that planning will be decided primarily by the Japanese and that in their own interests. Doubtless, all armament industries and key-industries

such as iron and steel, chemicals, ship-building and aircraft will be concentrated in Japan or effectively controlled by her nationals. Even industries which are of the nature of the second line of defence such as textiles, sugar and cement are bound to be allocated to Japan. A corollary of this scheme would be the demobilisation of such of these industries in the countries of the satellite powers as are competitive. The Nazis have already liquidated many 'hot house industries' and de-industrialised many regions as an aid to their recruitment policy. No doubt this should also be the policy of Japan as there are many competitive industries such as the textiles in China and India, to mention only the most important countries of Asia. What then would be left to these countries in planned industry? Of course, secondary and small-scale industries as well as agriculture.

MANCHUKUO AND NORTH CHINA

This is not phantasy, but is a fact. In her toy state of Manchukuo, Japan has already introduced planned economy in which we see abundant illustrations of the working out of her New Order policy in the East. The one important product of that state, namely, oil, has already been declared a monopoly of the Japanese Government. All public utility undertakings have been placed in the hands of powerful Japanese Trusts. North China, which has been taken recently, has also been "co-ordinated" with this "Japan-Manchukuo block". Two huge Holdings have been promoted with a large amount of Japanese state capital, known as the North China Development Company and the Central China Promotion Company for the purpose of managing public utility enterprises

of this area. Tobacco and wool have been assigned to a few favoured Japanese groups. Moreover, all the power industries are under Japanese control. The Japanese Electric Power Federation, the Coal Mining Association and the Iron Manufacturing Company are now in full control of the entire economic life of North China. The nationals have been left with the task of the supply of raw materials and the production of food-stuffs. What a mockery of planned industrialisation for countries which are still officially called "allies" and "independent".

PROSPECTS FOR THE FUTURE

Needless to say that the application of the methods of planned industrialisation sketched above would yield enormous advantages to Japan, now that she had acquired so many valuable regions in the Pacific which she has proudly proclaimed as her own 'back yard'. The tin, oil and rubber resources of the erstwhile Dutch East Indies and British Burma and the enormous rice resources of Thailand and Burma would make Japan easily the greatest power in Asia, yea even in the whole world; at least in the industrial sphere. Asia would be her natural market for her finished goods as well as her raw material requirements—the goal of her New Order policy.

JAPANESE INDUSTRIALISM

This is as it would be. In fact, it cannot be otherwise because of the fundamental character of Japan's national economy. With but about 160,000 square miles of inhabitable area scattered over her 4,000 islands which make up Japan, she is the most densely populated country in the world, indeed, denser than even China. The total population exceeds 80 millions and the annual next increase



alone is of the order of a million; with the result that new jobs are to be found each year for over 250,000. Literally, the struggle for living space as well as existence is most acute in Japan. All methods having failed—birth-control, emigration, agricultural development—Japan was thrown on the only alternative available to her until recently, namely, industrialisation. Her extremity was her opportunity. A 'hermit nation' as she was till 1853, she transformed herself as an industrial country almost overnight by a series of economic upheavals. By 1882, she outdistanced both Britain and the U. S. A. in the matter of textiles scoring the first place in this vital industry. Her advance in the manufactures of other lines was also at a geometric progression with the result that the nations of the world are obliged to protect themselves behind the strong barricades of high tariff walls against the 'invasion' of cheap Japanese goods. But the domestic situation of Japan was perilous. 'Export or die' became the slogan of her nationals. Why? Full 25 per cent. of her population were industrial workers and more than three-fourths of her products had to be exported to outside markets. Not only had she to export so heavily in order to live, but she had also to import so heavily in order to feed her industries which supplied her with the wherewithal to live. Before the present war, she imported 40 per cent. of timber, 55 per cent. of spelter, 70 per cent. of petroleum, 80 per cent. of iron, 90 per cent. of cotton, to mention the principal items. In short, more than two-thirds of the raw materials used in the production of Japanese export goods came from foreign countries

and Japan paid 95 per cent. of the value realised by her exports on the purchase of these raw materials. In view of these inexorable facts of her national economy, is it anything unusual to conclude that in the New Order, Japan should be the dominant manufacturing power and her satellites merely the suppliers of raw materials? The truth is that the New Order is the child of her own industrialisation and a cloak for her ruthless exploitation of the Asiatics. Her much advertised slogan "Asia for Asiatics" would be nearer the truth if it is reconstructed as "Asia for Japan".

This is not the end of this brave New Order. If the creation of 'Quisling governments in the conquered countries is for the purpose of giving the semblance of self-government to the nationals, the organisation of separate currency systems in these countries constitutes a new economic trick for the intensification of economic exploitation. This is the second major defect of the proposed New Order.

SEPARATE NATIONAL CURRENCIES

Currency manipulation is a well known device for export and the Japanese are, indeed, past masters in this art. It may be argued that there would be hardly any need for the use of this weapon as Japan would have appropriated all the major industries for herself and that there will be free trade in the whole Commonwealth. Quite true. But it is just possible that Japan would not attempt at the liquidation of rival industries all at once, lest she should evoke the opposition of the nationals. Under such circumstances currency manipulation comes in as a convenient and effective instrument. That such a policy is already

at work is evidenced by the establishment of the Japanese Federal Reserve Bank at Peiping in North China, which conducts all exchange operations between Japan and North China as the currency of the latter is merely linked to that of the former. The same is, perhaps, the case in all the recently conquered countries.

Independent currency standards, and separate central banks, afford another means of exploitation. The method is simple, and it is illustrated by the work of the German Ministry of Economics in all the Nazi-occupied countries of Europe. According to Mr. Paul Enzig, who has culled these facts from German periodicals, Germany is paying for her purchases in Europe not by the transfer of her *Reichsmark* but by the issue of *Reichskreditkassen* (Reich credit notes) redeemable after the war. The central banks of the occupied countries are obliged to hold these 'securities' and issue their own national currencies against them. In this way, to give but one instance, the note issue of the Netherlands Central Bank has risen from 1,100 million *guilders* to 1,552 million *guilders* between April and December 1940. Moreover, as a general rule, Germany pays in the form of Treasury Bills for the war material delivered by industrial firms in occupied countries. These bills have to be discounted by the Central Banks and their amount is simply added to the growing total of their claims against Germany.—*Economic Journal*, April 1941. It is by such means that Germany is financing her war expenditure and escaping the crisis of inflation at home.

Who can deny that Japan, Germany's own disciple in economics, will not adopt such methods of exploitation in regard

to the purchase of raw materials and food from all the recently conquered countries? In fact, if the war is protracted, there is every reason to believe that Japan will rely more and more on such expedients for financing the war against the allied nations.

REQUISITES OF A GENUINE NEW ORDER

Three principles stand out prominently in the foregoing analysis, which offer guidance for the construction of a genuinely New Order in the post-war world. The first is the organisation of a unified corporate political structure whether in Asia or Europe in order to do away with the multitude of state systems and competitive national sovereignties. A democratic federation of the Asiatic countries is the only safeguard against capitalistic imperialism on the one hand and competitive nationalisms on the other.

The second principal is planned industrial development for the whole federation viewed as a single economic unit. For the issue is no longer Plan or No Plan, but the constitution of the appropriate authority for planning, and it is needless to point out that there should be a central federal planning commission for the whole unit composed of the representatives of the component parts.

The third requisite is a uniform currency standard and a single central bank for currency and credit control. We venture to suggest in this connection that in the post-war period, the British Commonwealth at least should have a single standard of currency: the Indian rupee and the Canadian dollar being merged with the sterling. Of course, it goes without saying that there should be a single central bank on the governing body of which will be representatives of all the self-governing units. Such a step will go a long way towards the solution of the currency problems of the world,

GANDHI'S NEW MOVE

BY DR. SIR CHIMANLAL SETALVAD

Gandhiji's recent pronouncements calling for an immediate termination of the British rule as a preliminary to the overthrow of Japanese aggression by dint of non-violence is the most puzzling of all. "The time has come," he says, "during the war and not after it, for the British and Indians to be reconciled to complete separation from each other. That way, and that way alone, lies the safety of both. I have pointed out the remedy: complete and orderly withdrawal of the British from India." How this "complete withdrawal" of the British at a time when the enemy is at the gates and can have an easy walk over in the absence of armed resistance can contribute either to the safety or the freedom of India passes one's understanding. It is extraordinary that Gandhiji, who has so often protested his anxiety not to embarrass the Government at such a crisis, should now confront the country with so suicidal a proposal. Sir Chimanlal Setalvad's statement is illustrative of the country's reaction to the attitude taken up by Gandhiji.—ED. *I. R*

[T is amazing how people of great intelligence and patriotism like Mr. Gandhi and Pandit Nehru shut their eyes to realities and practice self-deception. They want immediate withdrawal of the British bag and baggage from India. They say that the first requisite is independence of India and when that is attained by the withdrawal of the British, India will deal with the Japanese menace. All Indians, of whatever political shade of opinion, desire independence of India. But the question is whether India will gain independence and will be able to keep it under present war conditions by the mere withdrawal of the British. The very first result of such a withdrawal, if it took place, would be complete anarchy in the country. But Mr. Gandhi, the apostle of non-violence, is prepared to let India be plunged into anarchy. If the British withdraw, India will not be able to defend herself against Japanese aggression, because of the short-sighted policy of the British Government in not trusting India and making her self-sufficient for defence . . . The inevitable result of the British withdrawal at this stage would be that Japan would easily conquer India. India will thus pass from one slavery to another. The sanest course for India is for the moment to join whole-heartedly in the war effort and keep off aggression. When the menace is gone, there will be time enough to adjust our relations with England and decide either to be an equal partner in the British Commonwealth or to be independent altogether. The immediate

danger of Japanese conquest of India must be removed and then we can fight, if need be, with the British for our independence.

In order to be able to do this, the first essential is complete unity between the different sections of the Indian population. Mr. Gandhi says that such unity can only come about when the British power is entirely withdrawn and the Japanese menace has abated. He forgets that in order to bring about the withdrawal of the British there must be unity first. He further forgets that if the British power is entirely withdrawn at this stage, the Japanese menace will not abate but would become real. Mr. Gandhi further says that when the British power is withdrawn, Indians would come to an amicable decision about 'Pakistan' or fight. He further says that the Muslims will take 'Pakistan' by the vote or the sword. Thus Mr. Gandhi does not mind the Hindus and the Muslims fighting against each other, but does not like the Hindus and Muslims fighting together against the Japanese. Mr. Gandhi says that till the British Government are in India, there is neither 'Pakistan' nor 'Hindustan' or any other 'state,' but it is 'Englishtan' and may be to-morrow 'Japanistan'. The real position is that unless all India pulls together and makes a tremendous war effort, there is sure to be 'Japanistan' and there will then be 'Kabrastan' (graveyard) of all Indian hopes of independence.



THE TRAP OF WORDS

BY "A REALIST"

IN a little book bearing the above title, Mr. K. Santanam has pleaded for a re-examination of well-known Congress shibboleths. Mr. Santanam is a gifted thinker and writer. He is entitled to be heard on the subjects he deals with.

The object of this thought provoking book is to analyse the content and limitations of the words round which Congress propaganda mainly revolves, namely, Unity, Independence, Non-violence and Constructive Programme Says Santanam

Human life and thought are impossible without words. But, often, words get divorced from their meanings and lose their relation to reality and become, through senseless repetition malignant spells which paralyse all thought and action. Some of the words which have been the corner stones of Indian political life have reached this stage and it is an indispensable task to dispel their evil charm before they can be made again the vehicles of genuine thought and dynamic action.

Political unity and freedom have become, Mr. Santanam thinks, rivals of which we may have at first to choose one or the other. There is force in what Mr. Santanam says that if Griffiths and Michael Collins had refused the partition of Ireland, the Irish Free State may not have been in existence today. Similarly, reference is made to the dismemberment of Russia at the treaty of Brest-Litovsk, which if Lenin had refused to accept, it may be that the Soviet Republic may not have been born. Assuming, argues Mr. Santanam, that we cannot agree to dismemberment or painful limitations imposed by the British Government, the only other way is the way of force in which case also no one could forecast freedom and unity being achieved together if at all.

Dealing with the phrase and ideology of independence, Mr. Santanam says that the mere wish for independence does not take us anywhere near it. International developments may help or hinder our attempts, but it is suicidal to indulge in a belief that this country will achieve her independence by the mere procession of world events. If the drafting of a constitution, says Mr. Santanam, through a Constituent Assembly is to be transferred from the field of slogans to the plane of "many unpleasant compromises which are necessary".

Mr. Santanam is of opinion that the method of non-violence has its limitations. All the experiments in Satyagraha have been conducted within an ordered State as Mr. Santanam has pointed out.

Satyagraha requires an atmosphere of peace and security to make its intellectual and emotional appeal and the idea, of non-violent non-co-operation to an invading army, or to bands of looters and dacoits who may ravage the country when the civil government breaks down, is fantastic and wholly impracticable. There is also no doubt that Satyagraha against a fascist government like that of Japan or Germany will be immensely more difficult than towards the British Government which is responsible to an elected Parliament. The theory that Satyagraha is a substitute for the police and the army is attractive, but illusory. It is only when the army and the police are functioning properly, Satyagraha can have a real chance of bringing about social and economic changes.

Discussing the constructive programme, Mr. Santanam objects to such a programme being put forward as a substitute for political power. While the removal of untouchability, promotion of cottage industry and other such items of the political programme are bound to be among the major pre-occupations of a free independent Indian Government, such work unofficially done cannot be a substitute for a programme to attain political power.

Dealing with the present dilemma between British imperialism and Japanese militarism, Mr. Santanam points out that it would be folly to be blinded by past wrongs and forget that Russia and America are the liberating forces of the world. In the plane of realities and the field of action, we have to choose the lesser evil if we are not to retire from all positive participation in making the history of our own country.

It is a fatal illusion to imagine that political unity or the Indian National Congress can survive a Japanese conquest of India. Mr. Santanam is right when he says this and adds that the Japanese militarists are bound to split up India as they split up China and they will never allow any peaceful and political struggle. Mr. Santanam pleads that we have to make up with the Mussalmans and obtain the nearest possible approach to a national responsible Central Government.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Lesson of Burma

WITHIN the last few days, more than one Military Commander has spoken on the Burmese campaign and the lessons to be learnt from our failure to hold our own in that terrain. Mistakes are frankly admitted and it seems such a pity that discoveries vitally affecting the campaign are so belated. However better late than never, and if we could only profit by the lessons of Burma, the loss and sufferings and anguish would not have been borne in vain.

It is heartening to be assured by Gen. Alexander that "every part of the British Empire will be taken back". This cannot be done without active local help. Obviously the men born and bred in the soil know more about the effective methods of defence than academic students of military strategy. These latter discovered too late that jungle warfare was different from desert warfare and that mechanization could not meet the needs of the terrain. And then the Japs knew how to use the native talent for labour and transport, and the human factor told in the end. In a pregnant passage, Gen. Alexander tells us how the 10 per cent. of pro-Japs who were organised for effective service made all the difference in the campaign. Likewise in India, it is the Indian troops, acclimatized to local conditions that can stand the heat and burden of war better than foreign troops; and how much more efficient could the defence be if the whole nation were mobilised for service behind the fighting lines? What a magnificent defence could be put up by a truly national front in the event of aggression from outside!

The Hurs of Sind

At last a determined attempt is to be made to free the people of Sind from the menace of the Hurs, who for years have made decent existence impossible in the province. Their depredations have cost the province dearly in property, honour and life. A series of crimes varying from theft to dacoity and murder has been perpetrated in the face of a Government, which has proved helpless to check them. Premier Allah Bux had no alternative but to hand over charge of the situation to the military authorities. The bloody deeds of the Hurs can only be compared to the tribal raids in the Frontier. In each case it is the dominating personality of a single individual behind the scene that has wrought havoc - the Faquir of Ipi in Waziristan and Pir Pagaro in Sind. It is time that this unwholesome sore in the state is lanced for good. In their *communiqué* declaring martial law, the Government of India explained

(Over a period covering more than six months, the Hurs have by wholesale murder, sabotage and dacoity terrorised whole districts. The means available to the civil authorities have failed to cope with the situation, because of the fanaticism of these followers of the Pir Pagaro and the terror they inspire in their victims who are too cowed to bear witness against them.

The wonder is that the forces of law and order had not been brought into action more effectively all these years. It is to be hoped that the quick and decisive steps taken to arrest this menace will prove effectual. Suspension of civil Government and the continuance of martial law are doubtless irksome features of the situation. But we trust it would not be long before the outlaws are overwhelmed and the Province is restored to that peace and security which it has missed so long, and the absence of which have made life so intolerable to the

Gandhi and Rajaji

"There is no doubt that Rajaji is handling a cause which has isolated him from his colleagues, but his worst enemy will not accuse him of any selfish motive behind the extraordinary energy with which he has thrown himself into the controversy of which he is author," writes Mahatma Gandhi in the *Haryan*. Gandhi is pained by the report of disturbances at the meetings addressed by C. R. "Hooliganism is no answer to his argument," continues Mr. Gandhi. He is entitled to a respectful hearing. His motive is lofty."

The disturbances at his meetings are a sign of great intolerance. Evolution of democracy is not possible if we are not prepared to hear the other side. We shut the doors of reason when we refuse to listen to our opponents or having listened make fun of them. If intolerance becomes a habit, we run the risk of missing the truth. Whilst with the limits that nature has put upon our understanding, we must act fearlessly according to the light vouchsafed to us, we must always keep an open mind and be ever ready to find that what we believed to be truth was after all untruth. This openness of mind strengthens the truth in us and removes the dross from it if there is any. I plead, therefore, with all who are disturbing Rajaji's meetings not to do so but to give him a patient and respectful hearing to which he is entitled.

The American Mission's Report

It is believed that important recommendations of the American Technical Mission are under consideration of the Government of India. The text of the report has unfortunately been kept confidential though an official summary of it has been made public. Dr. Grady himself made the country understand that his recommendations would be of a far-reaching character, while spokesmen of the Government seem to be content with measures meant to speed up war production. What the country desired was that the occasion should be availed of so to transform the complaints as to serve the

permanent requirements of the future of Indian industries. Sir Purahottamdas Thakurdas has gone to the length of saying: "With due deference to the Government of India, I refuse to go according to the summary issued. From the impression formed by Indian industrialists when Dr. Grady's mission went round India, it is most unlikely that they would have put out any half-hearted recommendations or suggestions."

It is natural that the public should desire to be taken into confidence by the Government before any decisions are arrived at, and this is obviously not possible unless the text of the full report is made available to them.

Sir Mirza Ismail

After a brief spell of retirement from Mysore, Sir Mirza Ismail has accepted the office of the Prime Minister of the historic Rajput State of Jaipur. Sir Mirza was a successful administrator for over a decade and his rich experience and great reputation must prove of especial value in this north Indian State. It is significant that the New Prime Minister is welcomed in Praja Mandal circles, as is evident from a recent statement of one of its leaders, who describes Sir Mirza as "A man of progressive views to whose efforts the prosperity of Mysore is due". There is great work, constitutional and administrative, that awaits Sir Mirza's handling, and with the spontaneous welcome offered by the people's organisation, his task is bound to be easier.

Jaipur incidentally is the fourth largest State in Rajputana, a typical Hindu State like Mysore, with a history that goes back to the days of the Epics. Tradition tells us that it was known to the ancients as Matsya Desh and was the kingdom of king Virata, mentioned in the Mahabharata in whose court, the five Pandava brothers resided during their last period of exile.

Sir Ibrahim Rahimtoola

Sir Ibrahim Rahimtoola, who died last month, after a protracted period of illness in old age, was a great figure not only in the public life of Bombay but in all India as well. Beginning life as a businessman, he started his public career twelve years later by entering the Bombay Municipal Corporation of which he became president. Thereafter for over three decades he held responsible positions in various public bodies, Provincial and Imperial. He was for a term President of the Bombay Legislative Council and for two years elected President of the Central Legislative Assembly. As Chairman of the Fiscal Commission, he settled the fiscal policy of India as one of "discriminating protection". Almost the last of his public services was his spirited rejoinder to Mr. Amery, countering the canard about the so-called prosperity of India.

Veer Savarkar

The 61st birthday of Vinayak Damodar Savarkar, which fell on May 28 last, was the occasion of enthusiastic celebrations in different centres of Hindustan. Savarkar has already become a legendary figure in India. Twenty seven years of his life were passed under detention, including fourteen years in the Andamans. Naturally this unique record of suffering and sacrifice, at the call of what he conceived his duty to the Motherland, has endeared him to many. Savarkar is to the Hindu Maha Sabha what Jinnah is to the Muslim League. His conception of Hindustan would admit of no division, and for the last six years his dynamic leadership has infused a new life and vigour into the Hindu Maha Sabha. Savarkar

has something of the fighting Mahratta in him and has seldom failed to cross swords with leaders in other camps. It might be said that the Maha Sabha gained in strength in proportion to the intransigence of the League and Savarkar's leadership has made it as aggressively Hindu as Jinnah's has made the League aggressively Muslim.

The "National Herald"

The *National Herald* of Lucknow has been hit hard by the recent action of the U. P. Government which has forfeited its security of Rs. 6,000 and demanded a fresh deposit of Rs. 12,000. This is all the more deplorable in view of the fact that the action was taken against the express opinion of the Provincial Press Advisory Committee. Already on two former occasions, the Committee could find nothing to support the U. P. Government's action in respect of certain articles appearing in the *Herald*. In persisting in their attitude to the *Herald*, the U. P. Government cannot be said to have acted in the spirit of the Delhi argument which envisaged an approach totally in variance to the method adopted by the Government. Surely at a time like this, this is not the way to rally the public to the cause of war work. This action, says the *Hindu*, whose Editor Mr. K. Srinivasan, is the President of the All-India Editors' Conference, "is at variance with the spirit of the Delhi Agreement to which the Government of India expressed its adherence recently". If, as the *Hindu* says, "the Government had felt that the charge of sedition must be pressed home, the proper course for it to adopt would have been to launch a regular prosecution

FOREIGN AFFAIRS

By "CHRONICLER"

The Second Front

SO far the Russians have put up magnificent resistance to German advance. British contribution to the main European struggle has been for the time being confined to the doings of the R. A. F. in the occupied territories. The colossal attack on the Ruhr and Rhineland must have diverted the Luftwaffe from the Russian objective and to a certain extent helped the Soviet resistance. But that is not enough. Stalin and Molotov have been pleading for a second front in Europe. The Anglo-Russian Pact seems to envisage an immediate possibility of such a front. Speaking on the Pact, Mr. Eden announced in the Commons that full understanding was reached between the two parties with regard to the urgent task of creating a Second Front in Europe in 1942. A similar announcement was made from Washington. America and Britain now feel confident that they are in a position to undertake an offensive in Europe. The Allies are evidently planning something big.

Fall of Tobruk

The fall of Tobruk was officially confirmed on June 22. The explanation why Tobruk fell so quickly after once holding out for 7 months can only lie in the fact that the Afrika Korps assembled and applied an overwhelming weight of armour with terrific impetus, says *Router's* correspondent.

The burden of defence fell on the Eighth Army, which suffered a shattering blow. Despite its losses, the Eighth Army is still a force capable of staging a reverse movement of the Libyan seesaw. In capturing Tobruk, Rommel has made the task of the Allies more difficult but far from insurmountable.

The Late Mr. Spender

J. A. Spender, whose death at the age of 80 was reported the other day, represented a type of journalism which is becoming rare in these days. Like Garvin, he gave distinction to the paper he edited, for Spender was a man with opinions of his own to which he stuck with fervour. If Garvin of the *Observer* was the journalistic mentor of the conservatives, Spender was no less distinguished by his trenchant advocacy of liberalism in the *Westminster Gazette*. Spender counted among his friends many distinguished leaders of the Liberal Party, of whom he wrote with discriminating appreciation. Campbell Bannerman and Asquith received their due meed of praise and helpful criticism at his hands. True to the old Liberal tradition, he evinced a sympathetic interest in the freedom movement in India. Spender acquired a name for himself not only as a writer but also as the possessor of a fair and balanced mind.

Anglo-Russian Treaty

A new Anglo-Russian Treaty of Alliance has been concluded and a *communiqué* announces that Britain and Russia have reached full understanding. According to the terms of the Treaty, Britain and Russia agree that they will not accept any peace without mutual agreement and they seek no territorial gains. The 20-year pact, to run from the termination of the war, provides mutual assistance against attack and would be incorporated in the permanent European peace settlement.

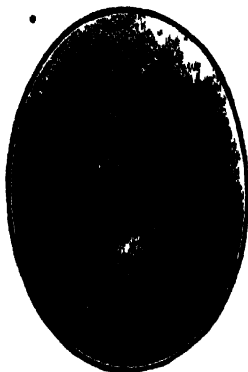
It will be noticed that Russian commitments are confined to Europe. This shows that she deems it wise to honour her neutrality pact with Japan. For her part she will not violate it. Her decision to be neutral in the Far East may also be the reason for America not signing a formal treaty with her.

DIARY OF THE MONTH

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June 1. Report of over 1,000 R. A. F. planes raiding Rhineland.

—Death of Sir Ibrahim Rahimtoolah.



SIR IBRAHIM RAHIMTOOLAH

June 2. Martial Law declared in the area affected by Hurs' menace in Sind.
—Mexico declares war on Germany.

June 3. R. A. F. raid Essen.
—Churchill's statement on Libyan campaign.

June 4. Japanese bombers and fighters attack Dutch harbour in Alaska.
—Sir Mirza Ismail is appointed Prime Minister of Jaipur State.

June 5. Heydrich, Protector of Bohemia, is reported dead.

—Roosevelt warns Japan against use of poison gas.

June 6. Violent air battles over Sebastopol.
—Axis forces flung back in Libya.

June 7. Jap attack in Chekiang repulsed.
—Japs withdraw from midway.

—British bombers resume offensive on Germany.

June 8. 20,000 U. S. troops arrive in Basra.
—Bombs dropped in S. W. England.

June 9. Life of Central Legislature extended.

—Fierce German assault on Sebastopol.

June 10. War Resources Committee for Viceroy's Council is announced.

—Azad-Nehru-Gandhi talks at Sevagram.

June 11. Duke of Gloucester arrives in India.

—Anglo-Soviet American understanding re: Second front in Europe.

June 12. Nazi landing in Caucasus.

—Chinese evacuate Chuhaiien.

June 13. Fierce fighting in Libya.

—Viceroy constitutes new Fund for medical relief to Indian soldiers.

June 14. President Roosevelt's stirring call on United Nations Day, New York, for peace based on four freedoms.

June 15. Hon. Dr. E. R. Rao, Member, Viceroy's Council, is dead.

June 16. "We are not going to walk out of India," says Sir Stafford Cripps in an interview.

June 17. Pandit Nehru, replying to Cripps, supports Gandhi's plea.

June 18. Representatives of Provinces meet at Delhi to discuss Evacuees' problems.

June 19. Churchill-Roosevelt conference in Washington.

June 20. Huq challenges Jinnah's leadership.

June 21. Tobruk falls.

—J. A. Spender is dead.

June 22. All-India Forward Block is declared unlawful.

—Gandhiji replies to Times' criticism.

June 23. Joint Churchill-Roosevelt statement is issued.

June 24. Sri C. Rajagopalachari meets Mr. Jinnah at Bombay.

—Mr. Alexander, Member of the Friends of India Society, London, sees Mr. Gandhi at Wardha.

June 25. Egyptian Premier re-affirms neutrality.

—Enemy forces march into Egypt.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

THE TIGER STRIKES. India's Fight in the Middle East. Foreword by Gen. Sir Archibald Wavell. Published by the Director of Public Relations, Delhi.

Under this picturesque title we have a stirring tale of heroism and endurance displayed by the allied forces, particularly those from India, which played a gallant part in the epic struggle, which sealed the fate of the Italian empire in Africa. From the great victory of Sidi Barrani to the capture of Damascus, it was one long and continuous series of triumphs and adventures. "They fought in the dusty wastes of the western deserts," says Sir Archibald in his Foreword, "in the bush of the Abyssinian border, on the dry scorching plains of the Sudan, in the towering rocky mountains of Eritrea and Abyssinia, and amid the softer and greener hills of Syria." With their comrades from all over the Empire, "the Indians utterly defeated two great Italian armies; they helped to hold Tobruk and to stem the German counter-offensive in Cyrenaica and to save Iraq and Syria from enemy domination. This is no mean achievement. How the Indian tiger struck in the first phases of the war is told in picturesque detail in these pages of proud memories of courage and comradeship in arms.

THE CHRONICLES POETRY. Pope to Keats Edited by D. K. Roberts. Penguin Ltd.

The two previous volumes in the series *Hood to Hardy* and *Bridges to the Present Day* covered the period from the accession of Queen Victoria to the present day.

This anthology is a similar representative survey of English poetry from the accession of Anne to that of Victoria—a period probably the most fruitful in the history of English literature. Apart from select pieces of such master-poets as Burns, Blake, Coleridge, Wordsworth, Byron, Shelley and Keats, room has been found for several resurrections which certainly deserve to be rescued from utter oblivion. Poems bearing on the Napoleonic wars have a topical appropriateness in view of Hitler's challenging role in contemporary history. Readers will thus discover something that they have not already come across in earlier anthologies. The Biographical notes and the Index to first lines at the end of the book are welcome features of this edition.

CHINA. By P. M. Roxby. Oxford Pamphlet, Oxford University Press.

Prof. Roxby of the Liverpool University, who has travelled extensively in the Far East and has first-hand knowledge of Chinese affairs, gives a running and brief account of China, past and present. China is as large as Europe, excluding Russia and an attempt is made in these pages to describe her ancient civilization and the results of her recent impact with the West. The closing pages deal with her clash with Japan after five years' strenuous achievement under the Nanking Government. "China, no less than the Western democracies," says the Professor, "is fighting to preserve the essential features of her civilization."

POEMS. By Rabindranath Tagore. Visva-Bharati, Calcutta.

The poems collected in this volume and arranged in four sections are translated by the poet himself from his own original Bengali compositions. They are presented in book form for the first time and contain the poet's maturest thoughts. Many of these have appeared in various journals while some are quite new. Tagore's verses have a lilt of their own and the arrangement of the lines has been kept more or less as found in the manuscript. There is an undisputable felicity in these autumnal lines and no student of contemporary verse can ignore the fruits of the poet's last years. The facsimile of the poet's handwriting, and the notes at the end, add to the attractiveness of a volume printed and got up in fine style.

EXCAVATIONS AT RAIRH. By Dr. K. N. Puri, B.Sc., D.Litt. (Paris), Superintendent of Archaeology, Jaipur State.

The excavations have brought to light numerous pieces of antiquities, among which ring-wells and parallel-walls call for mention. The monograph is interesting and is equipped with 86 well-prepared plates of the objects discovered.

CONSERVATIVE INDIA. By J. B. Dorkal. Published by Taraporewala & Sons, Bombay.

The volume under review is a miscellaneous collection of essays, speeches, reflections and *obiter dicta* on the principles and practices of orthodox and conservative Hinduism. The introductory essay to the volume is from the pen of the Jagadguru Shankaracharya of Puri, the great Primate of orthodox Hinduism. The central defect of the arguments put forward against social reform and progressive views is based on scriptural texts. Exponents of liberal Hinduism are never tired of repeating that any social custom, however sacred it might be, must be set aside if it goes against the deliverances of average human feeling and common sense. They regard Hinduism as a progressive movement with sufficient elasticity to adjust itself to new needs.

LIFE NEGATION. By A. McG. Coomaraswamy Tampoe. Luzac, London.

This slim attractive volume presents to the world the mature reflections of a retired civilian. It gives evidence of width of culture and sincerity of thought informed by the light of Christian teaching, not unaided by that of the Craft.

BOOKS RECEIVED

: O :

OXFORD PAMPHLETS: BELGIUM AND THE WAR. By G. N. Clark.

JAPAN AND THE MODERN WORLD. By Sir John Pratt. Oxford University Press.

THE SILK STOCKING MURDER. By Anthony Berkeley. Penguin Books Ltd., England.

THE PENGUIN NEW WRITING 10. Edited by John Lehmann. Penguin Books, England.

REFLECTIONS ON THE PRESENT WORLD WAR. By Nawab of Hoshiarpur. The London Book Co., (India), 40, Peshawar.

AUTHOR CATALOGUE OF PRINTED BOOKS IN EUROPEAN LANGUAGES, Vol. I and II. Rs. 6 each. Government of India Press, Calcutta.

THE POLITICAL PHILOSOPHY SINCE 1906, Vol. II. By Benoy Kumar Sarkar. Motilal Banarsidass, Lahore.

CALCUTTA YARN MERCHANTS' ASSN. ANNUAL REPORT FOR 1941. Published by H. K. Jhajharia, Hon. Secretary, Calcutta.

ASTRONOMICAL EPHEMERIDES, the Planets' Places for 1942 calculated for the Moon at Bombay. By M. V. Nawathe, Bombay.



TOPICS From PERIODICALS



A PLAN TO SAVE INDIA

Mr. Amery, Secretary of State for India, observed on December 16 last that if once Singapore fell into Japanese hands the way to the Indian Ocean would be open unmolested to enemy raiders, and all the territories round its shores would be exposed in isolation to Japanese attack. "We may take it, therefore," observes Lord Wedgwood in *Picture Post*, "that the Government is fully aware of the danger in which India stands, now that Singapore is in Japanese hands." What then can we do now?

If I were Viceroy of India, I would issue a Proclamation, countersigned by Chiang Kai-shek, telling India the truth—that India was, or soon might be, cut off and must defend itself or be overrun by alien conquerors as ruthless as the Mongols.

That is the first step. We must learn the lesson of Malaya, where, according to the American broadcaster, Cecil Brown, the population was never told the truth until the Japanese came to tell it to them. We are still suffering, unfortunately, from the military mind which thinks of war as something practised by an elite and in which ordinary people have no right to interfere. The Axis has shown that the fortunes of war depend on the morale of the so-called "civilians". I would show the Indian masses what has happened in China, how the Chinese, in even greater straits, have resisted Japan for five years, because the people as a whole were inspired by the will to win, whether they had weapons or not. I would call upon Indians, Hindus and Moslems, to do the same. But I could not expect them to follow the Chinese example if they were not told the truth, if the urgency of the situation was kept from them, or if there were influences left in the country against transforming it into a "people's war".

Lord Wedgwood goes on to add that the British Government must break through the political barriers which prevent the Indian masses from fighting against Japan.

We must carry to them a message which will convince them that they have something to fight for. We must cut through all the abortive negotiations and the deadlocks which stultify India's war effort. I would promise the Indians, i.e., that we would remove all British troops just as soon as each and any Province asked Britain to withdraw. This is the biggest offer that we could make, but it is also the simplest. There are no conditions attached, nothing on which to negotiate. Our moral claim to stay in India in the past has been founded on the military claim that India could not defend herself without us. Now we know that we need Indian people to defend India. With such an offer from us, we can claim the full support of all parties and peoples to co-operate in a common task.

CONCRETE IN A. R. P.

The Indian Concrete Journal has provided for its readers a special A. R. P. issue containing a sumptuous instalment of articles and photographs dealing with A. R. P. An attempt is made to present the most interesting features of A. R. P. work in this country, in England and America. The degree of protection from raids depends on many factors the most potent of which is the money available. Many articles in the journal are devoted to the discussion of what makes for efficiency in air raid protection, consistent with the output of money and material available. It is justly contended that reinforced concrete is one of the best and the most economical forms of construction in war and peace. It is necessary, however, to remember that steel is now reserved for more urgent war work and, in consequence, we must design shelters in such a way that the minimum amount of steel is required, such things as concrete blocks and arch construction being invaluable for getting over this steel shortage.

There is also a very definite need for increasing efficiency in the construction of A. R. P. shelters. Much interesting matter is collected in these pages regarding air raid shelters and their construction, which are of paramount importance at the present time.

INDIAN ART

Writing on the Problems of Art Education in India, Mr. H. Goetz observes in the *New Review* for June that the whole question whether modern Indian artists should follow their old national traditions or modern western methods is quite as sterile and as little to the point as the discussions of the art historians whether ancient Indian art was an unadulterated indigenous growth or a derivative from foreign sources.

As art is creation, it is always a step towards the future and not towards the past, and as it is self-expression, it must be an expression of the spirit of its time, not of the past. As little as a genuine, healthy art can express itself in the language of foreign civilizations, it can do so through the medium of the past. Or, to be more correct, it can be so only in a very limited measure, in so far as an artist is not living in his own age and country, but has turned his mind towards dreams of exotic worlds or of the glories of past times. These dreams are a part of every art, the expression of its cultural links with the past from whose breasts it has been nourished and of the still unformulated ideals towards which it is drifting. In every healthy art, however, such like dream worlds may occupy only such room as is their due portion in a responsible life, they are driving forces and intensifying comic background, but not substitutes of life. Where they dominate an art, it is the sign of a crisis, of a defensive reaction against the threat of exterior destructive forces. Western Romantic art has in this crisis of industrial materialism saved itself into the simplicity, the 'idealism' and the mystic exaltation of the Gothic Middle Ages; the Romanticism of the Bengal School has sought a similar port of refuge in the simplicity of village life, the spiritualism of its glorious classic tradition and the mystic experience of its old *rishta* and *enig*. But the more the impact of modern life becomes inevitable, the more its problems are attacked, the more also must art turn from the past to the future.

Thus the more India is setting about the solution of her many economic, social, political and cultural problems, the more she will turn from a defensive to a constructive attitude, the more must her art also turn from the past to the future, from imitation to new creation. In fact, the meaning of the last modernistic tendencies in Indian art is nothing but the initial turn towards the future.

BRITISH BANKS IN THE EAST

In a leading article on the banks in the East, *The Economist* envisages lean times for the shareholders following the enemy's capture of varying proportions of their branches but adds that these banks retain their potential financial strength and earning power unimpaired. More fundamentally the banks face problems arising from a growing national consciousness in the eastern countries, a trend towards self-sufficiency and war time industrialisation and the disappearance of free exchange markets. Thus the Chartered Bank may well have been far-sighted when it indirectly acquired an interest in the Allahabad Bank which is essentially a domestic Indian bank; and political foresight has been shown by those banks which recruited an increasing proportion of their eastern staffs locally.

This policy has been applied with considerable success in India, principally by the Imperial Bank, which is largely concerned with domestic Indian banking and also by the Chartered Bank. All the eastern banks will have to identify themselves far more with domestic banking developments in the countries where they operate. This group of British banks should be able to adapt themselves successfully since they have acquired local knowledge which no competing banks, local or foreign, can challenge. They have abundant reserves against any war losses and despite problems and difficulties they will have an important role as long as Britain continues to trade with, and invest in, the rich areas wherein they have grown such deep roots.

O. R. AND PAKISTAN

Mr. K. Natarajan, writing in the *Indian Social Reformer*, discusses the position of Mr. C. Rajagopalachari in regard to his plea for Pakistan. Rajagopalachari, he admits, is not a man to be intimidated by abuse or threat of violence or even expulsion from the Congress from pursuing a course which he has convinced himself is the right course in the public interests. Mr. Natarajan gives instances of Rajagopalachari's daring in espousing opinions not shared by the top men in the Congress. He had evinced political courage to the point of audacity. His plea for Pakistan is one such but, adds Mr. Natarajan, "South Indian Muslims will to a man resist any attempt to expatriate them to the Punjab or the Frontier Province, which is implicit in the Pakistan idea. The Muslims of South India, he holds, have from early times been marked by a distinctive nationalistic mentality from the northerner.

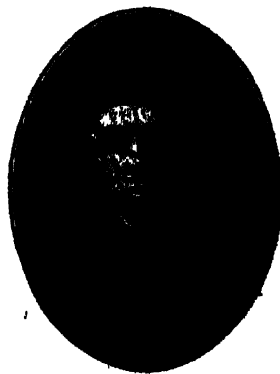
In offering to agree to Pakistan, Mr. Rajagopalachari is offering something which does not affect his province. It is like Sir Sikandar Hayat Khan, offering Dravidistan to Periyar Ramaswami Naicker, leader of the Self Respect Movement now merged in the Justice or non-Brahmin party, who attended one of Mr. Rajagopalachari's meetings and was greeted by the ex-Premier as a long-lost friend. Mr. Rajagopalachari is being generous at the expense of others.

Mr. Natarajan, however, points out with satisfaction that Mr. C. Rajagopalachari has moved away from the Gandhian ideology. The ideology of the Gandhian Congress, he says, "has few points of appeal and many of repulsion to the South Indian mind".

As a revolt from the barren creed of non-co-operation, Mr. Rajagopalachari has my whole-hearted sympathy and appreciation. But his offer of Pakistan as the price for Hindu-Muslim unity, shocks and saddens me. The unity of India is not a political issue. It is woven in the deepest fibres of my being. If there can be no Hindu-Muslim unity without sacrificing it, I prefer to do without Hindu-Muslim unity.

As a matter of fact, the very idea of Pakistan is a downright denial of Hindu-Muslim

unity but of the existence of any common ground on which a *modus vivendi* can be established between the two communities. A thousand years of Indian history cries out against the basic principle of Pakistan. There has been and still is much greater community of ideas and modes of life between Hindus and Muslims than, for instance, between French and British Canadians. If Quebec, nevertheless, is content to remain a province of Canada, it is absurd to declare that Indian Muslims cannot constitute a single nationality with Hindus. The great majority of Indian Muslims are racially identical with Hindus. The Canadian French and the Canadian British are not. Hindus and Muslims speak the same vernaculars, eat and dress in the same way over the greater part of the country. Mr. Jinnah has made a great point of the dhoti and pyjamas as the frontier line between Hindus and Muslims. If he will go into the villages, he will find Muslims wearing dhoti as their daily wear. I agree with Gandhi; that, if, nevertheless, the Muslims of India regard themselves as a separate nation, no human power can prevent their doing so. But I do not at all see that it follows that they are entitled to claim any part of India as their exclusive homeland. In no part of India have Muslims dwelt for a longer period than Hindus. By conversion and migration some parts, of the country have come to have more Muslims than Hindus. But there are still Hindus, and in no inconsiderable numbers, in those areas.



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April '43.

SOCIAL LIFE OF MARATHAS

• It is said that the literature of a particular period contains a reflection of the social, political and economic conditions of that period. Of the Marathi Bardic literature, this can be said with ample justification. This Marathi Bardic literature, says Prof. Vasant Dinanath Rao in the *Modern Review*, has two main branches: (1) Historical Lays or Ballads (*Povadas*) and (2) Light Poetry consisting mainly of love lyrics (*Lavanis*).

Of these the first give descriptions of the historical episodes of the time (the 17th and 18th centuries) and give a picture of the political conditions in Maharashtra and the patriotic sentiment of the Marathas. It is in the second branch of this literature that we find a realistic reflection of the social conditions in Maharashtra. These Lavanis depict Maratha life in its true colours, with their glories and failures, with their strength and weaknesses. They were composed by Shahirs or bards, who had no pretensions to any learning, for an audience (for these poems were meant to be sung at the musical concerts known as *Tamashas*—a very popular type of pastime indulged in by the Maratha gentry and peasantry of the time) which comprised the simple soldiers and peasants with little or no education. Naturally enough the themes of these songs had to be of such a nature as to appeal to the simple unrefined mind of the hearer. Episodes from ordinary life, passions and sentiments governing the lives of ordinary people, offered the best themes of universal appeal.

A favourite topic of the Shahirs is the delineation of the mode of life, passions, etc., of the Maratha ladies, especially the wives of the soldiers. They had to spend the major portion of the year in separation from their husbands engaged in military campaigns far off from home. It was natural that they spent a very anxious time and languished and eagerly waited for the time of reunion. Their feelings and sentiments are picturesquely depicted in a number of Lavanis. Again,

this Lavan literature is replete with descriptions of various Hindu festivals, which were celebrated by the Marathas of the time with great devotion and ceremony.

Nagpanchuhmi or the Festival of the Cobra Deity.—This was a very popular festival amongst the Marathas and the Shahir Prabhakar in one of his Lavanis gives a picturesque description of the worship of the image of Cobra and the feast in honour of the deity.

Navaratra (Nine Nights) Festival.—This was also one of the most popular and important of the Maratha festivals, for it was at the end of this festival, on the tenth day (*Vijaydashami*) that the Marathas used to set out for the new year's campaign. Prabhakar gives a picturesque description of the festival.

Shringa and Rang Panchami Festivals.—These festivals were also celebrated with great enthusiasm and mirth by the Marathas. We find beautiful descriptions of these festivals in the Bardic literature. The Ranga Panchami Festival was also a court festival and Prabhakar gives a picturesque description of the celebration of the feast at the Peshwa Durbar.

All these descriptions of the Maratha festivals bring out the religious fervour and devotion of the people and keenness to enjoy life. They give us an insight into the brighter aspect of the home-life of the Marathas.

Then we come across picturesque descriptions of the dress, ornaments, accoutrement and equipage of the typical Maratha soldier of the time. From these we can see that the early Maratha soldier marching into the field dressed in his loin cloth and with his scythe or spear in the hand had in course of time developed into a well-dressed and well-equipped soldier.

There are a number of other aspects of the life of the Marathas of the time depicted and described in these Lavanis and a systematic study of this literature is sure to cast an illuminating light on the social life of the time. It may be noted that the conscious and pleasurable aspect of human life is not the only theme favoured by these Maratha bards, but moral preaching, presenting the typical moral ideology of the Marathas very often is made the theme of these Lavanis. The ephemeral character of worldly pleasures and enjoyments is tried to be impressed on the minds of the people and they are exhorted to strive after something that would do them lasting good. Thus the Maratha society was not without its code of morality; religious and spiritual solace was sought after by the Maratha soldier after his fill of worldly pleasure or happiness.

INDIAN COLONIES ABROAD

It is scarcely realized, says the Editor of the *Prabuddha Bharata*, what a bold and adventurous nation the Indians were.

We have to remember that a world-conqueror like Alexander had to turn away from the very gate of India, that the irresistible Sakes and Huns were held at bay for long centuries till they slowly infiltrated into the country in doses small enough to be absorbed for ever, that the Muhammadans before whom kingdoms fell like ninepins, had to wait beyond the Indus for hundreds of years till Indian philosophy was sufficiently divorced from activism to rob her of her independence for ever. In 'olden days, in addition to a vast and well-organized army, India had her navy protecting a seaboard studded with innumerable ports from the mouths of the Indus to those of the Ganges, from which parties after parties sallied forth to people distant islands and continents. This spirit of naval adventure can be traced even in the Vedas, and later Sanskrit and Pali works are replete with references to such voyages, while ethnology, archaeology, numismatics, and foreign histories are throwing fresh light on the subject.

Indian kings sailed abroad to Burma and Ceylon and Java and founded kingdoms abroad. Prince Vijaya of Bengal sallied to Ceylon with a large retinue about 548 B.C. Kaundinya is believed to have acquired a kingdom in Cambodia. At home the Hindus were noted for their spirit of assimilation and absorption and in the colonies also, these national characteristics never left them.

In the *Dashakumaracharita* we are told that Ratnodbhava went to an island called Kalayavana and married a girl there. In the *Ramayana* one reads of a shipwrecked princess of Lanka who was brought to Kausambi. Lower Burma or Pegu was colonised by emigrants from the Telugu kingdom; but they got merged in the Burmese population. Java, Sumatra and Bali were colonised by people from Gujarat, Sind, Kalinga, and Bengal; but now there are only the Javanese, the Malays, and the Ballese with their distinctive cultures. The same process went on in all other parts. In Khotan have been found traces of ancient Hindu colonization, but

there was no Indianization. Kabul was for centuries a part of India, and yet, Afghanistan is so different from the latter! Tharakhetra near Prome in Burma and many parts of Malaya, Siam, and Indo-China may yield evidence of Hindu influence and colonization.

The writer goes on to add that there were colonies of Indian merchants not only all along the shores of the Arabian Sea and the Red Sea

and that the westward thrust reached not only as far as Egypt, Phœnicia, and Rome, but also that the eastward pacific penetration passed through Burma, Malaya, Indonesia, Melanesia, Micronesia, China, Korea, Japan, and Polynesia, and the advance guards of these colonizers reached the distant shores of America, giving shape to newer expressions of life through a veritably fertilizing influence.

But India has no "white man's burden" or "brown man's burden" to save the souls of other nations by bringing them round forcibly to her way of thinking.

Like the gentle morning dew that falls imperceptibly and yet brings to blossom the faintest roses, was the influence of India on the world around. She gave out of the fullness of her heart without any thought of recompense. It was not for nothing that Arrian wrote that the "sense of justice prevented any Indian king from attempting conquest beyond the limits of India", and even within her limits the Digvijaya of a mighty emperor was but a fitful act *l'essai-faire* being the dominant policy in inter-territorial dealings. All the same, the cultural influence was the mightiest possible even without the support of big guns and navies.

INDIA IN PERIODICALS

FUNCTIONAL REPRESENTATION AND ITS POSSIBILITIES IN INDIA. By Mr. P. N. Malseden, M.A. [The Hindustan Review, April 1942.]

A SCHEME FOR THE PROMOTION OF COMMERCIAL HARMONY IN BENGAL. By Amrita Lal Mondal, M.A. [The Modern Review, June 1942.]

THE INDIAN STATES. By Prof. Shri Ram Sharma. [The New Review, June 1942.]

FORMER ANTI-INDIAN ART CRITICISM. By Dr. Hermann Goeke. [The Arya Path, June 1942.]

DRAFT PROPOSALS OF CONSTITUTIONAL REFORM IN INDIA. By Sachin Sen. [Current Thought, April-June 1942.]

ECONOMIC DISTRESS AND THE ALLEVIATION OF THE MASSES. By Dr. H. C. Mookerjee. [The Calcutta Review, April 1942.]

AGRICULTURAL EFFICIENCY IN INDIA. By M. Vaughn. [Indian Farming, May 1942.]

THE NEW DESPOTISM

"When Justice Hewert condemned the emergence of 'the New Despotism' in England in the thirties, he could have little dreamt that another type of New Despotism could emerge under the sheltering wings of the British Judicial institutions in another part of the British Commonwealth. Yet such, undoubtedly, seems to have been the result of the administration of justice in certain aspects in British India during recent years," observes Prof. Shri Ram Sharma in the *XX Century* for June.

The power to commit for contempt is certainly an arbitrary power and a well known judge once warned his colleagues against using it without caution.

As several High Courts have exercised this power during the last decade, it does not seem to have been exercised with the proper caution. Nor has the dictum of Lord Atkin given in 1936 been much kept in mind when a High Court issued a writ for contempt because a newspaper had declared that the latest addition to the high court bench did not represent the best available legal talent in the provincial bar. This did not allow the public the right to exercise that criticism in good faith which Lord Atkin said it should enjoy. Nor can it be held that the editors, printers and publishers of the *Hindustan Times* and the *Roy's Weekly* were allowed to exercise genuinely a right of criticism of the public act done in the seat of Justice, when one was prosecuted for contempt for reporting an alleged remark of a Subordinate Judge about the alleged war activities of the Chief Justice and the other for commenting on the speed for the disposal of the case a High Court has acquired. It rather illustrated the complaint of an eminent Judge that justice has too often been treated as 'a cloistered virtue' without being allowed 'to suffer the scrutiny and respectful, though outspoken, comments of ordinary men'. As it was declared in a recent Lahore case, to

suggest in public that there is anything wrong anywhere with those who administer justice is equal to libelling the king and contaminating the fountain-head of justice. Another peculiarity of these trials for contempt has been the fact that usually the courts have not allowed evidence to be led in order to prove that the criticism was in good faith.

The old dictum is still hearkened to, that motive is immaterial in a contempt case. That law does not hinder the production of evidence was proved the other day in the *Hindustan Times* case where the Allahabad Court gave the accused—or shall one say the contemner—the right to call evidence and prove their good faith. To laymen there seems to be no reason why other courts should not follow the Allahabad precedent and thus allow the public to learn from available evidence that allegations made against a particular court were untrue. The present practice does more harm than good to the courts that refuse to allow evidence. The public cannot always be expected to accept entirely the personal explanation of the judges given from the bench.

Public criticism might be suppressed but this would not always restore public confidence were it to be shaken once.

CENSORSHIP

Two enemies helped France to its downfall. Hitler was only one. The other was censorship, observes *Worldover News*. "Most people connected with journalism were aware, when in France just prior to the war, and later during war time, of the scandals that had infested even the Cabinet itself. But nothing could be got out. When one Frenchman asked another, so a satirical cartoon had it, whether he had heard anything about 'the scandals', the reply was: 'No, of course not; I can't read English.' Only the papers outside France could tell the truth. But against the stupidities and the venality of censorship in those days no voice was wiser, clearer, more courageous than that of Blum."

INDIAN STATES

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Hyderabad

RELIGIOUS TOLERANCE

Hyderabad Information, the official Publicity journal of the Nizam's Government publishes an article by Rani Saheba of Bhoom Samasthan on "Religious Tolerance under the Asaf Jahs". Three items in her long list of instances are conspicuous. Cows are not killed on Bakr-Id in the Nizam's Dominions. This is the law and it is also the sentiment of Muslim population. Many Muslim religious endowments have been placed in perpetuity under the control of Hindus who administer them through Muslim Naibs appointed by themselves.. Hindu employees of the State are allowed six months' leave with full pay in advance if they wish to undertake a pilgrimage to their holy places.

COMMUNAL AMITY IN HYDERABAD

"The Government of His Exalted Highness knows no difference between one community and another. All communities are treated equally and no community is preferred to another," said Mahomed Amirali Khan, Subedar, Gulbarga, presiding over the Osmanabad District Conference. Adverting to the question of constitutional reforms announced by the Government in 1939, he observed that the world was changing rapidly and every country and nation had to adapt itself to the changing times. It was for this reason that the Government of His Exalted Highness had taken steps for constitutional advancement.

HYDERABAD REFORMS

The Nizam's Government has now, according to a contemporary, completed its preparations for inaugurating its scheme of constitutional reforms throughout the State. These preparations have taken well over two and a half,

Mysore

MYSORE BUDGET

The cost of A. R. P. measures taken by the several departments of the Mysore Government has already exceeded Rs. 5 lakhs, stated Mr. N. Madhava Rao, Dewan, in his address to the Mysore Representative Assembly at its budget session on June 1.

The Budget revealed that the total receipts for the year 1940-41 were Rs. 475 lakhs, while the total expenditure charged to revenue was Rs. 478 lakhs. In the current year the receipts are expected to reach a record figure of Rs. 507 lakhs, while the expenditure including contributions aggregating Rs. 58.48 lakhs to various Funds, is expected to amount to Rs. 506 lakhs. The Budget for 1942-43 anticipates receipts from all heads amounting to Rs. 474.50 lakhs, while the total expenditure charged to revenue is Rs. 478 lakhs, leaving a small surplus of Rs. 1½ lakhs. It may be noted in this connection that the extra revenue from unstable sources is being allocated to various Funds which will be available for expenditure of a non-recurring character. The contributions thus made to the various Funds during the three years under consideration will amount in all to Rs. 165.9 lakhs, while the expenditure met from them will be Rs. 128.70 lakhs.

The total amount sanctioned for expenditure on Civil Defence comes to about Rs. 80 lakhs.

ANTI-MALARIAL MEASURES

The Mysore Government have sanctioned a sum of Rs. 77,000 for anti-malarial measures to be taken in the Irwin Canal area in Mandya district,

Baroda

A. R. P. MEASURES

In furtherance of the A. R. P. scheme sanctioned for Baroda, the President of the Baroda Municipality has been appointed the Chief Warden and the Municipal Commissioner the Deputy Chief Warden for the city. Several prominent citizens have been appointed as head wardens for groups of city wards.

DEARNESS ALLOWANCE

The Government sanctioned grant of dearness allowance, to all permanent Government servants drawing a salary below Rs. 80 with effect from 1st February, 1942. The proposals affect more than 18,000 individuals involving an expenditure of Rs. 1,80,500 for five months of the current year.

SOCIAL REFORM LEGISLATION

His Highness the Maharaja has given his assent to a bill for amending the Hindu code passed by the State Legislative Assembly, declaring invalid all polygamous or polyandrous marriages subject to certain exceptions.

He has been also pleased to order repeal of the Act relating to obtaining possession of a married woman by her husband.

AYURVEDIC MEDICINES

Village dispensaries established in remote village of the State are now permitted by the Government to purchase from approved pharmacies ayurvedic medicines required for their use subject to local preference.

MEDICAL PRACTITIONERS

The Baroda Medical Act was passed in 1933; permitting only qualified and registered practitioners to carry on the profession. The Act applied to Baroda city and all places where there are A class municipalities. Its application is now extended to areas within B class municipalities also.

Travancore

BUDGET SESSION

The budget session of the Travancore Legislature commences on July 17 and concludes on August 8. The Legislative Assembly and Council will meet in joint session on July 17 for the presentation of the budget for the Malayalam year 1118.

The Assembly will meet on July 20, when the official legislative business will be conducted and the report of the Public Accounts Committee on the Audit and Appropriation Report for 1115 will be presented. July 21 and July 22 have been allotted for general discussion on the budget and July 28 to 30 for voting on the demands. On July 31 the Assembly will conduct non-official business.

The Council will meet on the next day and transact official business and, on August 3, will discuss the budget in general. The demands will be voted from August 4 to 7, and the next day has been allotted for non-official business, after which the Council will conclude business.

GLASS INDUSTRY FOR TRAVANCORE

To Travancore's many industrial enterprises will soon be added a new one in the shape of a glass factory. All the preliminaries in this connection have been completed, the factory will soon start work. Travancore with its abundance of pure white sands and other raw materials required for glass manufacture and its cheap means of transport affords excellent facilities for this industry to thrive.

The factory is sponsored by well-known pioneers in the field of glass-making in India.

Cochin

POLICE STRIKE IN COCHIN

Police constables of Ernakulam and Mattancheri in Cochin State went on a stay in strike on May 2. The Cochin Government *communiqué* says that no representation had been received by the authorities from the strikers regarding their grievances. "The strike was organised most secretly and carefully and the higher authorities had no inkling beforehand of any such move." Troops overtook the police station, sub-jails and other important points. The strikers placed under arrest are being dealt with according to law.

BAN ON PROCESSIONS

The Cochin Government has issued an order recently stating that for a period of six months no procession shall be held or taken out in any part of Cochin, Kanayanur Taluk or within Trichur Municipal limits, except with the previous permission of the Commissioner of Police.

Kashmir

FOOD CONTROL

The Kashmir Government have sanctioned the constitution of a Board of Food Control under the chairmanship of the Minister-in-charge of the Food Control Department, to advise the Government regarding restrictions on exports and imports of different food-stuffs and fixation of prices.

KASHMIR PRAJA SABHA

His Highness the Maharaja of Kashmir has extended the life of the existing Praja Sabha for a period of one year from 7th September 1942, when its present term is due to expire. There will, therefore, be general elections in the current year.

Rewa

REWA INQUIRY COMMISSION

To investigate certain facts concerning H. H. the Maharaja of Rewa and to offer advice, H. E. the Crown Representative has appointed a Commission of Inquiry consisting of Mr. Justice F. W. Gentile of Calcutta High Court (President), H. H. the Nawab of Rampur, H. H. the Maharaja Rana of Jhalawar, Sir S. Shankar Rangnekar, lately Judge, Bombay High Court, and Lieut.-Col. J. D. H. Gordon, lately Resident in Mysore. The Commission will hold the inquiry *in camera* at Indore.

Indore

INDORE ADMINISTRATION

His Highness the Maharaja has abolished the post of the Prime Minister and ordered the retirement of Wazir-ud-Dowlah Rai Bahadur Col. Dinanath, C.L.E., BAR-AT-LAW. He has also appointed Sardar R. K. Zanane, Honorary Minister, as Vice-President of the Cabinet and ordered that he will preside over routine meetings.

THE CENTRAL BANK OF INDIA LIMITED

(Established—December, 1911)

Authorised Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,36,400
Paid-Up Capital	Rs. 1,68,13,200
Reserve and Other Funds	Rs. 1,36,42,000
Deposits as at (31-12-1941)	Rs. 41,31,90,000

HEAD OFFICE—Esplanade Road, Fort, BOMBAY.
155 Branches and Pay-Offices throughout India.

DIRECTORS.

Haridas Madhavdas, Esquire, Chairman,
Ardeshir B. Dubash, Esquire, Dinshaw
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LONDON AGENTS:—Messrs. Barclay's Bank
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Banking Business of every description transacted on
terms which may be ascertained on application.

H. C. CAPTAIN,
Managing Director.

Dec. '42.

INDIANS OVERSEAS

(o)

Andamans

INDIANS IN THE ANDAMANS

In broadcasts referring to the Japanese occupation of the Andaman Islands, the Axis have made the rather obvious claim to have liberated large numbers of Indian and Burmese "political" prisoners, says a Press Note. These 'patriots' were said to be joyfully starting a new life after being freed.

The Andamans are a volunteer convict settlement. Only persons convicted of serious crimes involving sentences of at least five years' imprisonment are sent there, and then only if they have volunteered to go. There were no convicts there at the time of the Japanese occupation who could be called "political prisoners".

Further, of the 5,850 convicts who were in the Andamans at the time of the Japanese occupation, only about 150 were actually in jail. The remainder, as is the normal procedure after a short period of jail custody to ensure their good behaviour, had been released and allowed to settle on the land. Many of them were receiving Government assistance for this purpose; others were self-supporting; and many of them had imported their wives and children from India. The falsity of the Japanese claim to have "liberated" them is thus self-evident.

Burma

INDIAN EVACUEES

It is estimated that 400,000 people, the majority of them Indians, had reached India from Burma by sea, air or overland up to the end of May.

The Secretary of State for India and Burma, Mr. Leopold Amery, gave these figures in a written reply to a Parliamentary question on the subject.

Europe

INDIAN PRISONERS OF WAR

As far as can be ascertained, the actual number of Indian prisoners of war in Europe is 2,642, observes the report of the Indian Comforts Fund, London.

They are distributed as follows: Germany, 1,620 military and 600 seamen; Italy, 886 military and miscellaneous 86.

News was received from Geneva of the arrival in Italy of 188 prisoners captured in North Africa in December 1941.

The Fund is now despatching 8,000 weekly food parcels and just over 8,000 next-of-kin-parcels of clothing and comforts. Satisfactory evidence is being received from camps in Germany and Italy that these parcels are reaching their destinations.

South Africa

NATAL INDIAN ASSOCIATION

The Nationalist Bloc of the Natal Indian Association has passed a resolution addressed to the South African Government demanding the arming of Indians, admission of Indians into skilled industry, extension of franchise on a common roll and repeal of all discriminatory legislation. Another resolution condemns profiteering and hoarding and calls on the Union Government to take over distribution and control. These resolutions are notable evidence of the increasing interest of Indians in the Union in problems connected with the war effort.

Far East

ALLOWANCE FOR EVACUEES

The Madras Government have issued instructions to Collectors of districts in regard to payment of monthly maintenance allowances to British Indian evacuees. These evacuees from Burma, Malaya and the East Indies, who are without resources, should apply for allowance to the Collectors of districts in which they are at present residing.

MULTUM IN PARVO

NEWS # DEPARTMENTAL # NOTES

QUESTIONS OF IMPORTANCE

SIR STAFFORD CRIPPS EXPLAINS

"We are not going to walk out of India right in the middle of the war, though we have no wish to remain there for any imperialistic reasons," observed Sir Stafford Cripps, the Lord Privy Seal, in an exclusive interview referring to Gandhiji's repeated demand for British withdrawal from India.

"Strategically India is too vital for our own and our Allies' efforts against Axis Powers to take any such step without jeopardising the future of China, Russia and the United States, to say nothing of India herself," Sir S. Cripps added.

I do not want to say a word against anybody. Mahatma Gandhi stands for his high ideals of non-violence. He dislikes the idea of India being involved in war and especially the Congress being so involved. I understand and appreciate Mr. Jawaharlal's position. His opposition to Fascism and Nazism is too fundamental to be obscured by mere national consideration; I am convinced of that. I cannot say that we can do anything more in this matter from this end at the moment. As I see it, there now seems to be a struggle in India between the principles of violence and non-violence and all of us here in England eagerly await the next development.

HIS MAJESTY'S MESSAGE

Close upon the celebration of the King-Emperor's birthday, his brother the Duke of Gloucester has brought to India an inspiring message from His Majesty. "It is with deep pride that I, as your King-Emperor, join with you, the millions of men and women in India, in the brotherhood of service." "I pray," continues His Majesty, "that out of this common peril, you may draw inspiration to overcome the impediment that springs from distrust."

WAR RESOURCES COMMITTEE

A Committee of the Executive Council has been set up to co-ordinate the problems of war production, transportation, communication, finance, rationing of goods and materials, and will be known as the "War Resources Committee of the Council".

UTTERANCES OF THE DAY

DR. PRASAD ON THE JAPANESE

In the course of a speech at a public meeting at Monghir, Dr. Rajendra Prasad said:

The Japanese, too, in their turn have begun assuring us that they are out to liberate India from the hands of our British masters, who had professed at the outbreak of the war that theirs was a noble fight waged to ensure freedom of the nations and to reinstate democracy in the world. To the former, we say, 'God save us from such friends. The fate of Korea and Manchuria is a beacon-light of Japanese goodwill. To the Britishers and their allies the Americans, who have sent their soldiers to defend our country, we say: "Please let us alone and put your professions to practice."

PR. NEHRU'S DECLARATION

Addressing a public meeting at Parel, Bombay, on June 18, Pandit Jawaharlal said that

while India always sympathised with those forces opposed to aggression, she could not forget her subjection and leave aside her fight for Independence. India had never wished that Japan should succeed and dominate Asia or that Germany should win this war. "I will oppose Japanese aggression not with *ahimsa* alone, but even with sword and this is possible only if we are free. Even to-day I am confident that a free India can put up a much stiffer resistance to Japanese aggression than she can in her present state. It is not possible for a vast country like India to be overrun easily by an invader. With the whole country from one end to the other offering stiff resistance, it will not be possible for the invader to subjugate us."

C. R. ON INDIA'S DEFENCE

Mr. C. Rajagopalachari, in his address at New Delhi on May 5, said:

Japan's eyes will be on Ceylon. If Ceylon is attacked, you should not be surprised. In spite of the threatening they got, they will attack again. We in the south are interested in this. Ceylon is part of India though the two are divided by water. The Japanese may try to take over some parts of South India. It is a danger that threatens South India. If they attack South India, what will happen?

The position in South India demands courage and I feel a yearning to take the risk. I therefore justify my demand that we should be permitted to form our own Government in South India. Now it has become a question of self-defence. I, therefore, feel we have a duty to perform and that is why I feel that this is necessary.

AZAD ON CONGRESS AND NON-VIOLENCE

Maulana Abul Kalam Azad, Congress President, in an exclusive interview to the *United Press* on the recent statement of Sir Stafford Cripps referring to the struggle in India between the principles of violence and non-violence, declared:

During the Wardha talks last week, I particularly asked Gandhi about the application of non-violence under the present circumstances. I am happy to say that this aspect of the problem is quite clear in his mind. As a man of action, he cannot ignore the conditions prevailing around him. He told me that his personal views about non-violence need not be re-enunciated and his position remained unchanged, but at the same time, he knew it was not the position of the Congress nor of the other parties nor of the majority of the Indian people which considers defence as armed defence only.

Maulana Azad added

Therefore, if a free National Government was established in India with an understanding to defend her against an invader, it was obvious that it could be only armed defence, not a non-violent one.

I do not know what Sir Stafford Cripps means by the struggle between the principles of violence and non-violence. We are not at all philosophising over the merits of violence and non-violence. The centre of all our attention at present is how to defend India successfully against an invader who is knocking at the door, and we are convinced that the only way to achieve this end is that India becomes independent without delay.

FREE INDIA AND THE UNITED NATION

"There can be no limit to what a friendly independent India can do. I had in mind a treaty between the United Nations and India for defence of China against Japanese aggression," said Mahatma Gandhi in an interview to the *Associated Press*, amplifying his reference to his having no objection to the presence of British and American troops in India.

Mahatma Gandhi added:

Given mutual goodwill and trust, the treaty should cover the protection of human dignity and rights by means other than resort to armaments. For this involves a competition in the capacity for the greatest slaughter. I wish British opinion could realise that independence of India changes the character of the Allied cause and ensures a speedier victory.

HONOURS COURSE

The suggestion that the Honours course in Arts or Science in any Indian University should be a three year post-intermediate continuous one is made by the Inter-University Board of India.

It is pointed out that difficulties are experienced by students of the various universities when they are candidates for a post. For example, a B. A. Honours student of the Dacca University finds himself at a disadvantage when pitted against a B. A. Honours man of the Calcutta University.

The Dacca University has drawn the attention of the Board to the necessity of fixing a uniform standard for the different classes in the B. A., B. Sc., B. Com, M. A., M. Sc., and B. L. degree examinations. The University points out that while its students securing 44 per cent. in the B. A. examination can claim places only in the third class, students of the Calcutta University with only 40 per cent. to their credit are placed in the second class in the same examination.

CALCUTTA GOVERNMENT SCHOOLS

Government schools for boys and Government educational institutions for women and girls in Calcutta and its adjacent industrial areas as well as in the town of Chittagong will not reopen after the present holidays until further orders, according to a Bengal Government *communiqué*. This decision, it is stated, is taken in accordance with the Government's policy that ineffective (those whose presence is not essential) should be encouraged to leave dangerous areas. Alternative arrangements will, it is added, be made for the education of the pupils studying in those institutions. Non-Government institutions of similar status and character are advised to follow the same policy and the Government would give all help to such institutions to make alternative arrangements.

EDUCATION IN INDIA

The cost of education in British India was over 290 million rupees in 1929-30, representing an increase of about 12 million rupees over the previous year.

WRONGFUL CONFINEMENT

"A police officer who degrades himself by such crude methods of investigation brings into disrepute a service that exists for the protection of the life and property of subjects and is not entitled to any leniency." With this observation, Mr. Justice Mohammad Munir of the Lahore High Court dismissed the appeal of seven policemen of Jhang district, who had been convicted and sentenced to various terms of imprisonment ranging from eighteen months to four years on charges of wrongfully confining three persons and adopting "third degree methods", to obtain a confession from them.

His Lordship, however, reduced the sentence of six of the appellants, holding that the case was not of voluntary conspiracy, but of illegal orders of a superior, having been carried out by subordinates with the knowledge that they were illegal.

The appellants who include a sub-inspector, a head constable and five foot-constables were alleged to have tortured, three suspects in a murder case.

His Lordship disposing of the appeal observed: "So long as the law is what it is at present, namely, that however serious the offence, a police officer shall not confine a person without arresting him or cause physical violence to him or adopt the third degree methods to obtain a confession or other information, it is impossible to look with indulgence or indifference at offences of the kind which have been proved in this case."

SIR B. L. MITTER

The term of office of Sir B. L. Mitter, Advocate-General of the Government of India, has been extended for another year till the end of March 1948. Sir B. L. Mitter was appointed in April 1937 for 5 years.

HINDUSTAN TIMES CASE

The Judicial Committee of the Privy Council has given permission to appeal against the judgment of the Allahabad High Court in the *Hindustan Times* contempt of court case.

WAR RISK AND FACTORY BUILDINGS

"Under Section 2 (g) of the War Risks (Factories) Insurance Ordinance, the owner of a building who has rented out a portion of it in which a factory is situated is the owner of the 'factory' for the rented portion of the building and is liable to compulsory insurance. In case he fails to take out cover, the obligation for insurance of that portion of the building falls on the occupier of the factory who is entitled to receive from the owner all sums paid as premiums," says the Officer on special duty, Department of Commerce, Government of India, in reply to a communication addressed to the Secretary to the Commerce Department, Government of India, by Mr. A. R. Bhat, Joint Secretary, the Mahratta Chamber of Commerce and Industries, Poona City.

LONGEVITY OF AMERICANS

The average length of life of white persons in America is now 62½ years, an increase of 8½ years over the previous decade according to the Department of Commerce, Washington. Since the turn of the century, the average length of life of white persons has increased nearly 18 years.

Women have contributed largely to this extension of average lifetime. Average length of life of women is 64½ years while that for men is 60½ years.

SUN LIFE ASSURANCE COMPANY OF CANADA

The Sun Life of Canada states that since the Company was founded in 1871, a vast sum of Rs. 400 crores has been paid out to its policyholders and their dependents. During 1941 alone, Rs. 24 crores were paid out, which represents a payment of over Rs. 8 lakhs for every single working day of the year.

ORIENTAL LIFE OFFICE

The amount of New Life Assurance written by the "Oriental" last year was: 37,067 Policies Assuring Rs. 8,16,19,725.

PURCHASE OF WAR SUPPLIES

The value of contracts placed by the Department of Supply from the outbreak of war to March 31, 1942, exceeded Rs. 279 crores.

Purchases during the financial year 1941-42 amounted to nearly Rs. 172 crores, as compared with Rs. 78½ crores in 1940-41 and Rs. 28½ crores during the first seven months of the war, i.e., from September 8, 1939 to March 31, 1940.

In January 1942, the purchases amounted to over Rs. 20½ crores, in February they were nearly Rs. 17 crores, and in March they exceeded Rs. 22½ crores. These figures, which are taken as an index to the larger volume of orders to be placed during the current year, represent an increase of more than 500 per cent. over the monthly average during the first half-year of the war.

Besides the above, it is pointed out large purchases of war supplies are also made by the Defence Services direct. These also run to huge totals.

IMPROVEMENT IN SHARE MARKET

With the prices rising by leaps and bounds on better war news and the large-scale bombing of German industrial nerve centres sellers on the Bombay market seem to dictate terms to buyers. There is a clamour for Planting shares, which have gone further up fractionally, United Nilgiris (Rs. 184) improving the highest by two points and a half. Textiles continue to have good demand with the result of substantial gains again in almost every scrip. Vasanthas (180) were Rs. 10 higher.

On the Bombay share market there has been a spectacular all round rise again, with Tata shares shooting up Rs. 100 in one day with Deferreds at Rs. 1,825 and Ordinaries Rs. 890.

CHINA'S WAR ORDERS IN INDIA

War orders to the value of nearly Rs. 2½ crores or £1,750,000 have so far been placed in India by the National Government of China through their purchasing agents, the Pekin Syndicate

ALL-INDIA WOMEN'S CONFERENCE

Sri Kamaladevi Chattopadhyaya was elected President of the next Session of the All-India Women's Conference at the half-yearly meeting of the Standing Committee of the Conference held recently. The Committee also passed a resolution expressing deep sympathy with the many thousands of evacuees from Burma and protested against the policy of alleged racial discrimination in affording help to the evacuees. The Committee also appealed to the many branches of the Conference in the country to give its full co-operation to existing non-official organisations engaged in rendering assistance to evacuees from Burma, Malaya and other countries.

WOMEN'S LAND ARMY IN NEW YORK STATE

The State of New York has a women's land army for harvesting the crops. The plan calls for the enlistment of 8,000 women above the age of 16. Those who enlist will receive the prevailing wage for farm hands, which is about three dollars a day.

Already the Hudson River Valley Farmers' Association have asked for 750 women to help harvest the expected bumper crop.

WOMEN'S RIGHT TO PROPERTY

The Bill to amend and codify the Hindu Law relating to intestate succession published in the *Gazette* recently has three main features:

It embodies a common law of intestate succession for all Hindus in British India.

It removes the sex disqualification by which Hindu women in general have hitherto been precluded from inheriting property in various parts of India; and it abolishes the Hindu women's limited estate.

WOMEN POLICE

The Gestapo Chief has decreed that women are to replace all police officials doing inside office work except in the highest positions. This decree was made necessary, it is learnt, because of the need for German police troops in France

THE AMERICAN PRESS

The people of the United States are the best-informed people in the world if the number of papers and excellence of reporting are a criterion. The 1942 Ayer's Survey shows that the 14,000 United States daily newspapers and other journalistic publications exceed in number those of any other nation.

The daily aggregate of newspaper circulation alone is over 42,000,000. This is in addition to the 21,000 periodicals.

Lt.-Col. JEHU

Journalist becomes Brigadier. This sums up the story of Mr. Jehu, Assistant Editor, *Times of India*, who joined the Defence Department as Director of the Public Relations section after war broke out. He was given the rank of Lt.-Col. Mr. Jehu, visited several theatres of war with Generals Sir Claude Auchinleck and Sir Archibald Wavell and now ranks as Brigadier. His Department becomes Inter-services Public Relations Directorate comprising activities of all three arms of the defence forces including operations in Burma.

CONFERENCE OF WRITERS

At the All-India Writers' Conference, it was decided to issue immediately a series of pamphlets explaining the tasks facing the Indian people in view of the impending Japanese attack on India. It was further resolved to prepare songs, playlets and wall newspapers and to organise anti-Japanese propaganda squads of progressive writers to rouse the people to action.

BI-WEEKLY EDITION OF KALKI

Sri R. Krishnamurthy has declared himself before the Chief Presidency Magistrate as the Editor, Printer and Publisher of a new Tamil bi-weekly (twice a week) edition of *Kalki*. The bi-weekly is in addition to the present fortnightly *Kalki* journal.

PULITZER PRIZE

Carlos Romulo, publisher of four Philippine newspapers, has been awarded a Pulitzer Prize, because of his observations and forecasts of Far Eastern developments while touring the trouble centres from Hong Kong to Batavia.

THE LATE DR. E. R. RAO

It is with deep regret that we record the death of the Hon. Dr. E. Raghavendra Rao, Civil Defence Member, Government of India, at New Delhi, on June 15.

Mr. Raghavendra Rao had a distinguished public career as a Congressman and later as one of the few Indians to act as Governor, having risen to that position in his home province, Central Provinces, in 1934, and having also been Minister first in 1930 and again in 1937. He was appointed adviser to the Secretary of State for India in 1939, giving up that post to join the Viceroy's Executive Council in October 1941.

GANDHIJI AND C. R.

Mahatma Gandhi writes in the current issue of *Harijan*:—

"Although I retain the opinion I have expressed about my differences with Rajaji, and although I adhere to every word I have said and he has quoted, and although I reaffirm my opinion that my language taken in its context does not bear the interpretation Rajaji puts upon it, I do not propose, henceforth, to enter into any public controversy with him. I join him in hoping that some day I shall see the error of my views which he sees so clearly. But public controversy with close companions like Rajaji repels me. He has a new mission and he has need to speak."

DUKE OF GLOUCESTER IN INDIA

His Royal Highness the Duke of Gloucester has arrived in India. This visit of his younger brother is being made at the behest of His Majesty the King-Emperor, who has not himself had an opportunity to greet the Prince, peoples and fighting forces of India directly on Indian soil.

THE LATE DR. DUTTA

Dr. K. Datta, whose death occurred at Lahore on June 16, was a well-known Christian leader with a broad nationalistic outlook. He was Principal of the Freeman College, Lahore, and was 64 at his death. Dr. Datta was a Delegate to the Round Table Conference in London. A patriot to the core, Dr. Datta was singularly free from communalism.

CONGRESS MEDICAL MISSION

The Congress President, Maulana Abul Kalam Azad, recently gave a send-off to the fourth unit of the Congress Medical Mission at the residence of Dr. B. C. Roy.

In wishing the Unit success in their undertaking, the Maulana Sahib said that had the British Government acceded to the demands of the Congress, their volunteers would have by now taken their stand with the soldiers on the front. But today they were venturing out on a noble mission and they must be imbued with the idea of even sacrificing their lives for the sake of their duty, however humble it might be. He, however, assured them that there was no cause for being afraid of their lives in that region. They must learn to help the suffering and destitute humanity.

MEDICAL RELIEF FOR INDIAN SOLDIERS

H. E. the Viceroy has constituted the Indian Forces Medical After-Care Fund for medical relief of Indian soldiers participating in the present war. His Excellency has directed that H. H. the Maharaja of Travancore's donation of rupees three lakhs together with certain other sums which have accumulated in the War Purposes Fund, be utilised for this purpose. The Fund will be administered by the Medical Committee of the Indian Red Cross Society with which will be associated the Secretary, Indian Soldiers' Board, and the Honorary Treasurer, Indian Red Cross Society.

RURAL MEDICAL RELIEF

Advances for building houses will be granted free of interest to subsidised medical practitioners under the Bombay Government's scheme of rural medical relief in order to encourage them to settle in the villages where they are posted. Advances limited to Rs. 1,000 will be granted only for the purpose of building a house for the personal residence of the practitioner.

ANTI-MALARIA CAMPAIGN

The Army authorities in India are organising an anti-malaria campaign, which may approximately cost Rs. 18,00,000 for the various cantonments in India. This will not only benefit the military but also the neighbouring civil population.

PLANNING WAR-TIME NUTRITION

A judicious system of crop planning, the encouragement of a larger cultivation of those crops that are likely to make up for the deficiency in the national diet and the introduction of suitable marketing and distribution machinery—these were some of the suggestions made by Dr. A. C. Ukil, in a talk on "Planning War-time Nutrition" before the Calcutta Rotary Club.

In order to study the subject in all its aspects, Dr. Ukil proposed the mobilisation of a body of scientific experts. In Dr. Ukil's opinion, soya beans would go a long way towards solving the country's food difficulties and he recommended a more extended cultivation of this crop. He said that soya beans grew easily and quickly on most types of soil and the crop enriched the soil while it grew. "There is no other crop known to us," said Dr. Ukil, "which can feed and clothe the peasant and build his hut at the same time. To take the place of milk, there are hardly any other foods that are equal to soya beans and soya bean milk."

As regards Bengal, the speaker said that with intensive cultivation and crop rotation, Bengal could not only obtain self-sufficiency as regards her food requirements, but would probably have a surplus. He opined that further extension of tea cultivation should be restricted, if possible, and any available land in the tea gardens should be utilised for growing food crops and soya beans.

VITAMIN K INJECTION STOPS BLEEDING

Success in giving the anti-bleeding vitamin K injection into the veins of patients too sick to take it by mouth has been announced by doctors of the University of Illinois College of Medicine.

In seventeen out of eighteen patients, injection of a water-soluble compound with vitamin K activity was effective. Failure in the eighteenth case was ascribed to the fact that the patient's liver, necessary for utilization of vitamin K by the body, had been completely destroyed by illness. Injection of the vitamin brings a quick response, the doctors found. Also, the injection eliminates the need for use of bile salts.

BURMA NOTES

Many of the evacuees who have been returning to India have brought Burma notes and got them converted into Indian notes. The total Burma notes thus transferred into Indian notes may be about 8 crores, says Eavesdropper in *Indian Finance*.

Even so, Burma notes of the Reserve Bank are still in circulation in that country. So far as these notes are concerned, it is physically impossible that they can be taken out of Burma and presented to the Reserve Bank in India for conversion. It may, therefore, be definitely stated that the Reserve Bank has now been freed from the liability with respect to the Burma notes left in the enemy occupied territories.

BANK HOLIDAY ON JULY 1

Bank Holiday on July 1 has been restored by the Government.

It may be remembered that recently this holiday along with others was cancelled by the Government as a war-time measure. Representations were made by commercial and banking interests in the matter with the result that the earlier notification has now been cancelled and the holiday restored.

KING EDWARD VII RUPEE COINS

King Edward VII rupees and eight anna coins have ceased to be legal tender from May 31, 1942. They will be accepted at all Government treasuries, post offices and Railway stations until September 30, 1942. Thereafter, and until further notice, they will only be accepted at the offices of the Issue Department of the Reserve Bank.

FIVE PER CENT RUPEE LOAN

The whole of the outstanding balance of the 5 per cent. Rupee Loan 1942-47 issued as counterpart of the 5 per cent. Sterling Loan 1942-47 were repaid at par on June 15, 1942, with all interest due up-to-date in terms of notification of the Government of India of March 7, 1942.

CHEQUES ON LOCAL BANKS

The Government of Bombay has directed that at places where the cash business of the treasury is conducted by a branch of the Imperial or Reserve Bank of India, cheques on local banks should be accepted in payment of Government dues.

"TRAVEL LESS BY TRAIN"

A "travel less by train" campaign is soon to be started by Indian railways to prepare for a further restriction of passenger services which may become necessary, so that vital war traffic and commodities essential to the economic needs of the country may move freely.

Passenger train service has already been reduced by about 10 per cent. of the normal, compared with the maximum average reduction of 25 per cent. during the last war.

It is learnt that the Government have under active consideration measures to co-ordinate road and rail traffic.

Without public co-operation by the curtailment of unnecessary traffic, says a Press Note, the railways of India cannot deal effectively with the increasing military traffic or ensure the even distribution of essential commodities, which is necessary to maintain industrial effort, a proper flow of trade, satisfactory prices and adequate supplies at consuming centres. Railway capacity is limited and, in order to make as much as possible available for essential traffic, a reduction in the scale of passenger train services is unavoidable.

RAILWAY EARNINGS

The Railway earnings so far have exceeded last year's record. Daily traffic receipts are over Rs. 37,00,000 as compared to the average of about Rs. 36,00,000 last year.

It is said that the "travel less" campaign has not affected the total receipts, because of the movement of military personnel and war supplies, and because trains carry heavier loads or more passengers than they did normally.

But this increase of Rs. 1,00,000 a day will not be net gain as railway expenditure is growing on account of A. R. P. measures, dearness allowance to employees, and militarisation of railway establishments in certain parts of the country where the danger of enemy attack is apprehended.

The final figures of railway receipts for 1941-42 also show an increase of over Rs. 1,00,00,000 as compared to revised estimates.

ART EXHIBITION

An exhibition of paintings and sculptures of Mr. Subho Tagore was recently opened at Choong Ye Thong Church School in New Meredith Street, Calcutta. A select gathering of lovers of art and art connoisseurs was present.

The exhibition was arranged for the relief of artists and poets in distress in China as a result of the war.

The exhibits bore the impress of Mr. Tagore's unmistakable artistic talents. "The painter's brush speaks more than mere words" is true of Mr. Tagore's paintings and sculptures now before public view. "The Superman", "the Bird of Paradise", "the Milk-maid" and "the Sickie" were some of the paintings in which the gathering evinced more than usual interest.

Dr. C. J. Pao, Consul-General for China, who opened the exhibition, said that there was a link and many similarities between the artistic field of India and China. He hoped that this exhibition would be another contribution to the renewal of cultural relations between the two great countries, which was indispensable to a genuine, close co-operation.

Miss JESSIE BOND

One of the two remaining original Savoyards, Miss Jessie Bond, died at Worthing, Sussex, at the age of 80. For over 20 years, Miss Bond was the idol of the public that flocked to the Gilbert and Sullivan operas at the Opera Comique and the Savoy Theatre. She played the leading part in each.

INDIAN MUSIC

The Journal of the Music Academy, Madras, reproduces the proceedings of the Madras Music Conference, 1941, and other music conferences. There are papers discussing ragas, talas and other elements of Indian music.

Mr. STEINBECK'S NEW PLAY

"Hired men may win battles, but free men always win wars" is the slogan that rings in the new play by John Steinbeck. "The Moon is Down", which has opened in Washington.

WAR AND SPORT

The war has pushed sports practically out of the newspapers and to talk of sporting achievements or disappointments in such a year as this seems slightly to savour of senility, writes "Onlooker" in the *Hindustan Times* Annual Number. Yet the determination shown by many of the belligerent countries to maintain organized sport intact as far as possible indicates the value attached to national and international sport by the Governments concerned.

There are no Test matches, no Wimbledon, no Davis Cup, no Olympic Games. That is the effect of war on sports.

But sport has to pay for the war in another form also. Paavo Nurmi, the famous Finnish runner, was killed in the Russo-Finnish War of 1940. Nurmi has been described as the greatest medium and long distance runner of all times. He revolutionized the whole technique of running, and at one time or other held all the world records from one to eleven miles. At least two Englishmen, whose names will be remembered in India, have been killed in action during the last year. Kenneth Farnes, the English Test player, was reported dead in October. E. A. Shayer, and Britain's No. 8, described as the brightest hope among the new-comers before the war, was killed on service with the R.A.F., two months earlier.

RECORD FLIERS

Arising out of comparisons with Mr. Harriman's record round the world flight in 121 hours, a War Department spokesman at New York explains that the Harriman group flew considerably greater mileage than Howard Hughes, who did the circuit in 91 hours in 1938 using what was then a much shorter route than that generally taken by flyers encircling the globe.

HOCKEY IN DELHI

Delhi more than made up for its ignominious performance in athletics by winning the Inter-Provincial Hockey Championship, beating the Punjab in the final by two goals to one.

DURALUMIN

Alloyed with magnesium, aluminium becomes duralumin, the light weight substance which is revolutionizing aviation. Warmed just a little, the metal produces an oxide which can be transferred into artificial rubies and emeralds, almost identical in chemical composition and properties with the real gems.

Mixed with germanium, an aluminium as strong as steel is being produced. It may entirely eliminate the world's demand for steel and iron. While steel trains are still demanded as a remedy for the danger of many rail accidents, aluminium trains are a growing probability.

RADIO RESEARCH COMMITTEE

The United Press understands that a Radio Research Committee has been formed under the auspices of the Council of Scientific and Industrial Research with representatives of the Indian Air Force, the Posts and Telegraphs Department, the All-India Radio, the Meteorological Department and the Radio industry with Prof. S. K. Mitra of the Calcutta University as Chairman. The function of the Committee will be to organize and supervise schemes of research approved by the Council.

THE TORPEDO

The torpedo—22 feet long and 21 inches in diameter—is one of the most lethal weapons ever made by the ingenuity of man. With a range of five miles, a speed of more than 50 miles an hour, it has 6,000 parts, each made with the same precision as the tiniest part of a wrist watch. Although these cost £2,000 each, torpedoes have caused more destruction than anything else in this war.

NAZI USE POISON GAS

A Moscow report claims that on May 7, in operations on the Crimean front, German troops used several mines with poison gas. A check-up has shown that the poison gas has affected the respiratory organs and caused disability.

JOHN BARRYMORE

John Barrymore, the great Hollywood actor, is dead. His brother, Lionel, was at his bedside when death came.

The late actor was born on February 15, 1882, the son of late Maurice Barrymore and George Drew. He first appeared on the stage in 1908 at Chicago. He was married thrice.

John belonged to the distinguished trio of Lionel, Ethel and John who were famous for their acting excellence. They all acted together in "Rasputin". John matched wits with Lionel in "Arsene Lupin". Among John's best films was "Grand Hotel" with Greta Garbo.

KORDA'S NEXT. TOLSTOY'S CLASSIC

From Alexander Korda has just come the announcement of what will easily be the most important film production of his career and one of the most important in Hollywood history. He announces the production of Tolstoy's "War and Peace".

Filming of this novel of world-wide popularity and interest will start shortly and is set for a production schedule that will cover six months.

BIG CONTRACT FOR SABU

The Indian boy actor Sabu has received court approval for a new contract paying him at least 280,000 dollars in the next seven years. The California law requires contracts involving juveniles to be passed by courts.

Sabu, who starred in "Elephant Boy", "Thief of Bagdad" and "Jungle Book" is now 18 years old and entered into a contract with the Universal Pictures with a salary of 1,000 dollars weekly with a minimum of 40 weeks annually.

UNDER THE SEA

In Paramount's *Reap the Wild Wind*, there is an under-water sequence in which Ray Milland and John Wayne are sent down to the bottom of the sea to battle with an octopus. It is reported that Cecil B. De Mille, the famous producer-director, dons a diving suit and goes down under the water to direct the scenes.

RULES FOR GARAGE

So far as carbon monoxide poisoning in the use of motor cars is concerned, the following may serve as preventive measures:

1. See that there is reasonable ventilation in the garage.

2. Do not run the engine in a closed garage. If it is necessary to run the engine in a garage, see that doors and windows are open.

3. See that the carburettor and the motor are in proper condition, so that there will be a fairly complete combustion of your fuel.

4. All cars should be inspected regularly for leaky exhaust connections, loose and broken floor boards and defective floor coverings, exhaust pipes and mufflers.

5. Get out of your car and get into the fresh air at the first sign of headache, smarting eyes, dizziness, sickness or drowsiness.

6. See that the exhaust pipe discharges beyond the rear end of the body of the car.

7. See that there is reasonable ventilation in your own car and avoid sealing the car by closing all windows and vents.

In garages where it is necessary to do considerable work on a car and to run the engine, provision should be made for a suitable flexible hose of sufficient length to permit one end to be attached to the automobile exhaust, while the other end is placed outside of the garage to carry the exhaust gas directly into the open air. Air containing more than .02 % of carbon monoxide endangers life.

50,000th SWEDISH-BUILT CAR

A milestone in the history of the Swedish automobile industry was passed recently when the Volvo works delivered its 50,000th car. The Company, which at present is Sweden's biggest automobile manufacturer, put its first series-manufactured car on the market in 1927.

Since then the Company's production has grown steadily. During 1937 the number of Volvo cars had grown to 25,000 and now, four years later, this figure has been doubled.

AMERICAN AIRCRAFT PRODUCTION

The United States is now making more than 3,800 planes a month, according to a statement made by the Speaker of the United States House of Representatives.

"We and our Allies can and will build two and a half times as many planes as all our enemies put together," he declared. "Without divulging military secrets, I can say that one factory alone is turning out each day an entire train-load of tanks."

"It is no idle boast that Hitler's hordes and the Japanese have some frightful surprises coming to them," states the Aircraft Year Book for 1942, published recently by the Aeronautical Chamber of Commerce of America. It says new developments of American aircraft production will soon give the enemy one jolt after another.

WORLD'S BIGGEST AIR FORCES

The Nazis have some 1,250,000 men in the *Luftwaffe*. The R. A. F. includes a million. The U. S. Army has announced that its goal was an air-force of 2,000,000 the biggest in the world. Half that number, the Army hoped, would be mustered during 1942. The Japs, in pre-Pearl Harbour estimates, had 3,500 pilots.

With a 2,000,000 men air force, the Army will have ground crews for its share of the 185,000 new planes, U. S. factories expect to make by the end of 1943 plus 150,000 new pilots.

HIGHER STUDIES IN AERONAUTICS

Mr. W. D. Pawley, President of the Inter continent Corporation and the Hindustan Aircraft Ltd., has awarded a scholarship of \$8,000 per year to the best student in aeronautical engineering passing out of the Indian Institute of Science, Bangalore, for making higher studies in America for a period of four years. The Committee of Selection will consist of Mr. L. C. McCarty, the General Manager, Mr. M. Venkatanaranappa and the Director of the Indian Institute of Science.

CHUNGKING-CALCUTTA LINE

A formal agreement has been signed between China and Great Britain permitting the operation by the China National Aviation Corporation of an air line between Chungking and Calcutta.

MANUFACTURE OF MACHINE PARTS IN INDIA

Five firms in India have been manufacturing complete internal combustion engines and their spares for some years, and they now state that their standard machine shop equipment is quite sufficient for the machining of the major parts of the engines up to the rates which they have been manufacturing at present and can produce the imported parts if Government would assist them to enlarge their existing plants by obtaining special machinery, such as crank turning lathes, heavy drop forging machines, grinding machinery, etc., says an interim report of the Exploratory Committee on internal combustion engines set up by the Board of Scientific and Industrial Research.

(CONCESSION TO GLASS INDUSTRY)

It is announced that the Government of India have decided to extend the existing concession to the glass industry for a further period of one year.

It is explained that although considerable progress has now been made by certain industrial concerns with their schemes for the production of soda ash, it will be some time before they go into actual production.

If, before the expiry of the period for which the concession has been extended, the Government of India are satisfied that soda ash in commercial quantities is being produced in India, they will further review the situation.

ROOFING MATERIAL

An exterior roofing of indigenous manufacture, which can be supplied both in flat and corrugated sections, has been produced by a Lahore firm.

It is claimed that this material is lighter in weight than asbestos cement roofing, has equal insulating properties and is less liable to mechanical damage in transit.

MACHINE TOOLS MANUFACTURE

Over 100 licensed firms in India are now manufacturing machine tools. Tatas alone are manufacturing 80,000 tools of various types every month.

RICE CROP FORECASTS

The All-India rice crop forecasts for 1941-42 are reassuring. The expected 15 per cent. increase in yield over the 1940-41 figure may be regarded in some quarters as being over-optimistic but Bengal's Director of Agriculture considers that a full normal yield will be obtained this season and Bengal accounts for as much as 29 per cent. of the All-India crop. The area under rice is 78,185,000 acres, an increase of only 108,000 acres, but the total yield is estimated at 25,587,000 tons as compared with 22,150,000 tons in 1940-41. The higher yield per acre accounts for this 15 per cent. increase. It is expected that the 1941-42 crop will give a return of 788 lbs. to the acre as against 679 lbs. in 1940-41, 776 lbs. in 1939-40 and 731 lbs. in 1938-39. If the estimated yield per acre is also thought to err on the optimistic side, it is worth while to remember that the 1937-38 crop gave a return as high as 824 lbs. to the acre and that but for the poor return in 1940-41, the 788 lbs. forecast for this year would represent a fair average of the returns per acre over the past five years.

SUSPENSION OF LAND REVENUE

The C. P. Government has sanctioned suspension for one year of land revenue out of the Kharif kist for 1941-42 in Raipur and Bilaspur districts amounting to Rs. 8,40,027. The Government has also sanctioned remission of Rs. 60,000 out of the Kharif kist for the year 1941-42 in Raipur district.

CROWN LANDS FOR CULTIVATION

In pursuance of the campaign for increased production of foodstuffs, the Punjab Government have decided to throw open to temporary cultivation all available areas of Crown land in the colony as well as non-colony areas in the Punjab.

SHEEP-BREEDING RESEARCH

The establishment of a sheep-breeding research sub-station at Bagalkot in the Bijapur District has been sanctioned by the Bombay Government. The estimated cost is Rs. 22,000 spread over a period of four years.

TEA INDUSTRY AND LABOUR UNIONS

Speaking at the annual general meeting of the Indian Tea Planters' Association, held at Jalpaiguri, Mr. C. C. Sanyal, member of the Association, stressed the need of forming labour unions. In the course of his speech, he said:

The proposal before the Indian Tea Planters' Association as early as 1937 for the formation of unions of officers of Indian-owned tea estates took definite shape in 1941. Another proposal was brought before the Association in 1938 for the formation of labour unions in gardens. Such unions were formed in two or three tea estates as an experimental measure. After three years of working, the unions have been found to be very useful. This year I strongly plead for the formation of labour unions in all the gardens.

COMPENSATION TO WORKERS

A total of Rs. 4,60,744 was awarded as compensation to workers in Bombay Province in 1940-41, according to the Report on the Working of the Workmen's Compensation Act. The Report states that, of 149 municipalities and District Local Boards, only 41 submitted returns. A number of these bodies did not even know that any of their employees were amenable to the Act. The Report says that, although the Act has been in operation for the last 17 years or more, there are still employers who are not aware of their liability.

WORKERS IN ESSENTIAL INDUSTRIES

Workers in essential industries may not be sacked nor change their jobs except with the consent of the Ministry of Labour. Women between 20 and 31 may not obtain or change employment except through the labour exchange. "Strikes and lock-outs can be forbidden and dilution labour has been accepted on a large scale by the trade unions.

SHIP-YARD WORKERS

Ship-building yards in India are working to full capacity, and over 800 vessels are now under construction. Over 80,000 persons are working in various ship-building and repair yards.

BRITAIN AND INDIA

"I am very sorry to have to confess today that my mind refuses to give my moral support to Great Britain, because British behaviour towards India has filled me with great pain. I was not quite prepared for Mr. Amery's performances or the Cripps' mission," declared Mahatma Gandhi at a Press Conference recently.

Mahatma Gandhi was asked: To which of the two sides should India give her moral support? He replied:

"My personal view is well known. And if I can possibly convert India to my view, there should be no aid or support given to either side, but my sympathies are undoubtedly in favour of China and Russia."

EMPIRE CASUALTIES IN TWO YEARS OF WAR

Casualties in the armed forces of the British Empire from the outbreak of war until September 2, 1941, were announced by the Deputy Prime Minister Mr. Attlee, in the Commons recently as follows: United Kingdom:—Killed 42,267, wounded 82,903, prisoners 58,884, missing 16,208. Dominions:—Killed 4,856, wounded 7,279, prisoners 8,104, missing 8,785. India and Burma:—Killed 1,489, wounded 5,874, prisoners 1,714, missing 64. Colonies:—Killed 611, wounded 887, prisoners 6, missing 4,399.

IN GREAT BRITAIN

Every one in Great Britain has his person, money and property at the disposal of Government. Any one may be ordered to go anywhere to do anything. Government can control banks and limit the amounts which may be drawn by private or business customers. Private property and land can be requisitioned for any purpose, and property, if necessary, destroyed.

"LIBERATED" KOREA

Korea, which is supposed to have been "liberated" by the Japanese at the request of its inhabitants, has suffered no less than areas conquered by war. According to official Japanese figures 2,64,000 Koreans were flogged, in some cases to death, by the Japanese Police between 1910 and 1919.

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MOBILISE THE VILLAGE FOR VICTORY

BY MR M. K. NAMBYAR, LL.M. (Lond.), BAR AT LAW

ON a holiday in the country, far from the madding crowd, I have been idling about in a coastal village, switched off from all work. The village folk are simple, free and straightforward. It does not take long to know their minds. What do these people think and feel of the war? What are their reactions to this grave crisis in human history?

It is not as though the man in the village is of no consequence in this great struggle. India is of the Indian masses, and the masses are the villagers. The Indian peasant is the backbone of his country. His life and thought preserved India's culture through ages and moulded her history. His apathy and indifference made India a prey to invasions. After a hundred and fifty years of unbroken peace, another invader is pounding at India's gates. What is the Indian peasants' answer? Must history repeat itself?

What the villager knows of the war is indeed precious little. His meagre store of information is largely made up of scraps of rumours, none too true, gathered at fairs or festivals, or from folk who are in remote touch with newspaper readers. Not having the necessary background, he cannot possibly envisage the various fronts, or follow the fortunes of the armed forces operating in the different

theatres. But he has heard of Russian successes, also of British reverses.

Again, having enjoyed peace for generations, he is unable to visualise the horrors of war. His notions are yet extremely hazy, elementary. He has neither seen, nor read nor heard of the ravages of a modern war, and he cannot bring to his mind's eye anything of its colossal destruction. To him, the war is only a topic for talk, a remote unpleasant dream, which the Gods would somehow avert from coming true. The only reality he has felt is the pinch of the rise in prices of food-stuffs, which he prays will not last long.

Just of late, two things have happened to make him sit up and think. At nights, in the scare week of April, when a landing was feared at Madras, he has been listening to the drone of flying planes overhead. Close on this came the enforced blackout in the villages filling him with dark forebodings. At last it seems to have dawned on him that coming events cast their shadows before.

It was interesting to ascertain as to what the villagers would do in case enemy aircraft dropped bombs or parachute troops, or in the event of a land attack. Such disturbing questions had really not crossed their minds at all. With a

helpless look came sometimes the answer: "What could one do? perhaps run and hide and take refuge."

Of his loyalty there is not the slightest reason to suspect. He has no predilections in favour of the invader. He wants the Government which has preserved all these years the peace of his country, secured him the crops of his fields and the fruits of his trees. Any prospect of a change fills him with alarm. He is no lover of adventure. He prefers the known to the unknown, the existing order to the threatened disorder. The niceties of political philosophy have hardly affected the contours of his reactions to the war. The recent political currents have left him untouched.

It would, however, be a grievous error to assume that the Indian peasant is wooden and incapable of any sustained effort for his country. He is emotional by temperament. He has been known to make immense sacrifices for his religion. And the history of the last decade has shown that he can also be roused to participate in the political movements of his country. What can spur him to action is the greatness of the cause, and the strength of its appeal to his feelings. Being illiterate his understanding is limited. Being ignorant his vision is cramped. But if he is made to comprehend fully and clearly the issues at stake, the course of his conduct will cause no surprise.

It must be frankly recognized that no serious efforts have been made hitherto to harness the villages for war. So long as the outposts of Indian defence were safe and inviolable, there was some justification for letting the peace-time machinery of administration run its

routine course. But Singapore has fallen. Burma is no longer our buffer state. Indian ports and towns have been raided. Whatever the secrets of the enemy strategy be, the threat of invasion is no longer an illusion. It is but prudent that the country must be keyed up to meet all eventualities. No one will deny that the war of today is nothing like the wars of old, or even the last world war. The traditional difference between combatants and non-combatants, between the civil population and the military forces, commenced to crumble in 1914, and has now totally disappeared. The war of today is a total war, waged by entire populations and not merely by armed forces. Production of supplies and distribution of commodities are as essential to the conduct of war as land or naval engagements. It is as effective to shoot the enemy soldiers dead, as to starve the enemy population to death. A war could be won not only by vanquishing the enemy forces, but also by breaking the morale of its civilian population. That is why the Radio has become a more potent weapon of war than the aerial bomber, and the Director of Information of a belligerent state holds as important an office as its Commander-in-Chief. What is necessary to realize is that the home front is as much a matter of vital concern as the fighting front.

It is in this aspect that the organization of the villages in India becomes an imperative necessity in the organization of the country for war. A total war must be fought with total methods, embracing in extent the total area of the country. To concentrate only on the cities of India is merely to tackle the

fringe of the problem. The heart of India lies in its villages. It is the village that is the nucleus of Indian life, and of India's resources, both of man-power and materials.

Two essential objectives have to be kept in view. Each village must be organized both as a home front and also as a potential fighting front. As home front, it must be the base of supplies of food-stuffs, and other commodities. There are thousands of acres in each village lying fallow, uncultivated, which with the right technical advice and help can be made to yield the appropriate food-grains or other essential raw materials for war. The policy of drift, leaving production entirely in the hands of the ignorant peasant must be replaced by a few years war plan in which the state must direct and regiment the natural resources of the country. Again the man-power of the villages is vast, almost unlimited. It is no use indulging in recriminations over the past policy of a government which could never envisage a people's war as of today; nor need one shed tears of despair. When the American Civil War started, the strength of the armed forces on either side was almost next to nothing. Yet it proved one of the longest and bloodiest wars in history. So too, on the Japanese invasion in July 1937, China had no big armies. But for five long years her Generalissimo has lacked no men to carry on her valiant fight against a much superior foe. Men will rush to arms in numbers once they know that what they hold dear in life is in peril.

Nor would it be wise to ignore any village as a possible target of attack. India is so vast, that it may not be humanly possible to predicate the precise

choice of the enemy thrust. But every village must be prepared for attack by sea, by land, or by air. Every villager must know what exactly he should do in the face of any eventuality. He must learn to aid and assist the defence of his village, and to save the life and property of himself and his family when in peril. His movements must be planned in advance. It may be that at the last minute, military exigencies might necessitate different dispositions. But it is better to plan ahead and change than never to plan at all. The lessons of recent events cannot be forgotten. Refugee crowds in France rushing before the advancing invaders hampered the movements of the defending forces, and spread panic and dismay in their flight. And these contributed no little to the fall of France. "One of the chief difficulties which Japanese bombing in Burma caused us," stated General Alexander, explaining the withdrawal from Burma, "was that the civilian social structure largely collapsed under the effect of the bombs. It was quite different from the way people in England took the air raids. Numbers of the local population on whom we depended packed up and went back to their homes in the jungle". The people in England knew where exactly they had to turn to in an air raid for refuge. The defences there were as thorough and complete as the resources of a great nation could make. In Burma things were different. What sustains one's morale in danger is not only character but also the feeling of strength and confidence. The Burman, it is evident, would not have sought the perils of the forests if he had been assured earlier of less hazardous avenues of safety. The Indian

villager is as ignorant and illiterate as his Burman brother. He must not be left in the grip of fear or with feeling of helplessness. To leave him to himself is to leave him to the enemy.

No doubt the Cripps' mission has failed. But the danger of invasion still persists. All parties and leaders unanimously avow the paramount need of repelling the enemy. India must not submit to aggression. She will not bend her knee to the invader. But while stressing the common aim, their support to resistance is conditioned by the compliance of their demands. The Muslim League insists on Pakistan, and the Congress on a Swaraj regime as the price of each party's adherence to the country's defence. But the enemy is at the door. The outposts of India's defence have already been torn down and trampled under foot. Is it not time to realize that all this wrangling and squabbling will lead not to Pakistan but Axisstan, not to Swaraj but slavery?

Whether a political settlement is reached or not, the country must be saved. Obviously the only course left is to

contact the masses directly. No man will view with unconcern at this juncture the very grave danger to life and property, to the home and the country, to the honour of the women and to all that one holds dear in this world. Nor can the villagers fail to grasp when explained the great ideals for which the United Nations are waging their war, and the peril to the attainment of Swaraj in the event of an Axis success. What is then imperative is to dispel the villager's ignorance, explain and improve his understanding, and instil in him courage, confidence and the will to win. The villager will then feel that he too is the architect of his country's fortunes. He will gird up his loins, and not shrink from any sacrifice. He will then vibrate with the melody of that magic hymn

He hath sounded forth the trumpet that shall
[never call retreat.

He is sitting out the hearts of men before
[his judgment seat ;

Oh' be swift my soul to answer Him, be
[jubilant my feet .

Our God is marching on

Once this is achieved, Victory will follow

FIGHT AGAINST MALARIA

By DR. SURESH M. SETHNA, M SC, PH.D.

OF the various diseases which take a heavy toll year after year in this country none is so prevalent as malaria. It is estimated that it takes over a million lives in this country every year and that the number of persons attacked by malaria is over a hundred million. The burden on the ryots caused by this disease is over Rs. 400 million. The fight against this disease is therefore a

major problem of this country and no one can afford to connive at it, for the millions of people who are attacked by malaria year after year are left weak, emaciated and anemic and this in its trail brings about a seamy outlook on life and an apathy towards the various activities in life. It breeds a spirit of resignation and poisons the streams of corporate life. It is therefore necessary

that every one of us has at least the rudimentary knowledge about malaria and how it can be prevented and having acquired that knowledge to see how in our own little way we can help in the eradication of this fell malady.

It had been known since many centuries that malaria was generally associated with marshy districts and its damp marsh air. In fact the name 'mala aria' is the Italian term for "bad air". By about 1890, various workers had contributed their share to the elucidation of the malaria problem and it was known that the cause of the disease was the presence of parasites in the red blood corpuscles, but, the part played by the mosquito in the transmission of the disease was yet unexplained. In 1892, Ronald Ross (Later Sir), then in the Indian Medical Service, commenced a long series of investigations and after numerous trials and failures he found answer to the two questions, the kind of mosquito which carries the parasite and the form and position of the parasite within it. Ross found at Secunderabad on 20th August, 1897, that the mosquito was *Anopheles* and that the parasite lives in or on its gastric wall. He thereupon traced the development of the disease in all its details and now we know that the disease is due to a parasite with a complicated but fascinating life story part of which is spent in human blood and part in the body of a mosquito. Only the female mosquitoes are concerned because the males in this species at least, never suck blood. Let us take a look at the life story of the parasite.

When a mosquito bites a man she injects in the tissues a drop of saliva which contains the parasites. Each of

these parasites then invades a red blood cell and fed on this it grows bigger and bigger until it nearly fills the latter. Then it begins to divide itself and gives rise to 10 or 15 little parasites. The exhausted red cell then breaks liberating the parasites which are known as the asexual forms of malaria parasites. These then invade other red cells and feed on them and so on. It is when the red cells break up that the victim gets fever due to the poisons liberated in the system. The parasites and broken down red cells may actually plug up his capillaries in the brain or the heart or lungs and give him various local symptoms in addition. The increasing destruction of red blood cells leads to anemia. After a time the fully grown parasites, after perhaps they have caused sufficient damage, instead of dividing further, convert themselves into what are known as sexual forms—male and female. These cannot develop further and they mostly perish, but, if by chance, one or two of these are sucked up from the host's blood by another mosquito, they start their activity once again in the stomach of the mosquito. The females undergo some transformation and prepare themselves for fertilisation and from the males active spermatozoa emerge which fertilise the female cells. In a week's time a mass consisting of some hundreds of delicate sickle-shaped individuals is formed. This bursts in another three days and its contents are let out in the blood stream of the mosquito from where they find their way into the salivary gland of the mosquito and are ready for injection into the blood of a human being—and so the cycle repeats again and again carrying ill-health and death.

Fortunately for the human race of about 1,700 known species of mosquitoes only about 170 are anopheline and of these latter perhaps less than 10 per cent. are dangerous carriers. In a particular locality only one or two may generally have to be dealt with. If the infected blood is sucked up by any other kind of blood-sucking insect, the parasites are digested at once. One more interesting thing about the parasites. There are three distinct species of malarial parasites. One takes just two days to grow in the red cells, another one takes three days, so the fever in the first case comes every second day and is known as tertian malaria and in the case of the second every third day and is known as quartan malaria. In the case of the third species the growing is irregular, some growing faster than others and producing a continuous or irregularly recurring fever.

Attack on malaria is along two lines (i) by preventing the breeding of mosquitoes by improvement in sanitation and (ii) by prophylactic measures to eliminate the parasites from human blood. Wherever the conditions are favourable for the breeding of mosquitoes, the malaria is likely to spread. Jungles and marshy regions are favourable for their growth. When work has to be carried out in such areas, anti-malarial measures should be taken and it should be seen that within, say an area of about a mile from the site of the work, no breeding of mosquitoes is allowed. There are other man-made factors responsible for malaria like proximity of irrigation canals, wet crops like those of sugar-cane and rice, railways which prevent natural drainage, defective drainage in the cities, presence of stagnant pools, wells and so on. These

require to be dealt with and mosquitoes must be destroyed in the larval stage which is the weakest point in its life history; if they are found breeding in such places, by the use of disinfectants. Defective drainage must be set right, useless pits and stagnant pools filled up, and unused wells closed down. Coming to the prophylactic measures, we find that various drugs are at present in the market but none has been so cheap and easy to administer as quinine. Cinchona bark was introduced into Europe about 1689 A.D. by the Countess d'El Chincon after it is said that she was cured of a fever she contracted while residing in Peru with her husband who was the Viceroy over there, by taking Cinchona bark given to her by some native of that place. In 1820, Pelletier and Caventon isolated quinine from the bark. The extensive use of quinine led to its cultivation in the various countries of Europe and in 1852 the Dutch successfully cultivated it in Java. In about 1860, cinchona trees were planted in India in the Nilgiri hills and a few years later at Mungpoo, in the Ranghi Valley, and also in the Karen hills of Burma. There are different species of cinchona and the percentage of quinine and other alkaloids is different in each of these. Amongst the synthetic drugs, the two well known are Plasmochin and Atebrin. The shortage of quinine supply during the last war led to experiments at Bayer-Meister-Lucius Research Laboratory at Elberfeld with the object of finding a synthetic drug which could be used in its place and plasmochin was the result of that search. Later came the discovery of Atebrin. Both of these are powerful drugs but they are costly and require expert supervision for their

administration as they are toxic. There are a few other anti-malarial drugs but they are hardly of any great importance. The cost, the difficulty of administration and the difficulty in their large scale manufacture in this country leave out both Plasmochin and Atebrin in any application of wide-spread prophylactic measures in this country. Quinine, therefore, remains the only drug which can be liberally used and so let us see in brief what is the position of India with regard to her quinine supply. One can do no better than refer to Dr. K. S. Ray's Presidential address to the 17th All-India Medical Conference held some time in December, 1940. Said he

... the following table recently prepared by Prof. K. V. Krishnan of the All India Institute of Hygiene and Public Health, Calcutta, admirably sums the position with regard to manufacture and consumption of quinine in India

Number of sufferers from malaria	100 to 200 millions
Minimum quantity of quinine required	600,000 to 1,250,000 lbs.
Quantity at present consumed	210,000 lbs.
Quantity imported from outside	140,000 lbs.
Quantity manufactured in India	70,000 lbs.
Number of acres available for Cinchona cultivation in India	38,000 acres
Quantity of quinine that can be produced in that area	6,840,000 lbs.

From the table, observes Dr. Krishnan, it will be evident that India can produce hundred times the amount she is producing or ten times the amount she actually needs.

Further, in criticism of the Government of India's quinine policy, Dr. Ray said:

In our memorandum to the Drugs Inquiry Committee in 1931, we had pointed out that the total cost of manufacture of quinine sulphate in our country did not exceed Rs. 9 per pound and yet all these years it has been sold here at the prohibitive rate of Rs. 18 per pound. This has been done at the instance of the Government of India who, it would seem, had agreed to abide by this price arrangement principally to help the interests of the Anglo-Dutch Plantation Co. and the Dutch Combine—the Kona Bureau. War must have now fairly doubled this price, thus placing quinine very much beyond the reach of those by whom it is most needed in India. The Government should immediately revise their quinine policy.

The cinchona plantations take 7 to 8 years to mature and if quinine is to

reach the masses of India, the cultivation of cinchona should be taken in hand without delay; for no synthetic drug has so far been prepared which has the triple qualification of being cheap, effective and easy to administer nor is there any reason to believe that such a drug will be available in the near future. A partial solution of our quinine problem lies in the fact that apart from quinine, cinchona also contains other alkaloids which have some anti-malarial activity. If, therefore, the total alkaloids are used, they will be cheaper than if only quinine by itself is used.

Malaria, cholera, plague, tuberculosis and many other deadly scourges are eating into the vitals of this country. Can we not put up a concerted effort to relieve the country from these demons of destruction carrying away year after year numerous of our countrymen and those whom they do not carry away they leave devitalised, weak and emaciated? Let me refer to only one other disease, viz., tuberculosis and the havoc it plays in India. I can do no better than quote Dr. Ray once again on this point. Said he in his address:

... the incidence of tuberculosis in India is fearfully on the increase and the figures of mortality, which must exceed 3 lakhs on the lowest computation are daily ascending by leaps and bounds. And strange as it is national consciousness does not seem to have been roused to appreciate the magnitude of the danger that threatens us. How vast the problem is and how pitifully inadequate has been our effort to meet it, will be evident from even a superficial comparison with what the Soviet Russia has already done in the matter. There are in Russia today 500 special tuberculosis hospitals, nearly 5,000 dispensaries and clinics dealing with early and diagnosis treatment, 16,000 sanatoria; 11,000 convalescent homes and one labour prophylacticum on the Papworth model in each industry. If this is what has been done by Russia with a population of 183 millions only, how much more needs to be done by India with a population of nearly 400 millions?

Major-General Bradfield, Director-General of the Indian Medical Service, informed the Annual Conference of the National

Association for the Prevention of Tuberculosis in London in 1938 that according to one authority there were about two million cases in India, but in the entire country there were only 77 clinics and 89 sanatoria.

Each disease can be taken and it can be shown how inadequate is the fight that we are putting up against it. Can our national institutions not give an impetus to a social awakening in this matter? Funds, of course, will be required, and huge funds to free the country of these maladies but funds alone will not be able to do much where the spirit of social work is lacking in the population. Let each village have its own organisation to deal with the problem of health. Let it look after its wells, its sanitation, its medical aid and wherever none exists, let this organisation either provide for them from its own funds or carry on an agitation till the authorities provide them. In a very interesting article in the *Asiatic Review* for July 1941, Sir Alfred Chatterton discusses the problem of malaria in India and describes the work of the Anti-malarial Societies of Bengal. These are affiliated to the Central Co-operative Anti-malarial Society Ltd., which has for its aims and objects the organisation of a network of autonomous, Co-operative Anti-malarial and Public Health Societies throughout Bengal to take measures to eradicate epidemic diseases such as malaria, kala-azar, cholera, small-pox, tuberculosis and leprosy and to make sanitary improvements. Over 2,862 rural societies have been established under its guidance. The pioneer of this movement was Dr. G. C. Chatterjee and he started the first society of this kind in 1914. Such organisations can be started in other provinces and immense good will accrue out of these efforts.

The Malaria Institute of India opened in 1927 is doing good work. It carries out original investigations, assists in anti-malarial measures, undertakes clinical work on malaria including treatment, teaches and trains officers and others in practical malarial work, publishes original work, useful bulletins and so on, but one institute in the country will not be able to achieve much in the application of anti-malarial measures throughout the country. What is needed is a nation-wide awakening and a nation-wide effort by official and non-official agencies, health organisations and by people themselves. Let us not forget that a population which is ill-nourished and prone to infection can never get whole-heartedly interested in political or cultural activities. The ill-nourishment cannot be done away with so easily, as this will necessitate the raising up of the economic level of the masses of India, but as far as the diseases other than those which are nutritional in character are concerned, they can be greatly checked by the maintenance of proper hygienic conditions.

I venture to make a suggestion here and it is this, that the 20th August of every year be observed as the 'Mosquito Day'. Sir Ronald Ross himself used to call 20th August, the anniversary day of his great discovery, as the 'Mosquito Day'. When in this country so many days are observed for political and religious ends, why not one more day the significance of which is vital to the country? Let the message of health be carried on this day to the nook and corner of India. Let an intense effort be made on this day by means of lectures, films, exhibitions, radio talks and other means of propaganda to educate the public how to fight against malaria and other diseases whose menace is hanging heavily on the length and breadth of this country.

THE PROBLEM OF FOOD SUPPLY

BY DEWAN BAHADUR D. ANANDA RAO, B.SC., I.A.S. (Retd.)

WHEN Japan overran the South-west Pacific, it did not invade territories like Abyssinia and Libya but countries whose wealth in oil, tin, tea, rubber, sugar, rice and many other products the United Nations could ill afford to lose at any time, much less at this time of total war. At the same time, one cannot overlook the fact that the scorched earth policy adopted in these countries would tell upon them in the event of their being reconquered in the not distant future. The civil population has borne the brunt of the ordeal in this war. It has not only suffered the loss of personal property but has had to put up with privations of diverse kinds including shortage of food.

With the loss of Burmese imports of rice, this shortage has already had repercussions on India. The problem has become more acute since the arrival into this country of many thousands of evacuees from Ceylon, Burma, and even Malaya. There are, therefore, many more mouths to feed while the quantity available is less than normal. Therefore, the supply of food to the country's millions has come to be of such a stupendous urgency. But, why in a country which is so pre-eminently agricultural, 70 per cent. of whose population is directly engaged in agriculture?

The British India comprises of 687 million acres, of this 22 per cent. is totally unfit for cultivation, 18 per cent. is covered with State forests, 7 per cent. is current fallow and 85 per cent. is under arable farming. In spite of the fact that 80 per cent. of the cultivated land is put down to cereals, practically

all of which is consumed internally, the country is by no means self-supporting. Besides, 28 per cent. of the land is not cultivated though cultivable. In spite of a fairly adequate annual rainfall of 87 inches, there is a general inadequacy of it, because all rainfall is not conserved. Irrigation systems are by no means adequate—only a fifth of the cultivated land being protected by them. Nor is this all. The fertility of the country after centuries of cultivation without sufficient manuring has become so poor that it is poor comfort to know that it cannot become much worse. In short, three dominating facts emerge from this: the land has not been exploited for agricultural purposes to the maximum, water supply is precarious and the soil is thoroughly impoverished.

One cannot face with equanimity the fact that in a famine-ridden country, 28 per cent. of the land still awaits being brought under the plough. The powers-that-be have done little to improve the situation, because obviously there has been no demand from the people themselves. At a time like this when every acre should be made to grow its maximum quantity, it should be the bounden duty of a responsible Government to give every facility to ryots to cultivate such lands by furnishing information as to where exactly these waste lands of the country lie, what percentage of them could be immediately brought under cultivation and whether it is possible for the ryot, within the means available to him, to quickly reclaim such land. But one would think that such lands would have been brought under cultivation long ago, had

the ryot found it economical to do so. Therefore, as an earnest of their concern for the increase of food crops and their desire for its early fulfilment, the Government should at least now bring such lands to a fit state of cultivation and hand them over to willing ryots and where necessary lend money to start on the venture. But, at this juncture to ask ryots themselves to bring such lands into cultivation is, indeed, not only a counsel of perfection but is an attempt to shut one's eyes to the realities of the situation.

If water supply has to be made adequate for the needs of a full crop, the present rules and regulations in regard to irrigation need radical alteration. To take a few instances: we are told that only if an irrigation project is capable of yielding a profit of 6 per cent. on the capital invested within 10 years of its completion, can it be undertaken. This rule hampers all progress in irrigation works and should be made far more elastic. When a ryot pays water rate for his paddy, he feels he has a right to use whatever quantity he can get and not what the crop really needs. This leads to considerable waste of water. To obviate it, water should be measured before issue and charged according to the quantity consumed. There may be practical difficulties in the way of giving effect to this suggestion, but they are by no means insurmountable as several countries are adopting this method. When once the ryot pays his water rate, water is issued in small quantities throughout the season, altogether ignoring the needs of the crop at different stages of its growth.

Impoverishment of the soil has gone on for so long that there is no short cut for its rapid amelioration. It

should be the chief concern of the Agricultural Department to see that the ryot gets the fullest benefit of the technical knowledge the Department possesses by demonstration and propaganda; efforts should be directed towards making the manures available in time and at the doors of the ryot, sold at concession rates and paid by him in easy instalments at a time convenient to him. He will have to learn that soil preservation against erosion is as important as conservation of moisture, the importance of both of which he ignores at present.

It has been repeatedly suggested in the press and on the platform that ryots should at this time reduce the area under commercial crops. The suggestion is, no doubt, sound up to a point but the problem is not so simple as it looks. Take, for example, ground-nut, which apart from its importance as an oil-yielding plant, is an important source of cattle food in the form of oil-cake. If in response to this recommendation, growing of ground-nut is given up at least during the emergency period, the cattle of the country, which are already ill-nourished, will have to go without it, and what applies to ground-nut, also applies to gingili and other oil-cake producing crops. While restriction of the area under them is certainly recommended, the Government should suggest concentrating their cultivation only in areas which are ideally suited to them. When Government suggest restriction in the cultivation of commercial crops, they are, no doubt, aware that the ryot grows them because they are money-producing crops. Such being the case, do they suggest compensation for loss? For the ryot, with his proverbial narrow outlook and an innate

desire for satisfying his immediate needs, is not likely to change his farming methods to suit the present situation unless Government came forward with offers of relief. When millions are daily being spent on the war, is it too much to expect a beneficent Government to spend money on a problem which has arisen as a direct outcome of it? The Government of India seem to have set about the matter in a practical manner by making available a crore of rupees from the cotton fund for a "grow more food drive" and by promising to compensate any loss through change of crops under this campaign. But what about Provincial Governments?

In this drive for more food crops, there is the danger of growing crops in the wrong season, which affects the yield by 20-30 per cent. or even more. The "time of sowing" experiments conducted in several agricultural stations are classical examples, the lessons of which should not be forgotten at this time. If a crop in the wrong season is grown by the ryot under the advice of the Government, the latter should unhesitatingly be prepared to pay compensation. Off season cultivation is beset with another disability, namely, the large scale visitation of insect pests and diseases. Suggestions of remedies alone are not sufficient, in fact, they often come too late. In such cases also, compensation would be a real help.

In tackling the problem of food supply, one is apt to forget the needs of the poor. It is well known that a large majority do not have even one square meal a day. As food becomes scarce and prices soar high, unless wholesale rationing is resorted to, the well-to-do will anyhow get their requirements and the poor would be left in the lurch. If rice is not available, it becomes necessary to switch over to other grains of which there is fortunately a large variety. The Government should be able to provide for them facilities to meet their needs.

The Agricultural Department in giving effect to this drive should concentrate on this *one* problem, suspending for the time the normal propaganda activities and render practical assistance in regard to reclamation of land, grant of manure, seed, implements, etc., so that new areas are quickly brought under food crops. What is required at this juncture is not a repetition of the usual suggestions of the Department for increase of crop production, but the galvanising of all efforts to appreciably augment food supply of all kinds at once and not at some future period as, in this problem, time is an all important factor. Seasons do not wait till Government have had time to formulate their proposals and, as is well known, seasons in India are fickle. A bold and a well-thought out plan and a big drive to give effect to the scheme are essential.

Large scale production would need modern methods of disposal of produce. The present time seems propitious to start Co-operative Growers' Societies to eliminate the colossal waste of human labour, time and energy in transporting small quantities of grain, vegetables, fruit, and dairy produce, which is daily taking place between places of supply and demand. The Government might also through their Nutritional Experts give guidance to people on war-time foods and show how economies could be effected and wastage avoided in our domestic economy.

Regional self-sufficiency wherever possible, grant of subsidies, payment of compensation in cases of loss, provision of extra irrigation facilities, giving concessions in water rates, fixing reasonable prices for the grower, control of profiteering, etc., are matters of policy which Government alone could initiate. The problem is urgent, complicated and vast and to satisfactorily tackle it, men of action with vision are the need of the day.

As war becomes grimmer, nations have begun to discuss what the New World Order ought to be and how Freedom of Nations could be achieved. It is, therefore, not too soon to begin to plan for the future agricultural policy of the country.

PAKISTAN IN PARLIAMENT

BY MR. P. KODANDA RAO

SPEAKING in the House of Commons on the 28th April last on his mission to India, Sir Stafford Cripps explained the policy of the British Government towards Pakistan. Though the immediate problem was one of securing the active and enthusiastic co-operation of the leaders of the principal sections of the Indian people in the prosecution of the war which had reached India's frontiers, the British Government had felt that some exposition of the future constitution of India was necessary as the future was inevitably linked with the present. As regards the future they were faced with definite and conflicting demands. It was, therefore, necessary for them to act as an arbitrator and not take sides and devise as fair a compromise as possible, which did not give either the Congress or the Muslim League all that it wanted. The Congress wanted an integrated India, the Muslim League insisted on Pakistan—"a territory made up of the rather vague congeries of areas in which Muslims are in a majority". The British Government further wanted that the refusal of co-operation by a large minority, like the Muslim, did not hold up the majority in their attainment of self-government. Accordingly, they made the offer contained in the Draft Declaration which, in the opinion of His Majesty's Government, was the fairest possible solution. It aimed at and provided for a single united India, but admitted that if, in the last resort, the parties could not agree upon a form of Constitution which would enable them to work together, the Muslims should be allowed in those Provinces where they could get

a majority of the whole electorate to vote those Provinces out of the Union.

It may be noted that the Draft Declaration made no reference to the Muslims. It was general in character. It gave the right of non-accession to "any province", and not necessarily to the Muslim-majority provinces. But in his speech he conceded this right to Muslims only. He expressly denied it to other minorities, notwithstanding that the British Government had given undertakings to protect them also. In justification for the differential treatment, he said

But once self-determination had been promised to India as was proposed in the Draft Declaration, it would be impossible for His Majesty's Government to impose terms in the new India Constitution. To do so would be the negation of self-determination. We have, however, in the past given undertakings to these minorities (depressed classes, the Sikhs, the Indian Christians and others), but in none of the cases other than that of the Muslims could these promises be dealt with by such device as non-accession. The minorities are not sufficiently localised or self-contained, even in the case of the Sikhs, to make that possible, assuming upon other grounds that it was desirable.

It will be noticed that the first reason was that once self-determination was granted, it was not open to the British Government to insist on Pakistan for the Muslims. Therefore the right of non-accession for the Muslims, irrespective of practicability, should be stipulated before self-determination for India came into operation. Once that was done, the other minorities would be told that they had no right of non-accession, even if desirable, because it was no longer open to the British Government to impose any terms, for it would be the negation of self-determination. It is not self-evident why the right of non-accession, if desirable, should not be guaranteed to all minorities.

generally before self-determination was granted to India.

The second reason for the differential treatment was that the other minorities, even the Sikhs, were not sufficiently localised or self-contained. These criteria for qualifying for non-accession have not been adequately defined. It may be said of Muslims too that they are not sufficiently localised or self-contained. Muslims are to be found all over India, though in varying proportions, they are not localised. They may be in a majority in some Provinces, in some districts, in some talukas, in some towns, and villages, in some wards or mohallas, and in some streets and lanes. The British Government's promises to apply to all Muslims all over India and not only to the Muslims in the existing Provinces where they are today in a majority. If non-accession is a protection to Muslims or the fulfilment of a British promise, are the Muslims in Provinces where they are in a minority to be abandoned without protection, or should the British Government not keep their promise in their case?

Several Indian States are not sufficiently localised. They are in scattered bits. Some of them, perhaps the majority of them, are not self-sufficient or self-contained enough to maintain the standards of administration prevalent in the British Indian Provinces next door. Even in British India, Sind and N. W. F. Province are not self-contained. As independent sovereignties, they would not be able to finance their defence. If these States and Provinces can survive as autonomous political units, there is no conclusive reason why minorities like depressed classes, the Sikhs and Indian Christians should not form separate political units

and be given the right of non-accession if it was desirable.

It would also seem that if the Sikhs and other minorities were sufficiently localised or self-contained, the British Government would have preferred to give them protection by the method of non-accession if it was "desirable". Who was to decide the desirability? The British Government or the minorities themselves? The principle of self-determination would give the right to the minorities. But the British Government ruled out this solution because of its impracticability. Otherwise, in the opinion of the British Government, it was apparently the best solution, notwithstanding that it led to the Balkanisation of India. It was ruled out simply because it was impracticable. For Sir Stafford said. "Some other solution, therefore, had to be found." Regarding it, Sir Stafford said:

I have not the slightest doubt that these minorities, all of whom would have been represented in the Constitution-making body in accordance with their strength under the communal award, would have obtained ample protection under the Constitution from the majority. Indeed, the forces operating within that Constitution-making body would have tended very much in favour of the minorities.

Having thus made it clear that it was not necessary for the British Government to intercede on behalf of these minorities, he immediately proceeded to affirm that British intervention was necessary.

But in view of our pledges, we could not leave the minorities to rely upon this alone.

Consequently, the British Government stipulated that self-determination for India would come into operation only after a treaty had been concluded between them and the Constitution-making body for minority protection. While Sir Stafford professed at one time that Britain came in as an arbitrator between rival claims, who did not judge the merits of the

claims and champion the better, but merely sought a compromise, he subsequently said that Britain was a partisan and the champion of the minorities who needed no such championship.

II

In his scheme of Pakistan, Sir Stafford not only gave self-determination and the right of non-accession to the Provinces as they exist today, but he also insisted that the whole of the electorate, and not merely the Muslims in it, should exercise the right of deciding non-accession. He did not contemplate a re-alignment of the Provincial boundaries. Nor did he concede the demand of the Muslim League that only the Muslims should decide the question of non-accession. He did not explain the justification for accepting the existing Provinces as units for non-accession. If in the Muslim-majority Provinces of Punjab and Bengal a bare majority of the whole electorate decided on non-accession, the Hindu minorities would have to submit to it, though they would be large minorities. Apparently the British Government do not own any responsibility for them, in any event, they do not propose to give the large Hindu minorities in Muslim Majority Provinces the right of non-accession as the best means of protection.

Mr. Graham White was not content with the official proposal in this respect. He hoped that

the possible reconstitution of the Provinces and boundaries of the Provinces may coincide with the communal reality.

Sir Stanley Reed was not happy at the suggestion of the reconstitution of the Provinces. He said:

I am rather horrified when I hear light-hearted talk about a re-distribution of the Provinces. . . . Let the House mark this that one cannot transfer a district, one cannot divide a district in any part

of India, however logical or illogical its attachment to a particular area may be, without bringing upon oneself a tempest of dissent. All I can say is that I should pity any man who attempted any form of considerable re-distribution of the provincial entities in India and of the systems of administration and communications which have grown up around the Provinces as they are at present constituted.

This might have been the reason why the Draft Declaration did not envisage a re-distribution of the Provinces to make them communally more homogeneous. But inasmuch as self-determination and non-accession were specifically intended to serve communal claims, the main purpose would be defeated if the Provinces were not re-distributed on communal lines, cost what it may in civil strife.

Sir George Schuster accepted as necessary that there might have to be some division of India into separate communities. But he was not happy about the consequences.

But when I read in the White Paper about 'contracting out', and plebiscites, I am painfully reminded of the provisions that were made for dealing with Europe after the last war and of the sequel to these provisions.

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Reserve Bank and Co-operative Movement

BY MR. K. C. RAMAKRISHNAN

(University of Madras)

THE publications of the Reserve Bank of India have created a big (if yet academic) stir in the Co-operative Movement, which was not quite expected. The Reserve Bank of India Act provided for the creation of an Agricultural Credit Department in the Bank simultaneously with the Issue and Banking Departments. The Statutory functions of that Department are: (i) to maintain an expert staff to study all questions of agricultural credit and to be available for consultation by the Central and Provincial Governments and Co-operative Banks, and (ii) to co-ordinate the agricultural credit operations of the Reserve Bank and other banks engaged in that business. The Department has been in charge of an I. C. S. officer, who cannot be called an expert in the subject, though latterly he is "assisted in its research activities by a Director of Research". The strength of the qualified staff is not known, but it is said to keep "in close touch with the Co-operative Movement, and its officers avail themselves from time to time of opportunities for studying on the spot the special features of the movement in various parts in India". The Bulletins published as a result of such studies were mostly of a local character, from which it would not be correct to draw inferences or offer advice applicable to the whole of India with different social and economic conditions. The suggestions for reform like the creation of smaller banking unions, as well as the insistence on old 'principles' like 'one village one bank' and 'multi-purpose', were laid down in a rather dogmatic fashion, which provoked a lot of controversy in co-operative circles.

The Statutory Report of the Reserve Bank, issued in 1937, attempted a survey of the whole field of agricultural credit and indicated the lines on which the several credit agencies, including co-operative societies, could be improved and co-ordinated. Some of the suggestions such as the scaling down of debts and overdue and the separation of long-term and short-term loans, and the building up of strong reserves by keeping an adequate

margin between borrowing and lending rates, sounds platitudinous. Exhortation to co-operative banks to make use of commercial banks for investment and for borrowing and to co-opt professional bankers on their boards of management was not quite relished by many co-operators, as commercial banks were often rival institutions with an outlook different from, and even opposed to, co-operation. While the Reserve Bank rightly deprecated exclusive concentration of long-term credit by land-mortgage banks on liquidation of old debts, it did not seem to recognise adequately the importance of intermediate-term credit in agriculture. It was laid down rather peremptorily that village societies should restrict their loans to such sums as could be repaid out of the harvest and that loans for the purchase of cattle and implements repayable in two or three years should be limited to a comparatively small proportion (one-eighth) of the societies' business. No student of agricultural finance would accept this insignificant role assigned to inter-term credit. The Reserve Bank also made it clear that as the Central Bank of the country, it could only be a lender of the last resort and in emergencies and that co-operative banks should not expect it to supply normal finance or to act as the apex bank of the movement.

The Reserve Bank later on issued certain circulars prescribing the conditions to be observed by the Provincial Co-operative Banks for obtaining financial accommodation on the security of co-operative paper. The criteria of sound banking that it laid down for judging the credit-worthiness of co-operative banks were some of them declared to be too stringent by the Provincial Banks, especially the suggestions that only 50 per cent. of the deposits should be used in making advances and loans and that the rest should be invested in gilt-edged securities and cash, that loans for periods longer than nine months should be limited to the amount of paid-up capital and reserves, that deposits should not be accepted for longer than a

year or two at the most, and that the margin between borrowing and leading rates should be sufficiently wide to speed the building up of adequate reserves.

The Reserve Bank has not indicated what the margin should be. But it must be inconveniently wide for borrowers, in whose interests the banks are functioning, if they should not only provide for adequate reserves but also limit loans to 50 per cent. of deposits. Joint Stock banks, of course, work with a wider margin and also use a greater part of the deposits in advances and loans. The demand for the power of inspection by the officers of the Reserve Bank, as a condition of accommodation, was also resented and considered superfluous in view of the control exercised by the Registrar of Co-operative Societies. It was also doubtful whether many sale societies to which loans had been advanced by the Central and Provincial Banks had warehouses of the pattern that would be approved by the Reserve Bank. Altogether, the feeling in co-operative circles was that the Reserve Bank gave too much of advice and too little of financial aid.

The latest publication¹ of the Reserve Bank attempts to give a bird's-eye view of the entire Co-operative Movement in India, to analyse present trends and indicate future possibilities. It thus goes beyond the province of agricultural credit assigned to it by law, and it reiterates its faith in all the phases of the Co-operative Movement, which "in spite of its past failures. . . can be developed so as not only to fulfil the narrow functions of finance hitherto assigned to it, but also to become the chief instrument of rural reconstruction in India". The Review, however, lays bare the limitations as well as the potentialities to help the public see the movement in proper perspective.

It is a compendious, useful account of co-operative activities in the whole of India (up to 30th June 1940), on which there is no official publication except a thin volume of dry statistics published by the Government of India. We wish these

tabular statements had been incorporated in the Review. The account is admittedly based on the annual reports of Co-operative Departments and the reports of special enquiries made in certain Provinces and States. No reference is made anywhere to, nor any inference drawn from, the mass of literature available in the *Indian Co-operative Review* and the Provincial Co-operative journals. Nor does the attention of the writer seem to have been drawn to the discussions and resolutions at Provincial Co-operative Conferences, which convey the non-official views on many questions based on ample experience of the working of societies. The Registrar is still the centre of the picture, and he is apparently expected to continue for ever the friend, the guide and the philosopher of the movement. It is admitted that "owing principally to the lack of continuity of tenure, not every Registrar finds himself able to fulfil the high standards set up by the MacLagan Committee or the Royal Commission on Agriculture". But instead of recommending a change in the system of appointment, a naive suggestion is made for the constitution of a "bureau of co-operative research consisting of a few outstanding officials working directly under the guidance of the Registrar and assisting him in taking stock of the progress of the movement". There can be no great future for such a subsidiary bureau of research.

The present position of co-operative societies, particularly of agricultural credit societies, is first analysed and their weaknesses are exposed. Pointed attention is drawn to the lack of rural deposits and to the fact that in India Co-operative credit is essentially a flow of funds from the well-to-do towns people through Provincial and central co-operative banks to the primaries and thence to its members who are ill-controlled. The set-back to the movement caused by the economic depression and by the spate of debt-relief legislation is recognised. But the central banks are blamed for "reckless over-financing of societies, inefficient supervision and disregard of sound principles of banking in conducting their business". The Registrars and their staff, whose duty it

¹ *REVIEW OF THE CO-OPERATIVE MOVEMENT IN INDIA, 1939-40*, Reserve Bank of India, Bombay.

was to organise, supervise and control, have been spared criticism. The central banks have in fact in most Provinces followed the rules framed by local Governments as regards the maintenance of fluid resources, etc.

We agree that it is better to scale down co-operative as well as other debts of agriculturists in accordance with their repaying capacity so as not to give a bloated appearance to the assets of societies. But we cannot accept the facile conclusion that the contraction of co-operative as well as other rural credit *shows* that "the real needs of the cultivator for credit are smaller than they had been imagined to be by many people". There can, in fact, be no redemption for rural India, not to speak of co-operative credit societies alone, unless the State takes active measures to assure reasonable prices for agricultural produce. This is well recognised in a later part of the Review.

The reorganisation of the rural societies on lines recommended by the Madras Committee on Co-operation has come in for some criticism in this Review, though the attitude adopted is more mild and cautious than in the Bulletins of the Reserve Bank. The belief is still held that unlimited liability is a matter of necessity and not of choice, though societies in several countries have been on, or have changed over to, limited liability, and the sacred unlimited liability principle was saved only by the casting vote of the Chairman at the 18th Conference of Registrars. Nor is it right to dogmatise on 'multi-purpose' under all conditions. It was tried in Germany and elsewhere. But limitation of functions to one or two purposes has been generally agreed to as the more practicable course in most countries. The cautious resolution passed at the 18th Conference of Registrars indicates poor support to the pure milk of Raiffeisen Co-operation in India. There is in the Review a recognition of this, as also for the first time, of the scope for agricultural banks with limited liability, each serving a number of villages and lending against real security, as well as for 'real Raiffeisen societies' with unlimited liability, each confined to one village and serving all purposes. But the latter type

alone is said to satisfy "the assumptions of co-operative finance" and serve the poor folk, while the former "openly abandons" them, and can only serve the well-to-do. This cannot be the last word in the definition of co-operation, which has assumed a variety of forms in the world.

The Reserve Bank's advocacy of banking unions, each serving a taluka in respect of supervision as well as finance, has not been well received in co-operative circles as the Review admits, on the ground that it would be too small a unit to attract adequate deposits or competent directors and trained staff. Central banks have generally succeeded better where they have had a wider jurisdiction, like a district. But they have yet to organise effective supervision, which is a dire need in view of the failure of supervising unions in most parts of the country.

The progress of co-operative marketing is reviewed briefly, and satisfaction is expressed at this 'welcome sign of health in the co-operative organisation' and its "orientation towards a more balanced and comprehensive treatment of the cultivators' problem than the mere credit society provided". This is too high praise for societies, most of which are yet in the region of promise than of fulfilment, as the figures of transactions would show compared with the total volume of trade in the areas. The most striking exception is the success of the large number of cane-growers' societies in the United Provinces and Bihar, thanks to the active support of the Government and the close co-ordination between Agricultural and Co-operative Departments. More moderate success has been achieved by cotton sale societies in Bombay and Madras. Some Provincial Co-operative Banks have lent at specially low rates for the purpose. It is in the sphere of marketing that the Reserve Bank can help most by lending to Provincial Banks for periods up to nine months, if consistent with safety it relaxes the rigour of its rules re: the warehouses. The State should do more than enact marketing legislation. Some form of stabilisation of prices is, as the Review says, "a major desideratum for the ordered progress of co-operation",

There is a chapter on urban co-operative societies, which one would think, was not the concern of the Agricultural Credit Department. Satisfaction is expressed at the working of urban credit societies in Bombay and Madras, as compared with rural societies. This comparative success is ascribed to the more regular employment and steady income of members of urban societies and to the different incidence of the economic depression in urban and rural areas. This is unfortunately not so true of the working classes among whom no form of co-operation has taken root in this country. Heavy and continuous borrowing is the rule with the vast majority of members of salary-earners' societies, the practice of thrift being confined to the upper few among them. The general urban societies cater to traders as well as others, which is a doubtful blessing from the point of view of consumers and small producers, for whose benefit the movement is supposed to function.

There is an appreciative note on the multiplication of consumers' stores in the Madras Presidency after the outbreak of this war, as a result of departmental drive. Their uneven development, and the closure of some of them since 1940, may not be known to the Reserve Bank. The obstacles to the development of

co-operative stores in this country are pointed out. Sale on credit and sale to non-members are not now tabooed in Europe, but in India they should be resorted to with due caution. The Medical Practitioners' Society in Bombay, which supplies drugs to its members, is a producers' and not a consumers' society. The hand-loom weavers' societies and milk supply societies deserve a longer treatment.

The importance of education of various grades for co-operative workers is emphasized "there is no place in the co-operative field for the well-meaning amateur." But a "close and patient study of problems—social, economic, educational and moral" cannot be organised in the Government College of Co-operation recommended by the Madras Committee, or the Training Institute attached to the Agricultural College at Lyallpur, for reasons which cannot be gone into here. Much less can a 'Co-operative Research Bureau' be established and run efficiently under official auspices, as envisaged in the Review. Co-operative education and research, to be both efficient and independent, ought to be taken up, as in other countries, by the Provincial and All-India Co-operative Institutes, which must be financially strengthened, or by the Universities.

TWO PUNJABI MUSSALMANS

BY MR. AHMAD SHAFI

THE Mussalmans in the Punjab are torn between two conflicting political ideologies; one originated in the poetical fancy of the late Dr. Sir Muhammad Iqbal and the other took shape in the fertile brain of the late Mian Sir Fazl-i-Hussain. As the emotional and intellectual background of the two forces overlaps each other, it is difficult to record them in their exact chronological order.

The introduction of Montford reforms in the Punjab saw Mian Fazl-i-Hussain

installed as a Minister of State. By merit of his political sagacity, he built up for himself an unassailable position in the Punjab politics. He worked the reforms with an uncommon astuteness. The Mussalmans, who had lagged behind in several spheres of administration, were made to feel that in him they had found a champion. He determined definite percentages for their admission in the services while the performances of the previous governments had fallen short of

their profession. He fixed percentages of admission of Muslim students in Government colleges, both arts and professional. He devised a formula for the reconstitution of the local bodies, which enabled the Mussalmans to form working majorities in several of them. He made himself accessible to all and sundry, and for the first time people began to feel what relief a sympathetic representative in power could give them in their troubles. Punjab Muslims rallied round him and lionised him. He had also the outlook of a progressive politician. Whenever vested European interests tended to operate against Indian interests, he was known to cast his weight in favour of his countrymen. It was he who introduced several Indian officers of the I. M. S. in the Lahore Medical College, where professorship had been regarded as close preserve of the European Officers. It was in his Ministry that for the first time in the history the province was privileged to have an Indian Inspector-General of Civil Hospitals and an Indian Director of Public Health. His influence was felt even in the departments which were not in his charge. In short, he gave the Mussalmans a taste of the exercise of political power.

With his elevation to the Viceregal Executive Council, the niche which he had carved out for himself in the public life of the province remained unfilled and the void loomed all the bigger as the patronage which he had exercised tended to dry up. He rose still higher in the estimation of the Mussalmans in the province.

What Mian Fazl-i-Hussain wrought in the field of practical politics, Dr. Iqbal scored in the realm of ideas. He wrote and published poetry of exquisite beauty

and great merit and endeared himself to the heart of the Muslim India. By 1930, he had attained an eminence when he was asked to preside over the annual Sessions of the All-India Muslim League. He suggested in his presidential address that the problem of India would be solved if the Mussalmans could create a state of their own in the north and the Hindus another separate state in the south of the country. The idea was regarded as the innocent fancy of a poet who had strayed into political arena. The subjects committee of the League did not consider it worth while to adopt it in the form of a resolution and for the time being it hardly made any impression on the public life of the country. But the seed sown by him found a fertile soil in a young mind. About a couple of years later a young Punjabi Muslim, under-graduate of Cambridge Chaudhri Rahmat Ali, gave it a shape and a name. He thought that the Punjab, the North-West Frontier Province, Kashmir State and Sindh should be brought together under one state and taking P from the Punjab, A from the Afghan territories, K from Kashmir and S from Sindh christened it Pakistan. The responsible leaders of the Mussalmans pooh-poohed the idea but the masses were unmistakably stirred by it. The Mussalmans are handicapped in their propaganda for want of live English dailies. Their ideas are ventilated through the Urdu dailies and weeklies which are mainly provincial and parochial. The rest of the country does not exactly know what thoughts are agitating the Muslim mind. At about the same time, Dr. Iqbal focussed his attention on an analysis of the concept of nationality in the light of Islam. In several pieces of excellently

written poetry, he again and again argued that there was no room in Islam for the exclusive nationality of the regional type which has grown and flourished in European countries. A nationalist Muslim divine, Maulana Hussain Ahmad Sabih, thought of stemming this tide. He publicly stated that Iqbal was wrong but unhappily for him he reckoned without his host. This is not the place to record the dialectical twists and turns of this discussion of a political subject conducted in a religious parlance. The skill of a lawyer, and the power of poetry over human mind, were in favour of Iqbal. In a few lines of poetry he gave the Maulana a retort which was accepted by the Muslim India as the last word on the subject. Iqbal's dictum was accepted as a matter of course and it proved one of the formidable hurdles in the path of united nationality in which the Mussalmans could merge themselves.

At about the same time, the Mussalmans were emerging from a period of alarms and excursions in the sphere of politics. The Muslim League had steadily lost ground, first to the Muslim Conference and later to the Ahrars. The Conference was created to formulate and guide the Muslim opinion through the gestation period of the Government of India Act of 1935. The Ahrars came into being in a period of vigorous reaction from the staid policies of the Conference. They attracted notice and gained popularity by adopting a progressive political programme. The new Constitution Act did not fulfil the hopes which had been raised. The communal award denied the Mussalmans the majority in the provincial legislature, which they had expected would be theirs. Just at this psychological hour a this

pamphlet on the Punjab Politics was privately circulated. It skillfully exploited the difficulties that had come to the surface during the working of the Montford reforms in the sphere of politics and cleverly suggested another field of action where a closer co-operation between the two could be secured with profit to both. Desire to work for and to secure the economic well-being of both the masses and the classes, it argued, would serve to coalesce where barren political controversies had contrived to keep apart. It soon leaked out who was the father of this idea. The deft touches of Sir Fazl-i-Hussain's hand were clearly recognizable. The Punjab is an agricultural province. Naturally the agricultural interests would predominate in its legislature, but it has so happened that through a faulty distribution of the franchise, the urban classes have been allotted a smaller representation in the legislature than their population in urban areas would warrant. The rural Mussalmans welcomed the scheme as they saw in it a means of escape from the heavy debt which the agricultural classes were groaning and possibility of securing relief from the irksome features which the then existing agrarian legislation had developed through the interpretation which the law Courts had read into some of its provisions. The agricultural classes of the Hindus and the Sikhs also took the same view and joined hands with the Mussalmans who formed the majority. The urban Mussalmans remained quiescent, but the Hindus and the Sikhs grew suspicious. They saw in this new move an extension to economic sphere of the policies which Sir Fazl-i-Hussain had so successfully pursued in the political domain. It was under these auspices that the Unionist Party took its

birth. When the Unionist Ministry assumed office, it was found that the opposition was numerically ineffective. The Government proceeded on its way unappreciative of the interests represented by the Opposition. The legislative programmes and administrative policies of the party generated an impression that there exists a conflict between the rural and urban interests. To the familiar malady of the Hindu-Muslim trouble was added another malaise—the beginnings of a class war. The urban Mussalmans soon found out that they were not pulling their weight and that as a result the governmental power and privileges, which they had thought would flow in full measure by virtue of the majority of Mussalmans in the Unionist party, had practically dried up.

Now (1940) appeared the All-India Muslim League on the scene with its resolution for the establishment of

independent Muslim States in the North-west and the North-east of India. The imagination of the masses was fired. The rural classes remained indifferent at the beginning. The urban classes began to weigh the benefits of capturing full power in an independent Muslim State against the privilege of retaining their present share in a coalition government. For a time it appeared to them that the bird in hand was worth two in the Pakistan bush, but the vehemence of the Hindu and Sikh opposition, and the handicaps and drawbacks of the coalition government and the enthusiasm of the Muslim masses for the Pakistan have all combined in a manner to make it difficult for responsible Mussalmans in the Punjab to continue to keenly support the present position by cashing on Sir Fazal-i-Hussain's political credit. The poet is steadily scoring on the politician.

PAGANISM AND CHRISTIANITY

BY DR. T. M. P. MAHADEVAN

THIS book contains four essays of Professor Murray—all of them well thought out and neatly presented in the classic style of the Greeks with which he is intimately acquainted. The subjects treated are: "Pagan Religion and Philosophy at the time of Christ," "The Stoic Philosophy," "The Conception of Another Life," and "What is Permanent in Positivism."

In the first essay, Professor Murray contrasts 'ancient philosophy' with 'the

*STOIC, CHRISTIAN AND HUMANIST. By Gilbert Murray, D.C.L., LL.D., Litt D, formerly Professor of Greek in the University of Oxford. Published by George Allen & Unwin Ltd. Price 5 Sh.

Christian religion' and finds that the spread of Christianity in the early centuries was a consequence of the disappearance of the cultured class. He traces the development of philosophy from Plato and Aristotle onwards, sketches the systems of Ethics given by these two great philosophers and their interpretation by the Epicurean and the Stoic schools, and concludes that when culture decayed, mysticism and superstition took its place.

The ancient world, as civilization declined, was overburdened by the ever-increasing mass of superstitions, and its thought devitalized by a blind reverence for the past philosophy as well as religion could hardly find life, except through a process of which the first step was a vigorous

denial of false gods. That step once taken, it is curious to observe how little of ancient philosophy has perished, how much has merely been taken over by Christianity, and how few new ideas in the realms of metaphysics or morals have occurred to the human mind since the fourth century before Christ.

In the second essay, Professor Murray gives an account of Stoicism 'the greatest system of organized thought which the mind of man had built up for itself in the Graeco-Roman world before the coming of Christianity.' There are two classes of religions—those for prosperity and those for adversity. A religion which is to be successful in the struggle for existence must share in the nature of both. Stoicism, like Christianity, was suited to circumstances of prosperity as well as adversity. Though primarily a religion for the oppressed, it had the requisite power of adaptation. Both a penniless slave and an emperor of Rome could find a consolation in it. It says, "Nothing but goodness is good, nothing but badness is bad. Pain, pleasure, health, sickness, human friendship and affection are all indifferent." At the same time, it asks its votary to work for the good of the world in the firm belief that man's true God is the helping of man. No wonder that Professor Murray finds this view "so sublime and so stirring that at times it almost deadens one's power of criticism".

In the third essay, the learned Professor deals with the conception of Another Life, which the commonest view places after death, but mystics and contemplatives believe to exist now in our own souls. In ancient literature, the conception of Another Life consisting of bliss and torments are always connected with the Mysteries which are simply Initiation Ceremonies. Even the mental pictures of

Heaven and Hell are based upon the actual ritual of the Mysteries. Not satisfied with such an external view of Another Life, the philosopher, especially the Stoic, turns to the inner life of man. The true life is the life of the soul. The outer worldly life is of no consequence. In the region of the inner life, the region of the free will, lies man's true heaven, quite other than the obvious life, independent of it, untouched by it. Professor Murray is attracted by the grandeur of this philosophy. But the humanist in him will not consent to regard the tribunal of a man's own soul as ultimate. "Our tribunal is not perfect, it only tries to see and to do right," he says, "for real full-blooded happiness, as for any satisfaction of our complete natures, we are thrown for good and evil on the realities of the outer social life and the turbid mercies of our fellow-men".

In the last essay, the author sets forth what he considers to be of permanent value in Auguste Comte's philosophy. Positivism finds on all theistic religions the projection of man's own desire and fears, what may be called man-thinking and wish-thinking. Any conception of the divine is bound to be anthropomorphic. We build our God out of what we take to be the best that we know or can imagine from our experience. And the fear of the great uncertainty that surrounds us makes us believe that there is 'a friend behind the phenomena'. But Comte thinks that even without such a belief man may be moral. Morality, according to him, does not depend on any system of false beliefs. It has its roots in human character. It is the *humanitas* in man that makes him altruistic. The true object of worship is not a far-off God, but the spirit of mutual help among all mortal beings. That is Comte's God—Humanity.

Greatly influenced by Humanism and Positivism as Professor Murray is, it is but natural that he should regard Comte's system as not only sublime but true.

THE 'PATRIOT POETS OF GUJARAT

BY MR. J. G. KARANDIKAR, B.A., B.T.

(*Headmaster, Sulakhe High School, Barsi, Sholapur District*)

PRIOR to the Gandhian epoch, the patriotic poetry of Gujarat was in its infancy. No doubt there were a few Gujarati poets who had already composed some patriotic songs. For instance, the poet Dalpatram (1817 to 1898 A.D.) and the poet Narmadasankar (1818 to 1886 A.D.), who shone in the latter half of the nineteenth century, express patriotic feelings in some of their poems. Dalpatram says that love of our country must now be Jana-Dharma, the religion of the masses. Narmadasankar, while describing the condition of modern India, says that the country cannot prosper without intense longing for her freedom. His inspiring song, "Hail the Great Gujarat" is very popular in that province. Barring these few exceptions, it can be said that the patriotic poetry of Gujarat did not shine with its full glory and brilliance until the great movement launched by the 'Mahatma' in the year 1920. This year opened a new age in the history of the patriotic poetry of Gujarat. Young poets animated with the love of their motherland wrote and sang All-India national songs, thrilling the masses and awakening them to their real situation. This wonderful upheaval was, however, already foreseen as many as fifty years ago by Narmadasankar with his penetrating poetic vision. He then observed: "I saw to-day some auspicious signs. My veins are overfull with enthusiasm; my blood is now invigorated with a new life."

These utterances made half a century ago were perfectly justified in Gujarat by the year 1920, that was a landmark in the history of India. The last two

decades gave rise to some young patriot poets in Gujarat, who kept the torch of devotion to motherland ever radiant with their patriotic songs.

Among the patriot poets of Gujarat, A. F. Khabardar ranks supreme. Parsi by religion, he has composed excellent songs in chaste Gujarathi that have immortalized his fame as a patriot poet of a very high order. He is not only intensely proud of India's past, but he has unflinching faith too in her sons and daughters who, he says, "with their spirit of heroism, self-respect and self-sacrifice will raise her to the pinnacle of the glory". In his poem "Amaro Desha" (our country) which is his master-piece, he admirably voices these feelings and implores the Almighty to give him and his countrymen the will and the strength to achieve the goal of freedom. He finds no other land in this world that can stand in comparison with Bharata Bhoomi, as regards her natural beauty and her illustrious history. He makes a vigorous appeal to the heroic spirit of the land in his celebrated poem "Devinic Khappar" (The alms-pot of the Mother) wherein he calls upon the inhabitants of Bharat (India) to offer the alms of their heads in the mother's alms-pot. He has also written some English poems, the collection of which is known as "The Silken Tassel". The poet, Dr. Rabindranath Tagore, speaks highly of this anthology. He says: "I feel, you have the gift of poetry which must naturally reveal itself in all its freedom and grace in your mother tongue, and I do not wonder that your books have attained distinction in Gujarathi literature."

In addition to national songs he has also written some provincial songs of Gujarat. His "Gunawanti Gujarat" published in 1906 is almost a household song in that province and can be ranked with "Bande Mataram" which originated in Bengal. This great poet recently presided over the Gujarat Literary Conference—an honour which he fully deserves. The Conference has been blessed by Mahatma Gandhi, who is himself a devotee of Gujarati Literature, with his inspiring message to the Conference.

Another well-known modern poet of Gujarat is Nihalal Kavi. A happy combination of grace and majesty of style is a characteristic feature of his poems. He has travelled to the nooks and corners of Gujarat and Kathiawar and he has, therefore, first-hand knowledge of the conditions of the masses. The study of different religions has broadened his intellectual vision. His national songs and folk-songs are full of vivid imagery and ardent emotion. He is, moreover, an excellent playwright. His poetical translation of the Bhagavad Gesta marks him out as a scholar and philosopher. He was also one of those who took part in the Satyagraha movement launched by the 'Mahatma' in 1930. On the whole his position as a modern Gujarati genius is unique, because in him the pen and the practice go hand in hand.

Harilal Dhruva is another patriot poet of Gujarat. He has written a number of poetic works out of which "Aryotkaraha" (the Glory of the Aryans) is one. His poems are kindled with patriotic spirit. His songs: "This land is mine" and "Devotion to my country" are his master-pieces.

Dr. Chandulal is a famous Gujarathi patriot. In the Bengal partition days he composed some national songs, which are popularly sung even now. He proceeded to England for specialisation in Dentistry. There he came into contact with the exiled Indian revolutionaries. But after his return he became a follower of Lokamanya Tilak. Since 1920, the doctor is always seen to be active in the freedom's battle. His songs breathe an air of patriotic sense which is wide in outlook and it is well expressed in his famous song: "Hail Hindusthan" in which he appeals to all communities to merge their private differences and to strive in harmony for the freedom of their motherland.

Meghani is another illustrious patriotic poet of Gujarat. He has written some excellent patriotic songs. His song "Age Kadam" (step forward) is a remarkable instance of his vigorous and suggestive poesy.

Professor B. K. Thakore is a profound scholar and holds a high rank among the national poets of Gujarat. His songs have popularized him with the youth of the province, and are deserving of All-India reverence when they are sufficiently known outside Gujarat. His songs with a discriminate choice of words, charming style and beauty of thought and expression are in no way inferior to the more renowned patriotic songs of the Bengalee literati. His song: "Hail my mother" composed in 1907 can be cited as an illustration.

The history of the modern patriot poets of Gujarat is thus put in a nutshell. A study of their works will not only afford intellectual pleasure but will also be a source of inspiration.

VICEROY'S COUNCIL EXPANSION

BY THE RT. HON. DR. SIR TEJ BAHADUR SAPRU

[For the second time since the outbreak of the war, the Viceroy's Executive Council has been expanded and reconstituted by the addition of six new members, *viz.*, Sir C. P. Ramaswami Aiyar, Dr. B. R. Ambedkar, Sir E. C. Benthall, Sir Jogendra Singh, Sir J. P. Srivastava and Khan Bahadur Sir Mohammad Usman. Though on personal grounds some of the appointments are undoubtedly commendable, there can be no pretence that the new Council could in any sense be called a National Government. That demand remains as far from fulfilment as ever. Political power remains where it has always been. The so-called Defence Portfolio is bereft of most of the functions that go with that office in other countries. No wonder there is little enthusiasm for the step taken by Government after all this delay, and no party worth the name is satisfied with the way this important question has been handled. As pointed out by Sir Bijoy Prasad Singh Roy, President of the Liberal Federation, the repeated demands for complete Indianisation and for making the Executive Council a completely non-official body functioning on the basis of Cabinet responsibility had been ignored. The present expanded Executive Council is, therefore, no substitute for a National Government without which a National War Front could hardly be effectively created. Apart from Indianisation or expansion, the only test of the adequacy of any new proposal is whether it would, in substance and effect, transfer the reality of power into Indian hands. No one could pretend that the new Council does this. In so far as it has failed to do so, it has failed in its immediate task of solving the deadlock and creating the atmosphere for a united and enthusiastic war front. Sir Tej Bahadur Sapru makes an unanswerable point when he says that the control of the Secretary of State over the Executive Council has in no way been relaxed and that "it is no use looking up to the Viceroy under the existing circumstances as even a benevolent dictator".—Ed. I. R.]

IN my opinion the expansion of the Viceroy's Executive Council, though it raises the number of Indians to ten, does not really betoken any change in the political and constitutional character of the Council or its powers. It is only the continuation of the policy of the declaration of August 8, 1940. Many of the Provinces are now represented, and I am glad that the Sikhs and the Depressed Classes will also be now represented in the Executive Council. All this might have been done two years ago, or at least a year ago.

Since then events have moved fast and far. It will be absurd for any one to imagine that the expansion is going to satisfy the two best organised bodies—the Congress and the Muslim League.

Sir Stafford Cripps, who had been admired so much in England, in my

opinion, bungled, and bungled hopelessly, as I can say from personal knowledge. He alienated all other sections of politicians by telling them that he was anxious to secure the consent of the Congress and the Muslim League alone. He failed in that. Do Mr. Amery and Lord Linlithgow seriously think that they are going to satisfy the Congress or the Muslim League? Perhaps it would be more correct to say that they fully realise that the changes effected by them will produce no impression on these two parties, but will they produce any impression on the despised others? If they think like that, they are greatly mistaken.

I take full note of the fact that a sort of Defence Portfolio, which was anathema in the beginning of the conversations with Sir Stafford Cripps, has been created. To the extent to which it makes

a breach in the citadel, I approve of it but I do not think we need attach any exaggerated importance to it. Side by side with that remains the fact that the Home and Finance Portfolios remain where they were—in British hands. In addition to that is the fact that the War Transport Portfolio also goes to a non-official British representative of Big Business.

As a debating point, it may be very well to say that Indians hold ten as against five portfolios, which will be held by the British. It would, however, be wrong for any one to think that the present change is anything in the neighbourhood of a National Government. It is not even a fully Indianised or non-official Executive Council. In ordinary circumstances the control of the Secretary of State over the Executive Council, which is invisible to the outsider, is very real and persistent. It cannot be less real or persistent in these days, particularly when a man like Mr. Amery is the presiding deity of the India Office.

The fact that it is invisible to the naked eye, or imperceptible to the average man, cannot make it the less objectionable. It is no use looking up to the Viceroy under the existing circumstances as even a benevolent dictator. He is nothing of the kind. Lord Morley once described the Viceroy of India as the Secretary of State's agent—a view which was contested by some writers at that time. The present situation has unfortunately justified the view of Lord Morley, though it was put in a different spirit. The true dictator now is Mr. Amery—the one man in the British Empire who is most distrusted by Congressmen, non-Congressmen and politicians of nearly every school.

It is impossible, in my opinion, to rouse a spirit of trust and confidence in this country or to fortify the position of those who honestly like to give any help to the British Government, as against Japan and Germany, unless there is a change of personnel and the first man to go should be Mr. Amery.

So far as the personnel of the new expanded Council is concerned, I am free to admit that some of them are very able and good men, but it is not able and good men that matter, it is the powers which they enjoy and the freedom which they enjoy from the paralysing control and influence of the India Office which alone can change the situation in India. Let there be no mistake about it. If trust begets trust, distrust also begets distrust.

GOKHALE'S SPEECHES

This collection of Gokhale's Speeches may claim to be fairly exhaustive, no important pronouncement of his having been omitted. The book contains four parts and an appendix. The first part includes all his Council Speeches; the second, all his Congress Speeches, the third, speeches in appreciation of Hume, Wastoji, Banade, Mehta and Bhanerji; the fourth, miscellaneous speeches delivered in England and India. Contains also the full text of his evidence before the Welby Commission.

CLOTH BOUND AND INDEXED

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G. A. NATHAN & Co., MADRAS.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Working Committee's Decision

ONCE again the Congress Working Committee, which met at Wardha and had prolonged discussions with Gandhiji and other leaders, has adopted a lengthy resolution pleading for the immediate withdrawal of the British power from India, so as to ensure effective defence against foreign aggression. The long-winded dissertation, though couched in courteous terms, cannot hide the fact that it is a virtual ultimatum without a time limit. In the event of non-compliance, there is definite threat of mass action. The logic of this demand for withdrawal at this grave crisis when the enemy is at our gates is certainly mystifying. No wonder that responsible bodies and individuals are alarmed at the dismal prospect that faces the country—threat of disorder within and aggression from without.

Congress spokesmen contend that only an independent India will give the necessary stimulus for patriotic action on a nation-wide scale. Gandhiji makes it clear that what is wanted is immediate action, not promises. Pandit Nehru explains that it is the only way to inspire the people to confront the Japanese menace, while the Congress President says that it has become quite impossible for Congress to wait and watch passively. Indeed, without subscribing to the "quit India" programme, leaders of other parties equally realise the inadequacy of the steps taken by Government to call forth the spirit of resistance in the fullest measure.

While it is deplorable to see that Government is still persisting in its old

ways, learning nothing and forgetting nothing from the lessons of the war, Gandhiji's own contribution is by no means calculated to solve the deadlock. His "quit India" slogan at such a time is positively embarrassing and is bound to impede war efforts and to create further dissension in our ranks. It will only make confusion worse confounded. For the courteous appeal to Britain to withdraw is followed by a warning conveyed though in the mildest terms possible. "If the appeal fails," says the Resolution, "Congress will be reluctantly compelled to utilise all its non-violent strength for the vindication of the political rights and liberty of India under the leadership of Mahatma Gandhi." That is to say, in simple words, Gandhiji will declare civil disobedience and the country will be plunged in a mortal yet futile struggle. The consequences of such an action at a time like this are difficult to contemplate with equanimity, and we can only hope that better counsels will prevail and the deadlock will be resolved in ways more consonant to reason and with a sense of realism in assessing the situation that confronts the country.

Gandhiji's Warning to Japan

Ever since the outbreak of the war the people of India, irrespective of caste or creed or party, have emphatically declared in unmistakable terms their sympathy with the democracies and their determination to resist Axis aggression. The Congress, not to speak of other political organisations, has time and again reaffirmed its hostility to Axis ambitions. And yet it is common knowledge that Hitler and Mussolini and Tojo are carrying on a dishonest campaign

making it appear that India will welcome their advent to this country. Mahatma Gandhi has, therefore, done well to warn them against any such misleading ideas, and his clear rebuff is a timely warning. Our differences with Britain are a purely domestic affair, and it is fitting and proper that Mahatma Gandhi should make this clear in his letter "To Every Japanese":

You have been gravely misinformed, as I know you are, that we have chosen this particular moment to embarrass the Allies when your attack against India is imminent. If we wanted to turn Britain's difficulty into our opportunity, we should have done it as soon as the war broke out nearly three years ago.

Our movement demanding the withdrawal of the British power from India should in no way be misunderstood. In fact, if we are to believe your reported anxiety for the independence of India, a recognition of that independence by Britain should leave you no excuse for any attack on India. Moreover, your reported profession sorts ill with your ruthless aggression against China.

I would ask you to make no mistake about the fact that you will be sadly disillusioned if you believe that you will receive a willing welcome from India.

G. R. and the Congress

Mr. C. Rajagopalachari's resignation from all Congress bodies and the Legislature, though inevitable under the circumstances, is one of the saddest things in our public life. It means the severance of a link which has meant so much for the great institution during the last two decades. For over 20 years, C. R. has been a vital force in Congress politics, shaping its policies and guiding its workers on lines which his own initiative has done not a little to chalk out.

As the right hand man of Mr. Gandhi and as one of the "brain trust" of the Congress high command, his influence has always counted very much in nationalist circles. His fine intellect and high character combined to lend his actions and words an authority second only to Gandhi's. It must, therefore, be a great wrench for him as for his colleagues to part company on a matter which is baffling settlement.

His devotion to the Congress during all these years was so complete that no service or sacrifice was too great for him. Add to this, his administrative experience and his brilliant success in office—we have some measure of his extraordinary ability and his commanding position in the counsels of the Congress. To be deprived of the leadership of such a man is a great loss, indeed, to the Congress. Without entering into the merits of the controversy, one may well despair of finding another who can adequately fill the place left vacant by C. R.

If after such long and intimate connection with the Congress C. R. has thought fit to resign, it must surely be under a compelling sense of duty and in the interests of what he deems to be a matter of principle and of supreme importance to the country. He said:

I want to convert the Congress and the chief purpose of my resignation is to secure greater freedom of action. My campaign regarding a Hindu-Muslim settlement cannot cease until it is attained. I am out of the Congress in body, but not in spirit.

Experience shows that if it is difficult to convert the Congress from within, it must be well-nigh impossible to do it from without!

The Central Legislature

The Governor-General has decided to extend the life of the existing Council of State and Legislative Assembly for a further period of one year from October 1, 1942. This means that till the end of the war, the present Central Legislature will not be dissolved.

Now the present Central Legislative Assembly is eight years old but the prospect of Federation and the actual outbreak of war have kept it alive. Legislatures exist for voicing public opinion. Surely in eight years problems have cropped up, on which the country has been sharply divided in opinion. If the old members still truly represent the country, Government will have the additional satisfaction of being confirmed in their view by the country's verdict in their favour. If not, they have no right to be there. As it is, there is no meaning in carrying on with a body whose credentials are in dispute. As a writer in the *Statesman* truly observes:

This is to reduce the Central Legislature to a farce. Elections to these two Houses are never a difficult affair and should not be so even in war-time. Political India should have been given a chance to send new representatives there. There are new issues and new personalities. The war is one issue, Pakistan another. As the Central Legislative organs of a yet unpartitioned India, the Assembly and the Council of State owe it to themselves to keep young and fully en rapport with the country's political thought. General Elections are a safety-valve even in difficult times. Denied them, public opinion seeks all manner of abnormal outlets.

The Provinces are taking a leaf from the Centre. The Government of Orissa under the Premiership of the Maharaja of Paralakimidi seems to be desperately out to preserve the make-believe ministry

intact. Says Maulana Azad, the Congress President:

A Ministry has been formed which lacks the support of the majority. The whole province is impatient to throw away this uncouth burden. As no constitutional method could be followed to support this unconstitutional procedure, all sorts of unclean tactics are being used to gain time to save the Ministry.

The Automobile Industry

In a recent speech at Madras, Sir Arcot Ramaswami Mudaliar put up a vigorous defence of the Government of India's attitude to the automobile industry. He said that the proposed scheme was very nebulous; it contemplated no more than a mere assemblage of plants; and that the Government rightly refused to finance it. Sir Visvesvarayya, who had from the beginning taken great pains to further the project refutes these charges. In a press statement, he says that "all this is a mis-statement". Quoting extracts from the relevant correspondence, he points out that the scheme was definite enough and was by no means nebulous. He goes on to say

that the scheme was an assembly plant was a pure invention on the part of some one who was opposed to the scheme. We then offered that if the Government had any reasonable objection to assembling, we were prepared to drop that operation.

Sir Visvesvarayya adds that "no loan was asked for". After refuting the Commerce Member's charges categorically, he says:

The truth seems to be that Government do not wish to encourage this industry. If they wished to help, they would not have been giving different reasons at different times in the manner they have been doing.

The Commerce Member has been critical about the scheme submitted by us. Government have never made a single helpful suggestion that if we proceeded in any particular way agreeable to them, they would help the industry.

Repeal the Arms Act

Now that war is almost knocking at our doors, the demand for arming Indians has become insistent. Not only the military classes but members of all communities are pressing the need for militarisation. There is a feeling that even this move is belated. It is interesting in this connection to recall how very old is this demand for military training. The repeal of the Arms Act was one of the repeated demands of the old Congress. As early as 1877, Pherozeshah Mehta took up the lead in the matter of Indians joining the Volunteer movement. At a public meeting in the Town Hall, Bombay, he confronted the Governor with an amendment to the resolution calling for European Volunteers. Pherozeshah Mehta got up and moved the amendment that "it is not advisable to resolve on the formation of a volunteer corps composed exclusively of Europeans in a public meeting of the inhabitants of Bombay". It was a brave thing to do at that time. Pherozeshah, indeed, held very strong opinions on the question of the formation of Indian volunteer corps and was definitely opposed to the Arms Act. At the fourth Session of the Congress at Allahabad, Sir Pherozeshah made a prophetic speech urging the need to repeal the Act, which has tended to emasculate the people.

You cannot, and ought not to, emasculate a whole nation. It may be said that the time may come in future when these restrictions will be removed. But remember that when once the Indian people become emasculated, it will be a very long time indeed before you can get them to recover their manliness and their vigour. That is my ground for supporting the proposition, and I say it is a practical ground. Perhaps, a good many of you remember the case of James II who, when in his hour of peril, appealed to the Duke of Bedford (whose son had been murdered by the King) for help, to whom the old nobleman

replied: 'I had once a son whom I could have sent for your assistance. But I have not got him now.' In the same way in some hour of need India might have to say something similar to England. I entirely recognize all the reasonable, and, to a certain extent, alarming difficulties which have been raised; but I say that, if you strive to follow a really far-sighted policy, you will realize from the lessons of history that it can never be wise to emasculate a nation.

How very prophetic are these words, which are so pat to the present times. Could anything add to the force of Pherozeshah's argument?

Farewell to Travancore Dewan

Sir C. P. Ramaaswami Aiyer's elevation to the Viceroy's Executive Council has necessitated a temporary interruption of his labours as Dewan of Travancore. For six years, Sir C. P. Ramaaswami Aiyer has devoted himself completely to the service of the Maharaja and State of Travancore, and it is but fitting that in felicitating him on his appointment, the Travancore Legislative Assembly should place on record its sense of his invaluable services to the State. The Dewan-President took the opportunity to explain that he would do his bit to bring about that unification of communities which is the crying need of the hour.

If at Delhi I can help the task of unification in any manner, taking advantage of the circumstances that I have not only been a member of the Congress myself, but also a non-official member of every type of legislature in India and in addition official leader of every kind of legislature in the country—if with the background of these circumstances or accidents, it becomes possible for me to try and bring all the apparently conflicting elements together and help His Excellency the Viceroy and my honourable colleagues to arrive at a concordat, I shall be grateful to Providence.

This is a great task and well worth doing by one of Sir C. P.'s rich experience, and no doubt his efforts in this direction will be watched with interest and appreciation.

FOREIGN AFFAIRS

BY "CHRONICLER"

The Commons Debate on Libyan Campaign

IN the two day debate in the House of Commons on the Libyan campaign, Mr. Churchill showed himself still the master of the House. He has won an overwhelming numerical majority which is decisive. Public sentiment in Britain, and indeed throughout the Empire runs strongly in favour of his retention as war-leader.

Introducing the 'no confidence' motion on the Government, Sir John Wardlaw Milne vehemently criticised the central direction of war strategy from London. "The cause of our failure lies here rather than in Libya," declared Sir John, who added that it was a mistake to combine the offices of Prime Minister and Minister of Defence. Britain was producing weapons "almost completely out of date". He wanted to know whether the decision to abandon Tobruk was taken at Cairo in the battle-field, at London or at Washington. Sir Roger Keyes seconding the motion pointed out that Mr. Churchill's system of naval advisers was responsible for the immobilisation of the marine force in the Mediterranean, which had previously done great work in Libya. He called for a change at the Admiralty and said it was vital that Mr. Churchill should continue to lead the country as head of "a real National Government".

Speaking on behalf of the Government, Capt. Lyttelton defended the production programme and revealed that substantial reinforcements were on their way to Gen. Auchinleck's forces. He predicted they would shortly surpass the enemy in several important weapons.

When the debate was resumed the next day, Mr. Aneurin Bevin seconded Sir John Wardlaw Milne's no-confidence motion. He said: "Mr. Churchill wins debate after debate and loses battle after battle."

Replying to the debate, Mr. Churchill said. "The duty of the House is to sustain or change the Government. If it cannot change, it should sustain. There is no middle course in war time." Concluding, the Premier repudiated the suggestion that he had misled the House. "I will say nothing more about the future except to invite the House and the nation to face with courage whatever it may unfold."

The result was a foregone conclusion. The no confidence motion was defeated by 475 votes to 25.

The Position of Egypt

Egypt's sympathies are avowedly with the allied cause. The Government of Nubas Pasha has, however, preferred a state of non-belligerency in the present crisis. Egypt's complete trust in the treaty with Britain was made clear in a statement on March 7. "The present war," said Nubas Pasha, "is a sort of world revolution, and the best means of achieving Egypt's aims is to place our full trust in the Treaty, which we freely signed. . . . to safeguard our national independence. . . ."

The Anglo-Egyptian Treaty does not require Egypt to go to war in aid of Britain. The relevant clause runs as follows: "Should . . . either of the High Contracting Parties become engaged in war, the other High Contracting Party will . . . immediately come to his aid in the capacity of an ally. . . . The aid of H. M. the King of Egypt will consist in . . . furnishing to H. M. the King-Emperor on Egyptian territory . . . all the facilities and assistance in his power, including the use of his ports, aerodromes and means of communication."

It is clear that this clause does not bind Egypt to render armed assistance, and Britain, in accordance with her solemn undertaking, has not demanded armed assistance from Egypt.

DIARY OF THE MONTH

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- June 26. Over a thousand B. A. F. planes attack Bremen.
- June 27. Mr. Churchill back in England.
—Statement on Washington talks.
—U. S. offensive in South Pacific.
- June 28. Canterbury bombed.
—Allies at grips with Axis forces in defence of Nile Valley.
- June 29. Mersa Matruh is evacuated by the Allied forces.
—Hitler launches his summer offensive in Russia—with a plan to split red army into three sections.
- June 30. Sri V. Biswanath Das, ex-Premier of Orissa, is arrested.
—Heavy fighting in Egypt, Gen. Auchinleck takes command.
- July 1. Commons debate on Libya defeat.
—Heavy fighting east of El Alamein.
- July 2. Mr. Churchill replies to critics in the Commons debate: No confidence motion defeated by 475 votes to 25.
—Personnel of the Viceroy's Council announced.
- July 3. Hitler launches new offensives in Russia.
—Furious battle in the Kurak area.
- July 4. Allies' successful counter-attack in Egypt.
- July 5. Fierce battle on the Kurak-Kharkov front.
—Liberals' warning against civil disobedience and plea for complete Indianisation of Viceroy's Council.
- July 6. Congress Working Committee meets at Wardha.
—Lord Halifax flies home.
- July 7. Gandhiji explains his proposals to the Congress Working Committee at Wardha.
- July 8. Germans cross the Don.
—British forces occupy Mayotta.
- July 9. C. R. resigns from Congress.
—Gandhiji presents draft resolution.
- July 10. Germans enter Rossoah.
- July 11. Chinese re-take Nanchang.
- July 12. German drive in Don Valley.
—British Navy bombards Mersa Matruh.
- July 13. Italian press attacks Nahas Pasha.
—Sir T. E. Gregory is deputed to London to study post-war problems.
- July 14. Congress Working Committee releases a 1,700-word resolution, demanding withdrawal of British power from India.
- July 15. Madras Legislative Congress Party cancels Pakistan resolution.
- July 16. Duke of Gloucester's farewell broadcast to India.
- July 17. Nazi threat to Stalingrad.
—Sumner Welles cancels appointment with Vichy Ambassador.
- July 18. Indians repulse enemy attack in central sector at El Alamein.
- July 19. Jap troops move towards Siberia.
—German drive to Caucasus.
—Russians urge second front.
- July 20. Maulana Azad explains Congress decision.
—Canton bombed.
- July 21. Government lifts ban on Communist Party.
- July 22. Japs land in Papua.
—Battle for Caucasus begins.
- July 23. Cordell Hull's broadcast plea for beating Germany.
- July 24. Germans claim entry into Rostov.
- July 25. Gandhiji warns Japan.
—Sir Stafford Cripps' broadcast to America.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

CIVIL DEFENCE IN INDIA. By Seth Danequer. Oxford University Press, Bombay. Re. 1-4.

As war is reaching our shores, civil defence has become the vital and immediate concern of us all. What is civil defence? Civil defence is defence of citizens by citizens or in other words protection of the civil population by its own efforts. Of course, the responsibility for defence falls on the military but the task of the civilian in times of crisis is by no means negligible. There are a hundred ways in which the civil population can help. And in the pages of this very informing treatise we are told of the ways in which the morale of the people could be kept up and the defence strengthened by judicious and patriotic participation of the people at large. Doubtless the blitz of London and the Rangoon raids afford very instructive lessons in self-defence, especially in the way of A. R. P. organisation, camouflage and the need for countering fifth column activities. After all, it is the morale of the civil population that is the backbone of all defence, and the book tells us ways and means of sustaining it in the teeth of adversity. It is wonderful how common adversity tries and brings the best out of common men. The author says with significant emphasis:

In three days of the blitz on London, class distinctions vanished utterly. There is no reason to suppose that they will not do so also in India under stress of aerial bombardment. In such a manner will good come out of evil and the better would we be if we all are striving for the sure foundation in mutual trust and mutual co-operation. In the trials of today lies the only hope for to-morrow.

CHINA AFTER FIVE YEARS OF WAR. The China Publishing Company, Chungking, printed at Calcutta.

This collection of papers is intended to show China's powers of resilience and recuperation in the face of the continuing terrible struggle with Japan. The writers have grouped their papers round the main subjects of government, military affairs, economic efforts, administration and education and society. They are all active participators in the grim struggle and they give us not only what has been done in the last five years, but what is promised in the future. We also get a sketch of some well-known battles of the war, including the recent fighting in Burma, along with a note on their strategy and significance.

TREATIES, ENGAGEMENTS AND SANADS. By K. R. R. Sastry, M.A., M.L., University of Allahabad.

The problem of the Indian States has cropped up at every stage of constitutional reform in India. Now that the whole constitution is as it were in a melting pot, the adjustment of their relation to the paramount power is of pressing importance. The need for integrating them in an All-India Constitution has been felt alike in the interests of rulers and subjects of States. Professor Sastry's analysis and interpretation of the documents on which the mutual relation of states and the paramount power is based, is therefore a timely publication. His researches into the historical background of old treaties, engagements and sanads and his interpretation of contracting obligations in the light of progressive thought offer helpful suggestions to the student of Indian jurisprudence.

THE SILK STOCKING MURDERS. By Anthony Berkeley. A Penguin Novel. (Copies can be had of Messrs. G. A. Natesan & Co., George Town, Madras. As. 8)

This book deals with another Roger Sheringham case. A number of pretty young and unattached girls, most of them actresses, are found hanging in their flats by their own silk stockings. The first few cases pass off as suicides but the perfect identity of all the cases arouses suspicion and Roger Sheringham, a private detective, in collaboration with Sootland Yard attempts to unravel the mystery. Relatives and friends of the victims professedly thirsting for vengeance butt in and complicate the investigation. But Roger's ingenuity results in the exposure of the megalomaniac who, rich and impressionable, working on an absorbing suggestion of which he had been possessed, was responsible for ending innocent young lives in this morbid way. It is a thrilling novel with abundant, strong interest and unravels an absorbing psychology.

APAROKSHANUBHUTI OR SELF-REALISATION OF SRI SANKARACHARYA. Text in Devanagari with English Rendering and Comments. By Swami Vimuktananda. Advaita Ashrama, Mayavati, Almora, Price Re. 1.

The book under review treats primarily about the technique of self-realisation. Self-realisation for the Advaitin is through the knowledge of the Brahman and the negation of the world. In order to purify the mind, Sankara suggests the arduous practice of stern ethical life. Ethical excellence and ceremonial purity cleanse the soul and make it fit for self-realisation. Without knowledge of the Brahman, which is in the form of an experience, the spiritual aspirant cannot attain self-realisation.

The translation of the text is good. In the scholarly world there is a dispute as regards the genuineness of the authorship of this work being attributed to Sankara. There is no denying that this book is a good text-book for the student of Advaita.

BOOKS RECEIVED

: 0 :

INDIA AND A NEW CIVILIZATION. By Rajani Kanta Das, M.A., Ph.D. Published by R. Chatterjee, 120-2, Upper Circular Road, Calcutta.

THE INSTITUTIONAL THEORY OF ECONOMICS. By Dr. Radhakamal Mukerjee. Lucknow University, Macmillan & Co., Ltd., London.

MODERN POTTERY MANUFACTURES. By H. N. Bose, M.Sc. Ceramic Publishing House, 1, Church Road, Bhagalpur.

JAPANESE IMPERIALISM EXPOSED. The Secret Memorandum of Tanaka, Premier of Japan. Minerva Book Shop, Lahore.

A NEW SOCIAL ORDER. By Eddy Asirvatham. Foreword by Rt. Hon. Dr. V. S. Srinivasa Sastri. Indian Christian Book Club, Kilpauk, Madras.

DEMOCRACY IN DIVERSED COUNTRIES. By "A Democrat". Allied Publishers, Bombay.

GERMANS BEYOND GERMANY: An Anthology. Edited by Vilém Haas. The International Book House Ltd., Bombay

RAKSHABANDHAN and other Poems. By Mohanlal Kashyap. International Book House Ltd., Bombay.

LIFE IN NATURE. By Monoranjan Das, Barpeta, Assam. As. 9.

SELECTIONS FROM THE MASTER-KEY GOSPEL. By Dr. K. B. Lale. Vidya Mandir, 389, Sadashiv Peth, Poona City.

HANDSHADOWS with text in English, German and French. By Dr. K. B. Lale. 847, Sadashiv Peth, Poona.

FUTURES TRADING AND FUTURES MARKETS IN COTTON. By H. L. Dholakia, Ph.D. New Book Co., Ltd. Rs. 10.



TOPICS From PERIODICALS



JAPAN IN THE WAR

The intervention of Japan in the world war and her initial successes are thus explained in the recent issue of the *Round Table*.

Pursuing a literal policy of "defence in depth", the Indian military authorities had placed their troops in advanced position in Iraq and Iran, where they were linked with Imperial forces in Egypt, Palestine and Syria. To the East similar methods had been adopted, and Indian troops were in Burma, Malaya and Hong Kong, associated with British, Dominion and Colonial forces for the purpose of defending import and Imperial outposts. These dispositions proved that Indian military plans had been considered in relation to war both East and West, even although Indian eyes were turned to the Caucasus rather than to Singapore at the moment when the Japanese launched their sudden attack.

The tactical advantages, which the new enemy gained by starting war without a declaration, were, therefore, not wholly unexpected. Japanese intervention had the effect of showing the war in a new pattern. It was no longer struggle confined to Europe and North Africa; it became the world war which has been inherent in Axis policy from the first.

The ABCD alignments in the East became a new firing-line. Set-backs at this stage were inevitable, although their severity was intensified by the unexpectedly heavy blows which fell on Allied naval forces in Eastern waters. The early Japanese gains derived largely from their previous occupation of French Indo-China, which had already uncovered one flank of the strategic defences of the Philippines, the Dutch islands and Malaya. It was realised in Indian military circles when Indo-China was taken that the Japanese had provided themselves with new air and naval bases, from which attacks on neighbouring territory could be launched with secrecy and rapidity at close range. The occupation of Thailand enhanced the strategic advantages already obtained. It further outflanked the general defensive position to the south, and constituted a direct menace to Burma, which the Japanese quickly exploited by attacking Victoria Point.

There was nothing surprising in these developments except the first surprise of the actual moment of attack.

LEISURE AND RECREATION

The tone of any society depends largely on the quality of its leisure. In his article on the above subject in the *Indian Journal of Social Work*, Dr. E. Asirvatham points out the importance of leisure and the evils resulting from its improper use. He puts forward a plea for planned leisure time and recreational activities for the people at large.

The common people in our villages, towns and cities cannot be persuaded to make time for leisure and recreation till their bare human needs are met. Some of the indirect methods of meeting these needs are providing for free public education and public health, and an extensive use of State-aided insurance against unemployment, old age, accidents, premature widowhood, etc. The social services provided out of public funds should be so large and varied that one will be relieved of the necessity of devoting every minute of his time and every ounce of his energy to provide himself and those dependent on him the bare necessities of physical existence. Common property in the form of public parks, libraries, recreation centres, musical halls and the like should be so large and social services, such as free education, free medicine and subsidised housing should be so abundant that there will be no need for more than a limited amount of private property.

In order that common people may utilise their leisure hours properly, we need both positive and negative measures.

Government should compel every factory and mill owner to provide ample recreation facilities for his employees. The employees themselves through their recognised organisations, such as the Trade Unions, should supplement the efforts made by the employers. Non-sectarian and non-political organisations which aim at the improvement of the conditions of the people, such as the Servants of India Society, might be given every possible inducement to arrange a well-thought out programme of sports, outdoor and indoor games, moving pictures, and simple talks on civic rights and duties.

As for the negative measures, both the State and public opinion should co-operate in abolishing such evils as drunkenness, use of narcotics, gambling, and prostitution.

STATES & DOMINION CONSTITUTION

In the last number of the *Asiatic Review*, Sir Robert Holland discusses the position of the Indian States in a future Dominion Constitution for India. By the Act of 1925, an attempt was made to devise a system of Government for India which was expected to command the confidence of princes and people alike. This it failed to do. By devolution of responsibility to local legislatures, "the Provinces were to become practically autonomous, and by leaguering the Provinces and States in a Federation with a bi-cameral legislature, some measure of responsibility was to be infused into the Central Government. Provincial autonomy was in operation for a time, but Federation never came to birth, "because the British Government's scheme was disliked by the major parties and representative bodies in British India and failed to commend itself to the Rulers of the Indian States".

The Federal Scheme of 1935 is dead, but the British Government, says Sir Robert, is pledged to assist India to achieve Dominion Status with the least possible delay after the war is over. Till then the Central Government is to continue on the existing lines, though the writer envisages the possibility of some change in the spirit of the Constitution during the interim period.

What course are the Indian Rulers likely to follow in the interests of their dynasties and their States during this interim period?

They will certainly not take the initiative in the matter of framing a new Dominion Constitution. There is no such constitutional scheme before them, and none is likely to take shape for a considerable period. The Princes need not, therefore agitate themselves to continue the laborious search for safeguards and guarantees. When the Dominion Constitution is eventually hammered out, it seems

probable that no paper safeguards or statutory guarantees will avail to maintain inviolable the Rulers' treaty and other rights and the autonomy of their States. Irresistible forces will come into play when the machinery of a Dominion Constitution begins to revolve.

The Princes and the States will find their surest bulwark in prophylactic measures within their own territories

by constitutionalizing their monarchies; by paying more attention than ever to measures for the welfare and uplift of their peoples; by ensuring the ventilation of needs through representative systems in harmony with local traditions; by allaying the grievances and fostering the loyalty of jagirdars and sardars of the States; by curtailment of the privy purse; by insisting on integrity and efficiency in State Courts and administrative services; by preparing in conclave definite plans for amalgamation or absorption of the many small State areas which cannot individually support administrations of the kind now expected by the people; by collaboration of adjoining States for maintaining central institutions, such as High Courts, Universities, Police and other departments by stimulating those States (still, unfortunately, far too many) whose administrations are in disrepute, to turn over a new leaf before it is too late, by studying the advisability of close association between particular States and neighbouring British Provinces, and, in short, by setting their house in order in every possible way.

THE REVOLUTION IN LITERATURE

There is a deceptive half-truth in many people's minds about poetry, writes Kathlene Raine in the *World Review*. Poetry, it is said, ought to be 'beautiful', and, therefore, things that are ugly—like Mr. Eliot's area pavements, W. H. Auden's landscape of industrial depression, and the less romantic aspects of death and sex should be excluded from literature.

Great art possesses beauty true; but this is so because great art makes things beautiful, not because it makes mention only of beautiful things. The armies and bloodshed of Homer are not things in themselves beautiful. Nor are the circles of Dante's hell, nor the streets of James Joyce's Dublin. It is the genius of the poet to give these things their glory. Indeed, the more painful and unacceptable an experience is, the greater our need to assimilate it through art. Thus, truly understood, is the process of civilization itself.

An ordinary man, seeing a pylon in a place of familiar landscape, is aware of an unwelcome change in his world. The presence of the pylon makes the trees, the fields, the flowers themselves look

different. He is looking at a new scene, and he must find new terms in which to understand it. The terms of the nineteenth century or the eighteenth, no longer quite explain the world, and the discrepancy between the world of reality and the world of language is bound, sooner or later, to become painful. Man now will live by bread alone, but by words—by catchwords' George Bernard Shaw said—but that is malnutrition.

The landscape of the modern world is the least of the profound changes that have come about during this century. Mr. Eliot, and more recently W. H. Auden, among poets, and D. H. Lawrence also as a novelist, have best expressed this change. Thus Mr. W. H. Auden, the first outstandingly good satirical poet that we have had in England for a long time.

Consider this end in our time
As the hawk sees it or the helmeted airman:
The clouds rift suddenly—look there
A cigarette end smouldering on a border
At the first garden party of the year.
Pass on, admire the view of the massif
Through plate-glass windows of the Sport Hotel,
Join there the insufficient units
Dangerous, easy, in furs, in uniform
And constellated at reserved tables
Supplied with feelings by an efficient band
Relayed elsewhere to farmers and their dogs
Sitting in kitchens in the stormy fens.

This passage, chosen at random, is a fair sample of Auden's picture. He offers us simultaneously a landscape (clouds, a cigarette end in a garden, the plate-glass window of the Sport Hotel, music, a wireless-set, a farm kitchen) and its people (the airman: people in furs and uniform, 'supplied with feeling by an efficient band', a farmer listening to the wireless).

It is world so familiar to us that we hardly notice it; the world of news-reels and 'documentary' films, about which we are customarily either tough, or sentimental, but since war has made it dangerous, we have become correspondingly serious. Auden himself during the past ten years, has been both tough, sentimental and serious. It is sometimes difficult to see whether it is love or hate that drives Auden to describe with a clarity that is often itself destructive of what it creates. Really, Auden's ambiguity is simply man's deep attachment to life, that is by both love and hate. Out of one is the cry of one who is very much alive. A satirist is one who loves and hates, not one who only hates.

MODERN EGYPT

Egypt is now the scene of a gigantic struggle between the allied forces and the Axis. Dr. Taha Hussein, Professor of Literature at Cairo University, writing of modern Egypt in the *Asiatic Review*, observes:

The nation's independence has now taken firmer shape, and her relations with foreign countries have grown steadily and continuously. Egypt has regulated her economic, political and cultural relations with the other nations of the world. Never before did Egypt attain such a measure of prosperity, liberty, and independence as she now possesses. And, therefore, never before did she attain the vigour and vitality she enjoys in her mental life today. Never before in her long history did Egypt know a period when the law decreed that it was the obligation of the Government to teach her people free up to a fixed standard of education, while the people are themselves legally obliged to send their children of both sexes to the public schools. Never before did Egypt know an era in which all branches of learning were legally open to every citizen who wishes to study them; while the Government is compelled to grant the means of learning to all its people, and not to the rich alone. In every Egyptian village, there is now at least one primary school, and in every larger town there is at least one secondary school. In Cairo itself, besides the ancient religious university, the renowned and influential Ashar there now stands the modern Egyptian University, where the various branches of modern learning are pursued, and where the same modern standards and methods of research have been adopted that the Europeans use in their own universities. In addition, there are various technical schools, the numerous branches of the Ashar spread throughout the country, and, finally, the new Alexandria University, still in process of being organised.

Never before through the many long epochs of Egyptian history have such efforts been devoted to the pursuit of knowledge as now.

Egypt, admittedly, possessed the Library at Alexandria in the Hellenic age; she has long possessed the Ashar and other schools founded by the Sultans in Islamic times, but these, though extremely important historically, have been as nothing when compared to the schools and institutions outlined above, which already spread far and wide all over the country, and are, in fact, the very beginning of a grand and far-reaching programme.

Not even the great events that shake the world today have diverted Egypt from her task of bringing this programme to fulfilment.

A NEW GITA

Mr. S. K. George, writing in the *Aryan Path* for July, pleads for a new approach to the Gita. We go to ancient scriptures to find answers for our modern problems. But when we go to them, we ought not, he says, to seek somehow to wrest answers from them to suit our needs.

Now the Gita takes the legitimacy of war as granted. The main appeal is definitely to the sense of duty, the principle of Swadharma, accepted without question by Arjuna himself, the consciousness that it is his duty as a Kshatriya to fight for the preservation of order and good government.

But is not that very conception questioned and perhaps abandoned by modern thought? And that on two grounds. First, that the rigid classification of men into different classes or castes, whether on the principle of heredity or on that of dominant qualities, is no longer held to be unalterably valid. Not that such distinctions and tendencies do not exist; but that they are not irremediable. Both religion and education based on modern psychology seek to correct and to reform such tendencies and to make people conform to certain accepted ideals. The Buddha, for example, addressed his teaching of love not only to the sattvic but to all men in the belief that sattvic elements are present in all men. So too with Jesus. And Gandhi today refuses to despair even of Hitler, confident of finding some element of good lurking even in him. And the instances in which these saviours of mankind have redeemed and remade people who would ordinarily be condemned as tamasic and beyond redemption go to show that any rigid classification is wide of the mark. Modern education, based on sound psychology also aims at the correction of inherited qualities towards the attainment of a higher level.

Further, even Hindu thought, in spite of its apparent acquiescence in the varied levels of man's spiritual evolution, holds out certain things as desirable for all and would fain impose certain things on all.

Vegetarianism, for example, it would hold as right not only for the sattvic but as desirable for all; and would like to put a ban on cow-slaughter. How much more should it feel it a duty to impose a ban on the far more heinous crime of manslaughter, practised in modern warfare!

Thus the second argument is for re-thinking the whole of the Gita teaching on the subject of war.

War may have been a good thing, a necessary thing, in certain stages of man's evolutionary career. But war is definitely no longer such under modern conditions. It has long since ceased to be a conflict between trained combatants on either side, between Kshatriyas or Knights-errant, but involves today total destruction of whole populations. It is seen to be what it is, a mad folly, a preventable calamity. Can any one imagine a religious teacher today, much less an incarnate God, telling a bomber poised up in the clouds, about to rain destruction on the helpless people below, to do his duty as a trained bomber, regardless of consequences, because those helpless victims are not really slain, and that he is only an instrument to send them hurrying into the open jaws of God himself? No, we have gone beyond the sense of duty, the morality, implied in the *Gita* teaching on this subject; and religious insight today must speak in the light of that larger conception, that greater sense of human responsibility that we have arrived at. We need a new *Gita* today.

HOW TO DEAL WITH GERMANS

Our future dealing with Germany, says the Dean of Wells in the *Guardian*, must be based on full recognition of the real facts, and guided throughout by the highest standard of Christian justice.

The distinctive features of Christian justice are first, that it never condones evil or allows it to escape the punishment which it has deserved. Secondly, that it never loses sight of ultimate purpose, which is the re-habilitation of the offender. Our first step must be to lance the tumour of German conceit. But one practical suggestion may be put forward. The town of Essen must be destroyed. It must be occupied by our troops, and the population given some reasonable time, say, one week, in which to remove themselves and their personal effects. Any one who attempts to take anything from any of the factories to be executed on the spot. Then, acre by acre, the whole place to be blown up and burned. This ought to have been done in 1918. For three generations, at least, Essen has been the symbol of German power, and one of its principal sources. When it is a deserted ruin, which must be preserved on the analogy of the Kashmir Gate of Delhi, every German will see that war cannot profit him. Nothing less will make him understand that. Somehow the German people must be taught that they are not admired, envied or feared, but distrusted and despised by the entire civilised world. They have chosen to forfeit all title to respect, alike in victory and in defeat.

When they understand this, they will be in a position to begin the long, slow climb to that place in the comity of nations which they merit by their ability, but have forfeited by their character.

THE WAR AND CHURCHES

Whatever our religious conviction might be or even if we had none at all, there was no alternative open to honest men but to wage this war against Nazi Germany and all the forces of evil it represents, observes Mr. Frederick Grubb in the *Modern Review* for May.

There are a few convinced pacifists among us still—let them be honoured for their courage—who insist upon following the injunction of Jesus as to loving our enemies and who adhere absolutely to the non-violent teaching of Mahatma Gandhi. But there are as voices crying in the wilderness of hate and slaughter. Public opinion pays little heed to them, though within and without the Churches who cannot withhold a wishful respect for the advocates of non-resistance.

There is no doubt about the militant attitude of organized Christianity.

It preaches a twentieth century crusade against all who fight on the other side, and it does not scruple to bless, or at least to tolerate whatever methods are used to defeat the common enemy. The end would seem to justify the means, even in the eyes of many whose ethical standards are normally beyond reproach. Where everything is in the issue, religious scruples must take a back seat. Military necessity admits of no law but the law of force. There is no super-national authority in the world which can impose a just settlement upon the warring races of mankind. The struggle must be fought out to the bitter end, and we must trust the God of Battles to give victory to the allies (who alone deserve it).

Discussing the causes of the retreat from religion, so evident in all spheres of life in Europe, Mr. Grubb says that in our own day whole nations and races are turning to sheer paganism or communism; and for much of this apostasy, a distorted presentation of Christianity must be held responsible.

Perhaps, we shall have to wait for missionary societies in Asia to undertake the reconversion of Europe to Christianity.

Most people care nothing for theological disputations. Their absence from Church is sufficiently accounted for by sheer indifference. They are not conscious of a spiritual need or a spiritual world.

The Christian Gospel, for them, has no relation to the realities of life. They see nothing of God in the busy streets of our great cities, and they

cannot hear His voice in the subtler sounds of nature. They think Westminster Abbey does very well for a Royal Coronation or a State funeral, and St. Paul's Cathedral is useful for a Church parade. Of course, the conventions should be observed on occasions such as births, marriages and deaths, though the registry office threatens to supplant the Church in providing even for these ceremonies. If present tendencies continue, our cathedrals and churches may be reduced to the status of museums, or in the case of nonconformist institutions in residential areas, they look like becoming, in too many instances, little more than social clubs.

The Church as a whole is baffled by a situation in which the Founder of Christianity seems to be crucified afresh and the professed followers of the Lord are doomed to mutual slaughter according to their respective nationalities. We have yet to devise the means for putting an end to this tragedy of centuries.

MR. GANDHI UNDER FIRE

Mr. Gandhi's generous tributes to the spirit of the British people under the blows and disappointments war may seem unexpected to those who have forgotten some of the details of his earlier career, but his admiration for courage, both moral and physical, has been abundantly exemplified in the facts of his own life. Says the *Manchester Guardian*: "When in 1914, he offered his services unconditionally for ambulance work, and would have gone to France with the Indian ambulance unit which he organised if he had not been brought to death's door by sudden illness, he was only returning to a sphere in which he had served before. When he was in South Africa, he was on active service with an ambulance corps in the Zulu War and also in the Boer War. In the Boer War, he was often under fire, and carried Lord Robert's mortally wounded son out of action; in that campaign he gained a distinguished service medal. So when Mr. Gandhi of to-day salutes courage in others, his gesture is by no means that of a personally untested admirer of the virtue in question."

THE ESSENTIAL FRANCE

A writer in *Blackfriars* points out that in post-war reconstruction France must play her part in the revitalising of Europe. She must not be allowed to become a partner with the grasping paganism of Germany and Japan.

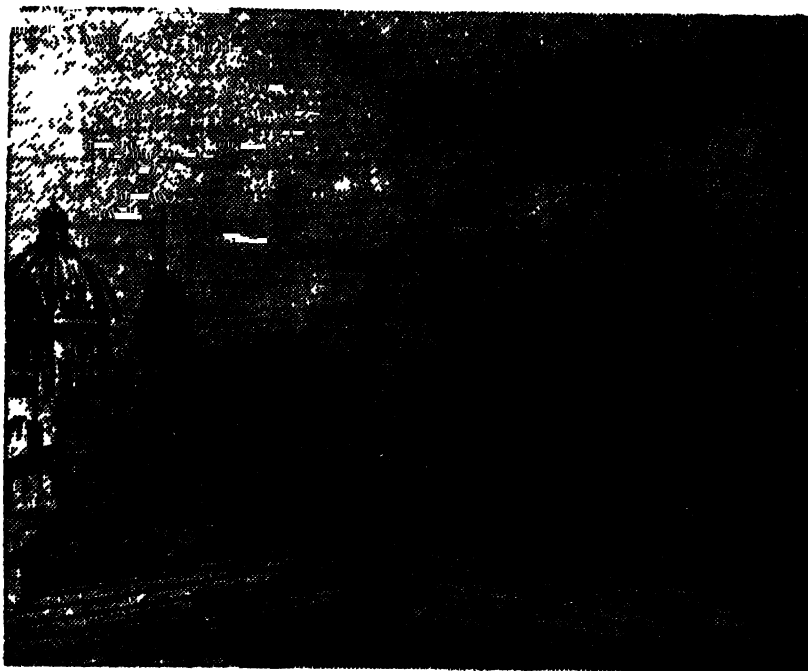
We mean, of course, that the spirit of the true France will contribute to the reconstruction of the future. This 'essential France', to use the phrase of the anonymous author of *A French Soldier Speaks*, has been overlaid by many evils directly anti-pathetic to peace and order in Europe—Masonry, Secularism, Communism and hopelessly corrupt politics. No good European could wish to revive that France, nor yet the self-centred, nationalist France that can think of nothing but *La Patrie*. Yet our policy must surely be to try to heal the divisions that corruption and defeat have produced. If, under the misguided aim of breaking off a section of French society to support our cause, we strike these wedges deeper into the living trunk of the

nation, we are merely weakening our position for the future.

There are many factions and hostile groups, inevitable in a defeated nation. It is tempting to blow on these smouldering embers to stir up a revolt. But that would only weaken the cause of peace and reconstruction on proper and enduring lines.

We ought to seek to heal those wounds, to close the fissures and reunite the French people.

It has been truly said that in all the centuries of her history, France has derived her radiance from the intellect of her philosophers and her scholars from the work of her writers and her saints, from her instinctive passion for beauty. This is what men call "the genius of France".



OXFORD THE CITY OF DREAMING SPIRES

Oxford, seen from its roof tops, is a pattern of domes, towers, and spires that crown the libraries and the lecture-rooms where the spirit of classic Greece has been kept alive for 2,000 years.

INDIAN STATES

:0:

Hyderabad

INDUSTRIAL RESEARCH

A joint meeting of the Scientific and Industrial Research Board, Government of India, and the Hyderabad Scientific and Industrial Research Board was held at Hyderabad on June 30, Sir A. Ramaswami Mudaliar, Commerce Member, Government of India, presiding.

The Nawab of Chhatari, President of the Nizam's Executive Council, who inaugurated the meeting, read the following message from the Nizam:—

I welcome you to the Capital of my Dominions and wish your important deliberations great success, specially as industrial research in these days of war has a direct bearing on organisation and furtherance of victory.

The Nawab of Chhatari pointed out that this was the first time that a meeting of the Board was being held in an Indian State, and said:

The task you have before you is the most important and useful to the country as a whole. By trying to utilise to the fullest extent the vast economic resources of our country with the aid of scientific and industrial research and by assisting in the establishment and organisation of industries on a sound and scientific basis, you are not only helping in the successful prosecution of the war, which is our immediate objective, but you are also creating conditions which are essential to the prosperity and well-being of the vast masses of our countrymen in the years of peace to come.

THE MARSHIDARS OF HYDERABAD

H. E. H. the Nizam, by a *Firman* issued in a *Gazette Extraordinary*, has postponed until further orders the enforcement of the rules published on May 3, 1941, prohibiting Marshidars (persons having landed property by official grant) from taking part in political matters either inside or outside the Dominions. The object of the rules, says His Exalted Highness, was merely to guide the people of the State in view of the changing international situation. The Nizam hopes that there will be no necessity for reconsidering the matter.

Mysore

MYSORE BUDGET

The Mysore Legislative Council, in concluding the general discussion on the Budget, passed excess grants for 1940-41 and Additional and Supplementary grants for 1941-42. Mr. D. H. Chandrasekaraniah, President of the Council, occupied the chair.

At question time, Mr. K. V. Anantaraman, Finance Minister, stated that a sum of about Rs. 1,10,00,000 had been invested as capital for starting 11 major industrial concerns in the State during the last 15 years, that in no case had capital been obtained by the raising of loans, and that the total net profit earned through all the concerns amounted to approximately Rs. 2,37,000.

The Council voted Rs. 44,25,202 to regularise expenditure chargeable to revenue actually incurred in excess of voted grants in 1940-41 in respect of Iron and Steel Works, Railways, Special Reserve for non-recurring expenditure, Industrial Works, Civil Works and Communications and other expenditure chargeable to revenue. It then voted Additional and Supplementary grants for 1941-42 amounting to Rs. 1,00,10,100.

PROHIBITION IN MYSORE

A cut motion moved by Mr. A. R. Badri Narayan (Congress) that the demand for grant of Rs. 8,97,000 be reduced by one rupee to consider the question of gradual prohibition and the appointment of committee to recommend the ways and means of supplementing the fall in revenue caused by the total prohibition in the State was pressed to division and passed in the Mysore Legislative Council recently.

Baroda

FOOD CROPS DRIVE

In furtherance of the policy of encouraging cultivation of food crops in preference to market commodities, Government have sanctioned an advance of Rs. 2,00,000 through the Agriculture Department, for purchase and storage of seeds for wheat crop during the ensuing season. An advance of Rs. 20,000 is also sanctioned for purchase and supply of castor and ground-nut cakes to be used as fertilisers. Moreover, arrangements are made to provide for the supply of fuel and lubricating oils for the purpose of the tube-well irrigation scheme in Vijapur taluka of the Mahsana district.

If people cultivate Government waste land which is not reserved for any specific purpose for growing food crops only, no assessment or fine will be levied on such lands and no water charges will be levied if water from Government wells and reservoirs is utilised for growing food crops.

CHEAP GRAIN SHOPS IN BARODA

The Government have directed the Revenue authorities to encourage the opening of cheap grain shops, one in each taluka by private enterprise, substantially aided by Government on certain conditions.

For this purpose, the Subas of Baroda and Mahsana are to be given advances each of Rs. 12,500, the Navsari and Amreli Subas Rs. 10,000 each and the Suba of Okhamandal Rs. 5,000 from the Diamond Jubilee Trust Fund.

PROBLEM OF PRICE CONTROL

Government have issued instructions to overhaul the arrangements in the State regarding control of prices of food-stuffs, etc., according to which methods of persuasion and co-operation are to be preferred to those of coercion in dealing with shopkeepers and merchants.

Travancore

SIR C. P.'S. SERVICES

Warm tributes were paid to Sir C. P. Rama-swami Aiyar for his great services to the State during his Dewan-ship by various speakers representing every class, interest and community to the Legislature on July 20, when the Travancore Assembly passed *nem con* a resolution moved by Mr. J. E. A. Pereira felicitating the Dewan-President on his appointment to the Viceregal Council. No less than half a dozen such motions were on the agenda.

Replying to the felicitations, the Dewan President observed

His Highness has spared my services and His Excellency the Viceroy has given me definite work to do. The portfolio to which reference has been made, was definitely accepted by me. I have charged myself with the very difficult and supreme duty of reconciling differences, of trying to appraise my colleagues and Government of what I consider should be done about the working of various departments and of pointing out where the shoe pinches and how that pinch may be eased.

A PROSPERITY BUDGET

Adverting to the budget in his address to the Joint Session of the Travancore Legislature, Sir C. P. Rama-swami Aiyar said that although it was an emergency war budget, it was also due to various circumstances a prosperity budget. He referred to the significant fact that while, according to the budget in the first year of his Dewan-ship 6 years ago the revenue stood at 249 lakhs and expenditure at 251 lakhs, the figures showed a steady increase from year to year until during the current year the revised estimate of revenue was 301 lakhs and expenditure 277 lakhs. The State has now got a revenue of three crores and in this respect it stood only below Hyderabad and Mysore. There was an estimated revenue surplus of over 24 lakhs against that of 1.5 lakhs anticipated in the original estimates.

Cochin

SURPLUS BUDGET FOR COCHIN

A Press Communiqué, issued by the Cochin Government regarding the budget, states that for the current year revised estimates disclose a revenue of Rs. 1,27,56,000 and expenditure of Rs. 1,19,55,000, leaving a surplus of Rs. 8,01,000. Increased receipts are expected due to increased revenue under Salt, Customs, Interest, Railways and Income-tax. According to the budget for next year (1942 August—1943 August) receipts are estimated at Rs. 1,24,89,000 and expenditure at Rs. 1,21,61,000 which is a record for Cochin, leaving a surplus of Rs. 2,78,000. A special provision of Rs. 2,00,000 has been made for rural reconstruction and Rs. 1,50,000 towards dearness allowance to low-paid staff. Provisions have also been made for improvement of physical education, supply of noon-day meals to poor students and for agricultural and industrial instructions. A provision of Rs. 4,00,000 has been made for completing the Chalakudi-Anamalai Road and Rs. 1,50,000 for Chalakudi Diversion Scheme.

Kashmir

FOREIGNERS IN KASHMIR

His Highness' Government, Jammu and Kashmir, have directed that no foreigner shall remain in, enter into or pass through the territories of the Jammu and Kashmir State unless he is an Afghan, Nepalese or Chinese subject or unless he has obtained permission in writing.

GLASS FACTORY FOR KASHMIR

The Kashmir Government are establishing a glass factory at Sanjua near Jammu.

There is already a large demand for glassware in the State and it is thought that the factory will be able to meet the needs.

Jaipur

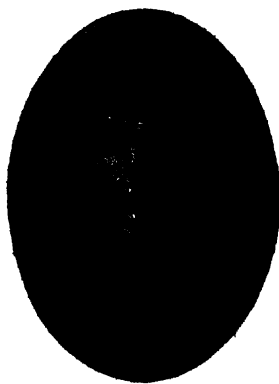
SIR MIRZA'S FIRST REFORMS

It is announced that as a step towards complete separation of the judiciary and the executive, the Chief Justice will no longer have seat in the Council of Ministers, the strength of which will be reduced from seven to five ministers. The Secretariat has also been reorganised so as to facilitate disposal of routine duties by secretaries and to enable ministers to give undivided attention to planning of new schemes and direction of policy. These are among the first reforms introduced by the new Dewan, Sir Mirza Ismail.

Gwalior

GIFT TO THE WOUNDED

H. H. the Maharaja Scindia has sent a further gift of Rs. 2 lakhs to H. E. the Viceroy to be utilized in providing comforts and amenities for Indian wounded soldiers.



"I hope Indians will realize the importance of patronising only Indian Insurance Institutions."

—Pt. Jawahar Lal Nehru.

Place your Life Business with INDIAN Insurance Companies only.

April '43.

INDIANS OVERSEAS

(*)

Trinidad

INDIANS IN TRINIDAD

Mr. M. R. Rampersad writes to the *Journal of the Benares Hindu University* of the condition of Indians in Trinidad. He says that:

In their mode of living very little change has taken place. The men have taken to Western dress but the women still maintain their own dress. They wear *saris* and *lahanga*. They take both vegetarian and non-vegetarian food.

Their marriages are performed in the manner it is done in India. The Hindus marry as the Hindus of India marry, careful not to have inter-caste marriages. The Muslims too marry according to their own customs, but the Christians have taken to European customs of marriage.

There is little difference in their modes of living and one cannot distinguish between a Hindu, a Muslim and a Christian, which is which. They are so much alike.

The language that is mostly used is English.

The Indians in Trinidad live in economic independence, owning nearly three-fourths of the land and being the chief agriculturists of the land, their social unity and friendly relations with all the communities make life happy for them. They are respected by all the other communities as a people of prestige and thus there are seven Indians representing all classes in the Legislative Council. At the time of election there is no question of a candidate's community. All vote for a candidate according to his merit for the position he seeks to occupy.

In conclusion, the writer points out that some people here indulge in the false notion that Indians in Trinidad are deprived of political freedom.

I make this statement from my reading several times articles appearing in a few of the daily papers here, written by people who seem to have very little knowledge of conditions over there. And what they have too, is mis-interpreted information. Trinidad has a Colonial form of Government, unlike that of South Africa where

there are white immigrants as well. There is no competition and the superiority and inferiority complexes which are present in South Africa among the whites and the Indians. In Trinidad Negro slaves came first, then Chinese labourers and lastly Indians went. It is these people who are the citizens of the place. The small white population of businessmen and land-owners could not have the audacity to claim for themselves any special right. Thus the political life of all Trinidadians, be he of Indian, Chinese, white or negro descent, is the same. The law is for one and all the same. Yes! this is true, that each community is allowed to follow its own customs and religious beliefs without involving the Government laws. The Government does not allow any special concession to any particular community. Such a step would be very unwise for the Government. Surely it would be at the cost of the harmony which exists among the people.

Empire and Foreign

INDIAN NATIONALS AND THE WAR

Indian nationals who have been caught in the war zone are none too few as will be clear from the following statement published in the *Southern India Commerce*.

COUNTRY.	INDIAN POPULATION.	DATES OF ESTIMATE.
Hongkong	... 4,745	1931
British Malaya	... 754,849	1937
Fiji Islands	... 66,888	1937
Australia	... 2,404	1938
New Zealand	... 1,166	1932
British North Borneo.	1,898	1931
Aden	... 8,168	1937
British Somaliland	... 520	1931
United Kingdom	... 7,128	1932
Malta	... 41	1938
Dutch East Indies	... 27,688	1930
Thailand	... 5,000	1931
Indo-China	... 6,000	1931
Japan	... 800	1931
Iraq	... 2,596	1932

That takes no account of the 14 lakhs in Burma.

General

INDIAN ARMY ABROAD

India has sent overseas in actual and potential theatres of war armies totalling well over 200,000 men, while the strength of the Indian Army is rapidly approaching the million mark.

MULTUM IN PARVO

NEWS † DEPARTMENTAL † NOTES

QUESTIONS OF IMPORTANCE

CONGRESS W. C. RESOLUTION

After a week's discussion at Wardha, the Congress Working Committee released a 1,700-word resolution on the present political situation on July 14:

The resolution gives a brief *resumé* of the stand the Congress has hitherto taken. It urges the withdrawal of the British power from India, pointing out that the Congress wishes to take no hasty step and would like to avoid so far as possible any course of action that might embarrass the United Nations and pleading to the British Government to accept the Congress proposal. If the appeal fails, the Congress will then be reluctantly compelled to utilise all its non-violent strength for the vindication of the political rights and liberty of India under the leadership of Mahatma Gandhi.

On the withdrawal of British rule from India, responsible men and women of the country will come together to form a Provisional Government representative of all important sections of the people of India, which will later evolve a scheme whereby a Constituent Assembly can be convened in order to prepare a constitution for the Government of India acceptable to all sections of the people.

As the issues raised are most vital and of a far-reaching importance, the matter is being referred to the All-India Congress Committee for final decision. The A. I. C. C. meets in Bombay on August 7 and subsequent days.

C. R. ON CONGRESS AND THE LEAGUE

"I am convinced that if the Congress accepts the principle of territorial self-determination that I have proposed in my A. I. C. C. resolution, we can make Mr. Jinnah and his League accept it and join the Congress in a united political front," observes Mr. C. Rajagopalachariar in the course of a statement issued to the Press on July 10.

UTTERANCES OF THE DAY

THE DUKE'S FAREWELL

In his farewell broadcast to India, the Duke of Gloucester said:

Lay aside your differences and stand together as one man and fight this fight out by the side of your friends and allies. Fight for your homes, your property and your culture.

He stressed the fundamental unity of India in this manner:

India is a country fashioned by Nature to be united. Divided against herself she would be very weak. United she can be great and powerful beyond measure. While uniformity is not to be expected in such a vast country, where there is room for differences of race, religion, language and custom, unity is a necessity; and it seemed to me that already there are strong influences at work, breaking down the barriers of division and emphasizing the fundamental unity of the country. Of these influences the strongest to-day is the war.

NEW SPIRIT IN THE EAST

Sir Bertram Stevens, who was Australian representative on the Eastern Group Supply Council at New Delhi, and who recently returned from India, said in a recent speech at Sydney:

If Japan defeated, a new Order in Asia is inevitable. The East will never return to its old quiescent subservient state. We must think of the Chinese, Indians, Malaysians and Javanese as friends of equal status. European prestige in the form in which it used to exist has been shattered. While the breach between many Indian political leaders and Britain appears to be widening, it is well to remember that India is definitely anti-Japanese and a close friend of China. India well knows that a Japanese victory would mean an end to the plans for Indian freedom.

PT. NEHRU'S EXHORTATION

"We don't want to be slaves of Japan or Germany. We would fight against any nation which wants to enslave us," declared Pandit Jawaharlal Nehru presiding over the District Political Conference at Aligarh.

"The German and Japanese radio," said Pandit Nehru, "announce daily that they are fighting to liberate nations and also want to give independence to India. I do not believe in it. We should never be misled by these announcements. We are ready to defend our country".

VICEROY'S NEW COUNCIL

His Majesty the King has been pleased to approve the appointment of Sir C. P. Ramaswami Aiyar, Dr. B. R. Ambedkar, Sir E. C. Benthall, Sir Jogendra Singh, Sir J. P. Srivastava, and Sir Mohammad Usman, to the Executive Council of the Governor-General of India.

The following appointments to portfolios have been made by the Governor-General :—

As Member in charge of Information Sir C. P. Ramaswami Aiyar, in succession to the late Sir Akbar Hydari.

As Member in charge of Civil Defence Sir J. P. Srivastava in succession to the late Dr. Raghavendra Rao.

As Members for War, Transport and for Post and Air respectively consequent on the appointment of Sir Andrew Clow, late Member in charge of Communications, to be Governor of Assam, Sir E. C. Benthall and Sir Mohammad Usman.

As Member for Defence Sir Firoz Khan Noon.

As Commerce Member Mr. N. R. Sarker, to succeed Sir Ramaswami Mudaliar (who will remain a Member of the Council) on his appointment as a representative of India at the War Cabinet.

As Member in charge of the Department of Education, Health and Lands in succession to Mr. Sarker, Sir Jogendra Singh.

As Member in charge of the Department of Labour in succession to Sir Firoz Khan Noon, Dr. B. R. Ambedkar.

The portfolio of the Commander-in-Chief will in future be designated the War portfolio.

The new Defence Member will be responsible for the work at present discharged by the Defence Co-ordination Department, together with such other matters relating to the defence of India as are not included in the portfolios of War and Civil Defence.

CONGRESS ELECTIONS

At the meeting of the Congress Working Committee at Wardha on July 7, a resolution resolving that the general election of delegates to the Congress, which had been postponed for two years, be held this year by 31st October 1942 was passed.

NAMES OF UNIVERSITIES IN INDIA

Most of the Universities in India are named after the places at which they are located, writes Mr. Ananda Rao Joshi in the *Nagpur Times*. "Only a few of them derive their names either from the ancient or present name of the territory, or from the name of the person whose memory they perpetuate. It is needless to dilate upon the necessity and utility of having the same name for the university and its place of location. Hence I suggest that, with a view to effect this uniformity and convenience, these few universities should either be named after the place of location, or that the university colony should be named exactly after it."

CONCESSIONS FOR MEN IN THE FORCES

The Government have passed orders extending educational concessions granted to the children of soldiers taking part in the present war to the brothers and sisters of soldiers also. In the case of Marumakkathayam families, the order states, if the soldier himself had no children eligible for the concession, the concession might be granted to one nominee of the soldier, provided the nominee was a member of that Marumakkathayam family.

EDUCATIONAL CONCESSIONS

Educational concessions are being granted by the Government of Bombay to the children of men on the active list in the Naval, Military and Air Forces, whose terms of service include liability to serve overseas in a theatre of war. These concessions will be admissible to sons and daughters of all men, including soldiers in the Indian State Forces, domiciled in Bombay Province.

TECHNICAL TRAINING IN INDIA

There are now 18,000 men undergoing technical training in India, and some 5,000 have completed the course. This more than realises the first aim of the Government of India's Technical Training Scheme to train or have under training 15,000 men by March, 1942. The aim now is to train 48,000 men by March, 1948.

A MAGISTRATE'S INDISCRETION

Certain remarks against Indians made by Mr. K. D. Rogers, I.C.S., Sub-Divisional Magistrate, Pind Dadan Khan, in the course of a judgment to which objection was taken by the Sessions Judge, Jhelum, were ordered to be expunged by Mr. Justice Din Mohammad of the Lahore High Court recently.

His Lordship of his own accord also took objection to another passage in the judgment and ordered it to be expunged. The passage reads:

I have gone into this case in considerable detail, as it reveals many features which must be obviated if Indians are to develop that sense of general and civic responsibility and integrity which alone can entitle them to the right to be called a civilized people.

Commenting on the passage, His Lordship observed:

This evidently implies that in the opinion of this magistrate (1) Indians have not yet developed a sense of general and civic responsibility; (2) they are devoid of integrity; and (3) they cannot, in fairness, claim to be called a civilized people. These remarks to say the least are most ill-advised and most indiscreet. Even if he seriously entertained this view, experience alone should have taught him not to give expression to it in a judicial pronouncement, as it was likely to wound the feelings of millions of people who constitute one-fifth of the human race.

The passages in the judgment of Mr. Rogers, to which objection was taken by the Sessions Judge, are:

(1) Admittedly Indians are remarkably sensitive if one so much as looks twice at their womenfolk, but they should learn more *esprit de corps* in this connection.

(2) I have no doubt that honorary magistrates would be more inclined to dance to the tune played by the Municipal Commissioners and award suitable sentences.

LAW OF CONTEMPT

The Government of India, we understand, are consulting Provincial Governments regarding amendment of the Law of Contempt and are inviting their attention in particular to two points: Should judges, whose conduct has been impugned in such a manner as *prima facie* to justify proceedings being taken for contempt, try those cases themselves or constitute a Bench consisting of other judges excluding themselves? Secondly, should there be a right of appeal to High Courts in contempt cases?

WAR RISK OF FACTORIES

An ordinance amending the War Risks (Factories) Insurance Ordinance was promulgated on June 30, with the object of enabling the Government of India to undertake insurance against war risks of factories situated in such Indian States, French Establishments in India and Administered Areas as enact a law requiring owners or occupiers of factories in their territories to insure against war risks with the Government of India.

The Amending Ordinance further provides that premises which become a factory after May 29, 1942, must be insured against war risks before the commencement of the quarter next following that in which the premises have become factory.

PENSIONS FOR VICTIMS OF WAR INJURY

It is understood that the Government of Ceylon has formulated a scheme of pensions and allowances for payment to members of the public who are temporarily or permanently incapacitated by war injury from carrying on their usual occupations. Every salary or wage-earner is covered by the Scheme and uniform rate of pensions and allowances have been prescribed for all irrespective of status or income. The full rate, which is payable only in case of total incapacity, is Rs. 20 per month for men and Rs. 16 for women. Provision has also been made for the dependents of the injured person and for the widow and children in case of death of the wage-earner.

U. S. A. LIFE BUSINESS IN 1941

The report of the Association of Life Insurance Presidents shows that its 89 member companies obtained a total of \$8,881,638,000 new life business in 1941, an increase of 14 per cent. on the 1940 total. The member companies of the Association write between them the greater part of the life business underwritten in the United States. Of the 1941 total \$5,592,087,000 (an increase of 10.7 per cent. applied to ordinary assurance; \$1,710,800,000 (an increase of 8.1 per cent.) to industrial assurance) and \$1,688,851,000 (an increase of 51.5 per cent.) to group insurance.)

TRUST SECURITIES

As apprehension has been expressed in certain quarters regarding the possible effect of the war on Indian Port Trust, Municipal and Improvement Trust Securities, it has, says a *Press Communiqué*, been decided by the Central Government and the Provincial Governments acting together that they will stand behind these issues. They will not allow the finances of the issuing authorities to be so disorganized as a result of war developments as to prevent sufficient funds being made available for their service and payment on maturity.

In addition, the Reserve Bank, with the approval of the Central Government, will be prepared to buy such securities in cases of proved necessity at prices which will be based on the minimum prices already fixed for Central and Provincial Government securities after allowing for the differences which normally prevailed before the present emergency between the prices of the securities in question and similar dated Government securities.

INDIAN PURCHASING MISSION

Sir R. K. Shanmukham Chetty has for personal reasons resigned his office as head of the Indian Purchasing Mission in the United States of America, it is announced. The Government of India have accepted the resignation with regret and place on record their appreciation of the very valuable service rendered by Sir Shanmukham.

Mr. K. C. Mahindra, Member of the Firm of Messrs. Martin & Co., Calcutta, has been appointed head of the Indian Purchasing Mission in succession to Sir Shanmukham Chetty.

TO RELIEVE UNEMPLOYMENT

The Punjab Government have set apart a sum of Rs. 20,000 which they propose to spend during the current financial year in the form of grants to educated young Punjabis to help them in industrial careers. Grants are to be made to those who have received training in a particular industry with the object of enabling them to start that industry or business or an allied trade.

TRAINING WOMEN FOR HOME-MAKING

A note of caution that unless a true synthesis of liberal and cultural education with the training in practical subjects to fit women for their primal vocation of home-making was evolved, this country would witness a repetition of what has taken place in the Western countries—an extremely assertive feminism leading women to try in every way to fit themselves for man's world and man's work, competition by women for men's jobs, with consequent increase in male unemployment, decrease in the number of marriages, disruption in family life and the many evils that come in its train—was sounded by Mr. Nalini Ranjan Sarker in his address delivered at the Convocation of the Shreemati Nathibai Damodhar Thackersey Indian Women's University at Bombay on July 4.

Mr. N. R. Sarker pleaded that the ideals of the system of female education stand in need of being defined and viewed in the context of the economic and social realities of our national life.

He complained that co-educational colleges were nothing but boy's colleges where a sprinkling of women are admitted, while their special needs were neglected.

WOMEN HOME GUARD IN BRITAIN

Two hundred units have now been formed of "Women Home Guards" under the title of the Women's Home Defence Force, according to Dr. Edith Summerskill. She asked in the Commons that Government should provide training opportunities.

Replying for the Ministry of Home Security, Miss Ellen Wilkinson pointed out that there were ample opportunities for women in anti-air raid precautions. Invasion Committees would in emergency also provide local tasks for women.

WOMEN IN MINISTERIAL SERVICE

In the amendments to the Special Rules for the Madras Ministerial Service, it has been provided that no woman shall be eligible for appointment to the service or retention therein otherwise than as clerk in the Special Branch of the Criminal Investigation Department unless she is a spinster or a widow without children.

HARIJAN

"Let us see what *Harijan* is today" writes Gandhiji in his Weekly. "It is being published in English, Hindi, Urdu (2 places), Tamil, Telugu (2 places), Oriya, Marathi, Gujarati, Kanarese (2 places). It is ready to be published in Bengali, only awaiting legal permission. Applications have come from Assam, Kerala and Sindh. All but one edition have a large circulation compared to the other weeklies. I suggest that it is no small matter to suppress such a paper. The loss will be more Government's than the people's. They will incur much ill-will by suppressing a popular paper."

Let it be known too that *Harijan* is a newspaper as distinguished from a newspaper. People buy and read it not for amusement but instruction and regulating their daily conduct. They literally, take their weekly lessons in non-violence. It cannot pay the authorities to deprive the people of their weekly food. And *Harijan* is not an anti-British paper. It is pro-British from head to foot. It wishes well to the British people. It tells them in the friendliest manner where in its opinion, they err."

DESMOND YOUNG

Lt.-Col. Desmond Young, who is reported missing during an action in Cyrenaica is, it is learnt, a prisoner of war in enemy hands. A high and well-deserved tribute is paid to his work as Indian Army Public Relations Liaison Officer in the Middle East by Brigadier Jehu, Director of Public Relations. Lt.-Col. Desmond Young was mainly responsible for bringing to the notice of the world the courageous exploits of the Indian army in the Middle East and was not daunted by the inevitable risks involved in the performance of his duty.

INDIAN SPECTATOR

We welcome the *Indian Spectator*, a new Weekly Journal of Indian politics and commerce, published by Mr. K. V. Venkataraman, B.A., B.L., from Delhi. The new weekly has some interesting features—Indian Affairs, Foreign Affairs, Indian States and Commerce, and a budget of weekly news—home and foreign.

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MR. JAWAHARLAL NEHRU'S OFFER

Mr. Jawaharlal Nehru, expressing willingness to donate his blood, writes as follows in a letter to Dr. J. B. Grant, Organiser of the Calcutta Blood Bank:—

"I understand from your letter that you have already received the co-operation of many eminent Indians. I am sure, if the right approach is made to the public, many more will donate their blood for this humanitarian object. It would be a pity if political or other considerations came in the way of this kind of work. I hope you will get the co-operation of the Indian doctors in the various hospitals of Calcutta. If this is done any suspicion based on political grounds will largely disappear. For my part I would be glad to give my own blood for this purpose."

MR. C. R. RESIGNS FROM CONGRESS

"In order to be absolutely free to carry on my campaign for converting the Congress from its present policy, I have decided to resign my membership of the Congress and to tender my resignation of Assembly membership at the meeting of the Party on the 15th July," wrote Mr. C. Rajagopalachariar in his letter to the President of the Tamil Nad Congress Committee in reply to the latter's communication, calling upon him to show cause why disciplinary action should not be taken against him.

FRANKLYN MEDAL FOR SIR C. V. RAMAN

A small but distinguished gathering was present at the Mysore Residency, Bangalore, on July 14, when His Excellency Sir Arthur Hope, Governor of Madras, decorated Sir C. V. Raman with the Franklyn Medal. The gathering included Lt.-Col. Fraser, the British Resident in Mysore, and Mr. J. C. Ghosh, Director of the Indian Institute of Science.

MR. BHISWANATH DAS

Mr. V. Bhiswanath Das, ex-Premier of Orissa, was arrested at his residence, on June 30, by the Inspector of Police, Aska, and taken to Basalkunda. The arrest, it is stated, was made under the Defence of India Rules in connection with a speech delivered by Mr. Das at Aska.

I. M. S. AND WAR SERVICE

Fifty per cent. of the permanent vacancies in the I. M. S. after the war, it is now announced by the Government of India, will be reserved for medical men who have held emergency commissions in the service provided they are qualified under the conditions then in force, says a Press Note.

This definite allotment follows the announcement that in making appointments to fill permanent vacancies after the war, preference will be given to emergency commissioned medical officers.

The allocation of these permanent commissions between British and Indian officers will depend not on previously laid down compositions of the I. M. S., but on such proportions as may be specially laid down after the war.

It is further announced by the Government of India that the composition of I. M. S. will be reviewed immediately after the end of hostilities.

A PHARMACEUTICAL SECTION

The trustees of the Sir Dorabji Tata Trust have offered to donate a sum of Rs. 2,00,000 for the endowment of a Readership to be named after Sir Dorabji Tata in the Pharmaceutical and Fine Chemicals section, which is proposed to be opened in the Department of Chemical Technology of the Bombay University. Mr. B. P. Masani, the Vice-Chancellor of the University, told a meeting of the University Senate that the University had already received from Miss Palankote a donation of Rs. 40,000 for equipping the new section. When the further donation of Rs. 2 lakhs was received, the University would be able to make a start with the Pharmaceutical section.

PROTECTION AGAINST TYPHUS

Russia has won a major victory over typhus, which killed off many soldiers and civilians in former Russian wars, writes *Reuter's* Special Correspondent. It is revealed that a method has been established for the cultivation of effective typhus antitoxin vaccine in such quantities that it will be accessible to millions. The discovery is the work of a Russian woman scientist, Prof. Maria Krontovskaya.

PROPER LIGHTING FOR COMFY READING

No one can read for any length of time in the brilliant sunshine of a midsummer day. The light on the page of your book amounts to about 10,000 candle power. It dazzles and hurts the eyes and, incidentally, is eight times as strong as full sunlight on a day in mild winter.

Move into the shade of a tree, and there you find that reading is comfortable. The light is down to about 1,000 candle power. Inside the house—we are still speaking of a summer day—seated near a window, the light is down to about 200 candles, but it is still amply sufficient for reading or writing.

Reading at night with a 100-watt reading lamp within three or four feet of your book, the light upon the page is only about 10 candle power, but is still enough to read in comfort.

In factories proper lighting is even more, essential for good work than it is in an ordinary room, but it is only of late years that this has been realised. The advantages of good lighting have been proved.

In a type-setting room the result of increasing the light was even more startling. The output increased by no less than 25 per cent. and errors decreased by more than 50 per cent.

BRITAIN'S HEALTH

The nation's health after 1,000 days of war is in many respects better in peace time, announced Mr. Ernest Brown, Minister of Health, presenting his annual report in the Commons.

The birth-rate at 15.5 in the first quarter of this year was the highest for any similar quarter in the last twelve years. The infant mortality rate at 61 was the lowest on record, while throughout the war period the infectious diseases rate had been below the average. Aerial bombardment had not increased mental disorders. The only dark spot was that the steady decrease in tuberculosis over the last 20 years had been interrupted due to black-out, overcrowding and other war-time conditions. Diphtheria was the most deadly disease for children killing more last year than German bombs.

ENCASHMENT OF BURMA NOTES

To prevent the possibility of Burma notes being smuggled into India by enemy agents, it has been decided that from July 15, 1942, Burma notes will be encashed only for genuine refugees at the following places in Assam:—Dibrugarh, Dimapur, Silchar, Margherita, Imphal and also at the offices of the Reserve Bank at Calcutta, Cawnpore and Madras. Permission to encash Burma notes will, therefore, depend on verification of the holders' *bona fides*.

PAPER CURRENCY IN HYDERABAD

According to the report for the year 1941 of the Paper Currency Department of the Nizam's Government, the circulation of currency notes in that State has been steadily increasing. Hyderabad is the only Indian State which issues its own paper currency. The average increase in the gross circulation since the commencement of the note issue has been estimated to be 77 lakhs a year. The net circulation during the year under review was well over Rs. 15 crores. The increasing use of paper currency is a sign of progress; and the people of the State of Hyderabad may claim to be as progressive in this respect as their neighbours in British India.

TWO RUPEE NOTES

It is learnt that two-rupee notes which are to be issued shortly will be issued by the Reserve Bank of India and not by the Government of India. The Bank is working out all the details in this connexion, but it may take some time before the notes are put in the market.

LONDON MONEY MARKET

The London money market enjoys immunity from the war. The Government is unexacting because borrowing on 2½ per cent. tap bonds is easy. The changes in employment support hopes of a bigger revenue. Early this month, there has been a rise in the funds. Money has clearly returned from the market for investment. The old war loan has gone ahead to £106 and 4 per cent. 1930-30 is higher on the week ending July 18 at 115½. "The previous week saw a gilt-edged set-back after a rise; this time the recovery has been rapid and complete," says the *Indian Finance*.

"TRAVEL LIGHT" APPEAL BY RAILWAYS

With a view to reducing the inconvenience now experienced by railway passengers by the inconsiderate practice of cluttering up compartments with unnecessary luggage, it is understood that the Railways will shortly enforce the rule that only luggage which can be conveniently stowed under the seat occupied by a passenger may be carried in a compartment, says a Press Note.

Now that the defence needs of India require that the number of passenger trains should be cut down to the minimum, the amount of luggage carried in compartments naturally affects the comfort of passengers.

"If you must travel, travel light," is, therefore, the latest appeal which railways are making to passengers in their drive against overcrowding in compartments.

LEASING OF RAILWAY LANDS

A Press Note issued by the Madras Government states.

In order to encourage the growth of food crops, the Madras Government have addressed the Railway Administrations of this Province to permit the cultivation of railway porambokes. The Madras and Southern Mahratta Railway have agreed to the leasing of such railway lands as can be cultivated without detriment to their interests. The leases will be granted by the Revenue Department of the Provincial Government for three years from fasli 1352 and will be for the cultivation of food crops and subject to a reasonable rental. Applications for these leases should be made to the local revenue authorities.

RAILWAY RECEIPTS

The total approximate gross Railway receipts for 1941-42 are Rs. 128'74 crores against the revised budget estimates of Rs. 127'00 crores, says a *Communique*. The receipts this year are Rs. 16½ crores more than those in 1940-41. After taking into account miscellaneous receipts and deducting working expenses and interest charges, the net surplus is approximately Rs. 27'56 crores against an estimated surplus of Rs. 26'20 crores.

J. J. SCHOOL OF ART

"The stress of circumstances improved by modern conditions of life cannot have failed to affect the artist, who finds it necessary to explore beyond his previous somewhat limited boundaries into new fields and fresh approaches," says the report of the J. J. School of Art, Bombay, which had an appreciable increase in the number of admissions during the year 1940-41. "The pioneer work in bringing the students out of the confines of the School into more intimate and vital contact with the daily life of the masses has progressed.

The possibilities of this new outlook are unlimited, but at the same time every effort has been made to maintain and improve the standard of fine arts. The practical application of art has not only been the means of finding employment for many students but has also inspired greater confidence in those who wish to take up art as a vocational study."

It is interesting to observe that there was a marked rise in the number of lady students in the Commercial Art Section. Many students exhibited their work in the various art exhibitions held in India and received well-merited recognition.

THE DANCE OF SIVA

Considerable attention has been bestowed in South Indian sculpture, painting and music to the interpretation of the cosmic dance of Siva as Nataraja. The mystic interpretation of the dancing figure and the idea it symbolises have been the theme of a vast song literature. Chidambaram, the shrine, where Siva is worshipped in this aspect, has attracted innumerable composers, the most important of whom was Gopalakrishna Bharati, the author of the "Nandan Charitram". Recently A I R Trichy broadcast, a sound picture of the Divine Dance and songs from Nandanar describing the Ananda Koothu or Dance of Bliss. Orchestral sound effects were provided by Trichy Vadya Goshthi.

DIPLOMA IN PAINTING

The Allahabad University has decided to institute a diploma examination in painting from the next session. The duration of this course will be two years.

RUNNING EXERCISE

Apropos running, a correspondent writes to the *Statesman*:

"The railways in India employ trolley men to push trollies on the tracks. These trolley men are really wonderful examples of the results of combined breathing and muscular effort. They push their trollies at an average of seven miles an hour and daily travel a distance of over thirty miles without showing any signs of exhaustion. Two men holding the trolley-handle run along the rails gradually increasing their speed up to twelve miles an hour. Then they lightly jump up on the trolley, which moves along by its own momentum, the speed gradually reducing to about five miles an hour. Then the men jump off the trolley and push it till it has again reached the speed of twelve miles an hour."

The Correspondent also mentions the case of a trolley man who, without any effort, would push a trolley continuously for 10 and 15 miles without changing.

BRITISH AND RUSSIAN TEAMS MEET

Britain is not only cementing its friendship with the Soviet Union in the diplomatic fields but also on the field of sport. British and Soviet teams opposed each other in soccer and lawn tennis matches and it was, perhaps, fitting that each nation should win one contest.

Britain won the soccer match by four goals to one, her team of sailors being fitter than the Archangel eleven whose season has only just started.

The Soviet got their revenge in tennis. Each side won one of the singles but the Russians won the doubles for the match.

ROBIN CHATTERJEE'S FEAT

Robin Chatterjee, who was making an attempt to break the record with hands and feet tied, bettered the world record by 17 minutes at Lahore on July 20.

At 9-15 p.m. when he had bettered the previous world record of swimming with hands and feet tied by 17 minutes, Robin Chatterjee came out of the D. A. V. College bath to the accompaniment of band and loud ovation from a large crowd, which had assembled at the tank some hours before the time.

SIR C. V. RAMAN

The important contributions to science made by Sir C. V. Raman, the Indian scientist, are featured in the July issue of the *Scientific American*.

"The world was not slow in recognizing the importance of Raman's achievements," it says in a discussion of his life and discoveries. From his earliest youth, Raman was dominated by his interest in scientific research. He came from a family of small means, was largely self-educated, and conducted his first experiments without outside aid. Recognition came with his discovery in 1928 of laws of the radiation of light, known as "Raman Radiation" for which he was awarded the Nobel Prize. He became the Director of the Bangalore Scientific Institute, the most distinguished school of research in India, and is now working at the University of Madras.

"The discovery of Raman Radiation threw new light on many aspects of the problems of Physics and Chemistry," says the article. Several thousand papers have appeared on this subject.

HOW SCIENTISTS HELP UNITED NATIONS

A meeting sponsored by the Association of Scientific Workers was held in London to hear reports concerning scientific developments among the United Nations.

Dr. Martin Ruhemann instanced Russia as the only country, where before the outbreak of war scientists had been recognised as having a definite contribution to make to the social and economic life of the nation. Every Russian factory and farm had its own laboratory and results of small scale research were made available through a type of technical newspaper unknown elsewhere in the world.

Dr. N. Mukherjee said that the use of Indian scientists had become general since the outbreak of war when it became impracticable to import non-Indian research workers and when Government realised that in a people's war the widest possible use should be made of all types of workers. Under the Board of Scientific and Industrial Research and with enforced development of industry, Indian scientists were being used on a much greater scale.

MANUFACTURE OF RAW FILMS

Needs of the cinematograph film industry were represented to the Hon. Sir A. Ramaswami Muthaliar, Commerce Member of the Government of India, by a deputation of the Film Chamber of Commerce, who waited on him at Madras on the 7th July. A memorandum presented by the deputation stated that there was shortage of unexposed cinematograph films as imports had become irregular and uncertain and that, therefore, sufficient shipping space for films should be provided. Government should investigate the possibilities of manufacturing raw films, chemicals, etc., in this country. The Board of Scientific and Industrial Research might undertake this task.

Government has issued an order restricting the length of feature films to 11,000 feet and trailers to 100 feet. This order had taken the South Indian film industry unawares. Producers and directors were anxious to reduce the length of pictures, but the reform could only be introduced step by step. The Chamber also requested Government to supply sufficient quantities of crude oil and electrical energy for touring cinemas in the mofussil, especially because these cinemas carried on propaganda for war effort.

FILM OF MIDWAY ISLAND BATTLE

The motion picture industry hit a new record recently when John Ford, former Hollywood cinema director commissioned a naval commander and made a motion picture of the Japanese air attack on Midway Island. He filmed the attack from a vantage point in the power-house tower, which was one of the raiders' chief targets. His arm was wounded by a machine-gun bullet and he was forced to complete his camera work with one hand.

KALAIVANI FILMS

Kalaivani Films is the name of a new film concern started in Madras. It plans to produce two pictures: one in Canarese and one in Tamil.

The Tamil film is titled *Vichitravala*. The Canarese picture's title is not yet decided on but it will have the Mysore Gubbi troupe in its cast. The pictures will be produced at Kandan Studios, Coimbatore.

AUTOMOBILE INDUSTRY

Addressing a large gathering of the citizens of Madras at St. Mary's Hall, George Town, on July 12, Sir A. Ramaswami Mudaliar, Commerce Member with the Government of India and the Member-designate of the British War Cabinet, referred to the specific suggestions that have been made to the Government for encouragement of the automobile industry and explained the difficulties with which the Government were faced in accepting those proposals.

Referring once again to the proposal for starting an automobile industry, the Commerce Member said:

The proposal is merely one of assembling plants. Whatever may be said to the contrary, I assert here and now that for the duration of the war, it would have been an assembling plant. There are many other assembling plants in this country. There are assembling plants here in Madras. We had no intention of encouraging more of these assembling plants in the name of promoting automobile industry and get the undeserved praise from many of my countrymen.

Sir M. Visweswaraya, one of the promoters of Indian automobile manufacturing industry, has issued a statement in reply to the Commerce Member's allegations relating to the scheme of manufacturing automobiles in India.

He repels the charge that the proposals were nebulous.

In this connection, I may add that on August 27, 1941, I wrote to the Government of India that the statement that the scheme must be an assembly plant was a pure invention on the part of someone who was opposed to the scheme. We then offered that if the Government had any reasonable objection to assembling, we were prepared to drop that operation.

As early as May 31, 1939, the promoters had informed the Government that they contemplated establishing in Bombay a complete automobile manufacturing plant and not an assembly plant.

Sir Visweswaraya in conclusion says:

The truth seems to be that Government do not wish to encourage this industry. If they wished to help, they would not have been giving different reasons at different times in the manner they have been doing.

The Commerce Member has been critical about the scheme submitted by us. Government have never made a single helpful suggestion that if we proceeded in any particular way agreeable to them, they would help the industry.

AVIATION TECHNICAL TRAINING

The Government's Aviation Technical Training Scheme, which was inaugurated early in 1941, has already sent some 700 youths who have had twelve months basic training to the air force and about a hundred candidates have been absorbed by civil industry.

The training, it will be recalled, is designed to cover a period of 12 months and after the completion of a basic course of four to six months, examinations are held to determine the suitability of the trainees for enrolment in the air forces in the various trades. Those selected will be sent for advanced training to an air force technical training school where they are provided free of cost, with uniforms, accommodation, food, etc., and their careers from this stage become the responsibility of the air forces.

LAUNCHING OF THE EXCALIBUR

Excalibur, first of the fleet of three Flying Aces built for the American Export Air-lines by Vought-Sikorsky Aircraft, was launched recently by Mrs. Henry Agard Wallace, wife of the U. S. Vice-President. It is a huge big ship built to travel the greatest distance at the highest speed with maximum loads. It is the result of the combined effort of the three divisions of the United Aircraft Corporation—airplane by Vought-Sikorsky, engines by Pratt Whitney and propellers by Hamilton Standard. Tastefully furnished throughout the interior, the ship will prove a big expansion in a great international transportation system and marks a significant contribution to American Commerce in a world at war.

AIR TRAINING IN U. S. A.

The Commander of United States Army Air force, General Arnold, in his statement to a press conference, declared that the United States were turning out pilots at the rate of 24,000 yearly and that the number was being increased tremendously already. American units would be working in Britain side by side with R. A. F. units although they would have their own air-fields and own ground crews and communications.

BASIS FOR BIG INDUSTRIES IN INDIA

Reviewing his three years' stewardship of the Commerce Department of the Government of India at a meeting of the Madras Economic Association, Sir A. Ramaswami Mudaliar claimed that though spectacular results by way of starting "big basic industries" were not achieved during the period, a number of "ancillary and auxiliary industries had been started, which would provide the base for basic industries". He said:

"I feel it is not merely by erecting a spectacular work here or there—which after all turns out to be an assembly plant of various parts imported from abroad—but it is by trying to start and organise a chemical industry here or a small engineering industry there, trying to have a research institute and making magnetic steel and aluminium—which is the basis for all aeroplane manufacture—by all these auxiliary and ancillary industries alone, a mighty industrial stream can eventually be made to flow in this country. This is the process through which the big industries of this country can be established."

On this, Sir M. Visweswaraya joins issue with the Commerce Member. In fact both Sir M. Visweswaraya and Mr. Walchand Hirachand, who have been the chief promoters of the automobile and shipping concerns respectively and who should, therefore, be in a position to confirm or contradict this version, openly refute it.

OUTPUT OF WAR FACTORIES

The report of work accomplished in one war-time ordnance factory somewhere in India for last year is an index of the great output in these factories.

Compared with the previous year (1940-41), says the report, growth has been 400 per cent. in terms of labour employed and 40 separate orders involving some 10,00,000 units were completed during the year and 46 further orders were on the books before the close of the official year.

The report also refers to the ingenuity shown by technicians engaged in this factory.

CONCESSIONAL RATES FOR WATER CESS

In order to encourage the growth of food crops, the Government of Madras have directed the levy of concessional rates of water cess for fasli 1952 in respect of areas irrigated by the Basavaanna Channel, Roys channel and Kamarapuram tank in the Hospet taluk, Bellary District, as follows:—

(1) In areas newly brought under irrigation in fasli 1952 (1st crop) Rs. 6. (2nd crop) Rs. 8 (Paddy), Duffassa crop (Sugar-cane) Rs. 11-4.

(2) In other areas (1st crop) Rs. 7-8. (2nd crop) Rs. 8-12, (Duffassa crop) Rs. 11-4.

FOOD CROPS IN GOVERNMENT HOUSE LAND

Vacant land in the Government House Estate at Ganeshkhind (Poona) is being utilised to help the "Grow More Food" campaign.

All available land suitable for growing food crops is being cultivated. The area earmarked for cut flowers during the past season has been ploughed up for the growing of vegetables and virgin land is being opened up.

Altogether 26½ acres are being brought under cultivation. This area comprises: potatoes 1 acre; English vegetables 2½ acres; Indian vegetables 2 acres; fruit 1 acre; gram 20 acres, (Jowar 12 acres; maize 2 acres; Bajra 6 acres).

CONTROL SCHEME FOR BOMBAY

To ensure a good harvest even during famine years, a scheme for the construction of dams or Tal works (earth embankments with masonry weirs), with provision to drain off the surplus water through cross valleys or nallas has been in hand in the Deccan Districts of Bombay.

The construction of low dams has proved to be an effective and successful control measure.

BACKYARD CULTIVATION

The Government of Madras have granted additional concessions for backyard cultivation. No charge will be levied for cultivation of backyards whether attached or detached up to 25 cents, or for any area in excess of 25 cents, provided that the area in excess of 25 cents, is cultivated with food crops or vegetables.

HOLIDAY FOR WORKERS

Workers in non-seasonal factories in the country will enjoy annually a minimum period of a week's holiday with pay when the Bill drafted by the Government of India for the purpose is enacted into law.

The Bill (which extends to non-seasonal factories only) is now being circulated to Provincial Governments and Employers' and Employees' Organisations for eliciting their opinion.

Stipulating that the minimum of seven days' paid holidays must run in one block, the Bill lays down that the qualifying service for entitling any worker for such a period of holidays is one year and that the holidays cannot be accumulated. Further, the Bill provides that half the wages due for the period must be paid at its commencement. Workers are prohibited from undertaking remunerative work during the holidays. No provision has been made for the continuance or otherwise of local and other customary holidays at present given by individual employers, the matter being left for mutual adjustment between employers and employees.

GUJARAT WORKERS

A 25 per cent. increase in wages of all workers in all trades was demanded by the first Gujarat Workers' Conference held at Ahmedabad. The Conference was opened by Swami Sahajansand Saraswati, who said that to fight against Fascism was to fight for freedom. The Conference urged the establishment of a National Government for creating popular enthusiasm for the war effort.

POST AND TELEGRAPH LABOUR

The Posts and Telegraphs Department and the State-owned railways are the two largest employers of labour among the Government Departments in India. The Post and Telegraphs Department employs about 120,000 men and railways about 700,000.

TRADE UNIONS IN INDIA

There were 686 registered trade unions in India during 1939-40. The membership was well over 500,000 which is the highest yet recorded. There were 16,612 women members.

SHIP DIRECTORATE

It is announced that the Governor-General-in-Council has sanctioned a new office under the Supply Department to be known as the Directorate-General of Ship Repairs and Ship Construction.

This office will not form part of the Directorate-General of Munitions Production, but correspond directly with the main Secretariat of the Supply Department and be responsible to the Government of India, and in appropriate cases, through the Government of India, to His Majesty's Government, for all work connected with ship repairs and ship construction.

AID TO CHINA

India's textile industry has made generous response to Sir Homi Mody's recent appeal for aid to China. Bandage cloth and money to buy drugs and materials have been sent. In the 550,000 yards of bandage cloth were about 822,000 yards from Bombay mills and 180,000 yards from Ahmedabad. The mills also sent bales of shirtings and sheetings. These gifts have reached Chungking. In a cable to India, Marshal Chiang Kai-shek expresses warm appreciation.

SHIPPING LOSSES

According to calculations made in the 1941 report of the British Chamber of Shipping, British Allied and neutral losses were at the average monthly rate of about 180,000 tons gross for the last six months of 1941.

The report also deduces that total sinkings from the outbreak of war to the end of 1941 were about 8,800,000 tons gross. Against this the enemy probably lost between 5,000,000 and 6,000,000 tons gross.

THE PHILIPPINES

The Philippine Islands are nearly as big as the British Isles. The two largest Islands are larger than Ireland. The total area is 114,000 square miles. The population is over 12,000,000 which is nearly as much as the Hyderabad State in India.

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THE SITUATION AND THE REMEDY

By Mr. G. A. NATESAN

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THE situation in India has worsened. Events are drifting dangerously towards a catastrophe and will prove disastrous if left unchecked in time. The British Government's persistent refusal to respond to the demand made by the Congress, the Muslim League and other political parties for guaranteeing Independence to India and the formation, during the period of the war, of a National Government reserving only the direction of the Army and Navy under its control, the irritating statements of Mr. Amery made from time to time, the Congress threat of Civil Disobedience, the precipitate arrest of the Congress leaders, the numerous Ordinances issued by the authorities including the severe restrictions on the freedom of the Press, the provocative pronouncements of some of the Members of the Viceroy's Executive Council, the outbreak of violence in different parts of the country resulting in the destruction of public and private property, the damage to the Railways, arsenals, sabotage, the student and labour

strikes—these and other unfortunate happenings have led to a deplorable situation. There are thoughtful men who fear a situation more dreadful still. For, if the Congress committed a blunder in threatening Civil Disobedience, the Government committed no less a blunder in arresting the leaders and precipitating the crisis, even before Gandhiji had time to negotiate with the Viceroy. It is, of course, the duty of the authorities to put down lawlessness and disorder, but, that will have no lasting effect unless it sets itself boldly to examine the root cause of the trouble and take forthwith steps to inspire confidence in the minds of the people. In the statements made by Mr. Amery in the House of Commons and in the *communiqué* issued by the Government of India, stress has rightly been laid on the necessity for prosecuting the War with India's whole-hearted help, and it is because I feel—as one who has been from the very beginning feeling and acting in the conviction—that India's freedom is

bound up with the success of the Allies, the destruction of Nazism and the wiping out of the Japanese menace, that I say that the attitude of the authorities will defeat the very purpose they have in view and impede war efforts to the extent which the Government cannot afford to neglect at the present juncture. It must not be forgotten as the *Manchester Guardian* rightly warns:

To-day there is no space between us and the abyss. We need all the resources still at our disposal, all the helpers we can summon to our aid, and not only the question of safety but honour too.

The Labour organ, the *Daily Herald*, realises the gravity of the situation and quite pertinently observes:

Even if it yet turns out that the detention of its brains has paralysed the whole Congress body, it does not finally dispose of the Indian problem. For Britain needs the active co-operation of the Indian people freely and enthusiastically given as partners certain of ultimate equality of status. There is neither virtue nor profit, in reluctant collaboration.

I recall in this connection Lord Halifax's words when, as Viceroy of India, he addressed the European Association at Calcutta in these words:

However emphatically we may condemn the Civil Disobedience movement, we should, I am satisfied, make a profound mistake if we underestimate the genuine and powerful meaning of nationalism that is to-day animating much of Indian thought; and for this, no complete or permanent cure has ever been or ever will be found in strong action by Government.

These words are as true to-day as when they were uttered in 1931.

This War must be won at any cost, and the Axis powers must be crushed. The freedom of India is long overdue

and Britain has much to gain from a free India. Conciliation and courageous statesmanship alone will save the situation.

It is vital, says the *News Chronicle* that one more urgent effort should be made to find some way out of the present impasse. India's discontent has not yet given place to despair. But this situation may worsen at any moment. Let us ignore British *am-er-propre* and past failures, go back to where we were when the Cripps proposals broke down, and try once more to discover a compromise which will be generally acceptable. Is it quite beyond our powers of statesmanship to secure to Indians a Government of their own to which we can hand over the full conduct of their affairs?

It will be true political wisdom to follow the advice of the Dean of Canterbury that

Britain must make the next move. I think we might invite all the Allied powers to join in the guarantee to India that we are really sincere this time to give the people of India after the war the constitution they desire.

INDIA'S SACRED SHRINES & CITIES

This book gives a vivid account of Important Cities and Sacred Shrines in India, together with the history and legend connected with them. An attempt is made to cover notable Shrines and Cities all over British India and the Indian States as well. It will be found indispensable not only to the pious pilgrim but to the foreign tourist interested in art and architecture. But it is no mere guide book for the pilgrim tourist only. It is literature of a novel kind, making available to the English-reading public the rich treasures of the *stupa* pyramids, with copious descriptions of places and temple architecture.

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THE CONGRESS DECISION AND AFTER

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[In accordance with our usual practice, an attempt is made in the following pages to give a succinct account of the discussions in the A.-I. C. C. meeting at Bombay. As the debate and the resolution adopted at the Session have aroused considerable interest and led to a great deal of controversy, this précis of its proceedings prepared from the A. P. I. reports to the Press will, it is hoped, be read with interest.—Ed. I. R.]

THE A.-I. C. C.

It will be recalled that the Resolution adopted by the Working Committee of the Congress, which met at Wardha on July 14, deferred decision on the action to be taken by the Congress, "should the appeal fail" to evoke adequate response from the Government. The Wardha resolution concluded with the words:

As the issues raised are of the most vital and far-reaching importance to the people of India as well as to the peoples of the United Nations, the Working Committee refer them to the All-India Congress Committee for final decision. For this purpose, the A.-I. C. C. will meet in Bombay on the 7th of August, 1942.

The A.-I. C. C. meeting was, therefore, looked forward to with more than usual interest. Both the Government and the public alike were waiting to know the lead which the A.-I. C. C. would give on the issue.

The Working Committee met at Bombay in the first week of August, prior to the meeting of the A.-I. C. C. on the 7th. Gandhiji was there guiding the members in framing the fateful resolution to be placed before the full Session of the A.-I. C. C. After prolonged discussions, day after day, the Working Committee adopted the following resolution, which was released to the Press on the eve of the A.-I. C. C. Meeting.

THE TEXT OF THE RESOLUTION

The All-India Congress Committee has given the most careful consideration to the reference made to it by the Working Committee in their resolution dated July 14, 1942, and to subsequent events, including the development of the war situation, the utterances of responsible spokesmen of the British Government, and the comments and criticisms made in India and abroad. The Committee approves of and endorses that resolution and is of opinion that events subsequent to it have given it further justification and have made it clear that the immediate ending of British rule in India is an urgent necessity, both for the sake of India and for the success of the cause of the United Nations. The continuation of that rule is degrading and enfeebling India and making her progressively less capable of defending herself and of contributing to the cause of world freedom.

The Committee has viewed with dismay the deterioration of the situation on the Russian and Chinese fronts and conveys to the Russian and Chinese people its high appreciation of their heroism in defence of their freedom.

INDIAN FREEDOM A VITAL ISSUE

This increasing peril makes it incumbent on all those who strive for freedom and who sympathise with the victims of aggression, to examine the foundations of the policy so far pursued by the Allied Nations, which have led to repeated and disastrous failure. It is not by adhering to such aims and policies and methods that failure can be converted into success, for past experience has shown that failure is inherent in them. These policies have been based not on freedom so much as on the domination of subject and colonial countries, and the continuation of the imperialist tradition and method. The possession of empire, instead of adding to the strength of the ruling power, has become a burden and a curse. India, the classic land of modern imperialism, has become the crux of the question; for by the freedom of India will Britain and the United Nations be judged, and the peoples of Asia and Africa be filled with hope and enthusiasm. The ending of British rule in this country is thus a vital and immediate issue on which depend the future of the war and the success of freedom and democracy. A Free India will assure this success by throwing all her great resources into the struggle for freedom and against the aggression of Nazism, Fascism and Imperialism. This will not only affect materially the fortunes of the war, but will bring all subjects and oppressed humanity on the side of the United Nations and give those nations, whose ally India would be, the moral and spiritual leadership of the world. India in bondage will continue to be the symbol of British imperialism and the taint of that imperialism will affect the fortunes of all the United Nations.

The peril of today, therefore, necessitates the independence of India and the ending of British domination. No future promises of guarantees can affect the present situation or meet that peril. They cannot produce the needed psychological effect on the mind of the masses. Only the glow of freedom now can release that energy and enthusiasm of millions of people which will immediately transform the nature of the war.

PROVISIONAL GOVERNMENT

The A.-I.C.C., therefore, repeats with all emphasis the demand for the withdrawal of the British power from India. On the declaration of India's independence, a Provisional Government will be formed and free India will become an ally of the United Nations, sharing with them in the

trials and tribulations of the joint enterprise of the struggle for freedom. The Provisional Government can only be formed by the co-operation of the principal parties and groups in the country. It will thus be a composite Government, representative of all important sections of the people of India. Its primary functions must be to defend India and resist aggression with all the armed as well as the non-violent forces at its command together with its Allied powers, and to promote the well-being and progress of all the workers in the fields and factories and elsewhere, to whom essentially all power and authority must belong.

The Provisional Government will evolve a scheme for a Constituent Assembly, which will prepare a constitution for the government of India acceptable to all sections of the people. This constitution, according to the Congress view, should be a Federal one, with the largest measure of autonomy for the federating units, and with the residuary powers vesting in these units. The future relations between India and the Allied Nations will be adjusted by representatives of all these free countries conferring together for their mutual advantage and for the co-operation in the common task of resisting aggression. Freedom will enable India to resist aggression effectively with the people's united will and strength behind it.

The freedom of India must be the symbol of of, and prelude to, this freedom of all other Asiatic nations under foreign domination. Burma, Malaya, Indo-China, the Dutch Indies, Iran and Iraq must also attain their complete freedom. It must be clearly understood that such of these countries as are under Japanese control now must not subsequently be placed under the rule or control of any other colonial power.

WORLD FEDERATION

While the A.I.C.C. must primarily be concerned with the independence and defense of India in this hour of danger, the Committee is of opinion that the future peace, security and ordered progress of the world demand a World Federation of free nations, and on no other basis can the problems of the modern world be solved. Such a World Federation would ensure the freedom of its constituent nations, the prevention of aggression and exploitation by one nation over another, the protection of national minorities, the advancement of all backward areas and peoples, and the pooling of the world's resources for the common good of all. On the establishment of such a World Federation, disarmament would be practicable in all countries, national armies, navies and air forces would no longer be necessary, and a world federal defence force would keep the world peace and prevent aggression.

An independent India would gladly join such a World Federation and co-operate on an equal basis with other countries in the solution of international problems.

Such a federation should be open to all nations who agree with its fundamental principles. In view of the war, however, the federation must

inevitably, to begin with, be confined to the United Nations. Such a step taken now will have a most powerful effect on the war, on the peoples of the Axis countries, and on the peace to come.

NO DESIRE TO EMBARRASS ALLIES

The Committee regretfully realises, however, that despite the tragic and overwhelming lessons of the war and the perils that overhang the world, the Governments of few countries are yet prepared to take this inevitable step towards World Federation. The reactions of the British Government and the misguided criticisms of the foreign press also make it clear that even the obvious demand for India's independence is resisted, though this has been made essentially to meet the present peril and to enable India to defend herself and help China and Russia in their hour of need. The Committee is anxious not to embarrass in any way the defence of China or Russia, whose freedom is precious and must be preserved, or to jeopardise the defensive capacity of the United Nations. But the peril grows both to India and these nations, and inaction and submission to a foreign administration at this stage is not only degrading India and reducing her capacity to defend herself and resist aggression, but is an answer to that growing peril and is no service to the peoples of the United Nations.

APPEAL TO THE UNITED NATIONS

The earnest appeal of the Working Committee to Great Britain and the United Nations has so far met with no response, and the criticisms made in many foreign quarters have shown an ignorance of India's and the world's need, and sometimes even hostility to India's freedom, which is significant of a mentality of domination and racial superiority which cannot be tolerated by a proud people conscious of their strength and of the justice of their cause.

The A.I.C.C. would yet again, at this last moment, in the interest of world freedom, renew this appeal to Britain and the United Nations.

GANDHI TO LEAD THE STRUGGLE

But the Committee feels that it is no longer justified in holding the nation back from endeavouring to assert its will against an imperialist and authoritarian Government which dominates over it and prevents it from functioning in its own interest and in the interest of humanity.

The Committee resolves, therefore, to sanction, for the vindication of India's inalienable right to freedom and independence, the starting of a mass struggle on non-violent lines on the widest possible scale, so that the country might utilise all the non-violent strength it has gathered during the last 22 years of peaceful struggle. Such a struggle must inevitably be under the leadership of Gandhi, and the Committee requests him to take the lead and guide the nation in the steps to be taken.

The Committee appeals to the people of India to face the dangers and hardships that will fall to their lot with courage and endurance, and to hold together under the leadership of Gandhi,

and carry out his instructions as disciplined soldiers of Indian freedom. They must remember that non-violence is the basis of this movement. A time may come when it may not be possible to issue instructions or for instructions to reach our people, and when no Congress Committee can function. When this happens, every man and woman, who is participating in this movement must function for himself or herself within the four corners of the general instructions issued. Every Indian who desires freedom and strives for it must be his own guide urging him on along the hard road where there is no resting place and which leads ultimately to the independence and deliverance of India.

Lastly, whilst the A.-I. C. C. has stated its own view of the future governance under free India, the A.-I. C. C. wishes to make it quite clear to all concerned that by embarking on mass struggle it has no intention of gaining power for the Congress. The power, when it comes, will belong to the whole people of India.

While the Wardha resolution concluded with an ultimatum that Congress would be forced "to utilise all the non-violent strength it might have gathered since 1930", in case of failure of the present appeal to Government, the A.-I. C. C. resolution attempts to meet the criticisms levelled against the Congress by Government and other public bodies. It lays down in clear terms that "on the declaration of India's independence, a Provisional Government will be formed and free India will become an ally of the United Nations". This is in answer to the fear expressed by some that Indian freedom might mean access to Japanese aggression.

The resolution makes it clear that the Provisional Government would be a composite one representing all important sections of India, charged with the definite duty of defending India against aggression. The resolution provides for the retention of foreign soldiers in India, armed defence by the people as well as resistance by non-violent methods.

Another improvement on the Wardha resolution is the attempt made to remove the misapprehensions of the Muslim League that once India is liberated, there would be rule by the majority community. The resolution suggests that India's future constitution should be a federal one with a large measure of autonomy for the federating units and with residuary powers vesting in these units.

The revised resolution, in short, tells the world what exactly is the Congress demand. It retains the operative part of the Wardha resolution, appealing to the United Nations to liberate India from British domination for winning the war, failing which the country would vindicate its inalienable right to freedom and independence by resorting to direct action. It vests the Congress leadership in Gandhiji.

Opening the A.-I. C. C. proceedings on the 7th, Maulana Abul Kalam Azad, the Congress President, pointed out that on the failure of the Cripps mission, the only course open to them was to take the decision reached at Allahabad, viz., that for the effective defence of the country against foreign aggression the only course was to have the reins of Government in Indian hands.

The menace of aggression to India was ever increasing and the danger which was only a distant one a few months ago, was fast approaching them. In the face of such danger, it would be a calamity to allow the people to become sullen and down-hearted. The Congress wanted to see that every Indian youth took part in resisting aggression. If the people of India were indifferent and sullen, the responsibility was not that of the Congress but that of the British Government.

The Congress President explained that the "quit India" demand did not mean the physical removal of all the Britishers from India.

It only meant the transfer of political power to Indian hands. After the demand had been originally made by Mahatma Gandhi, both Pandit Nehru and himself had gone to Wardha to discuss the matter with Gandhiji, who made it clear to them that it only meant the transfer of power.

GANDHIJI'S EXHORTATION

After the Maulana, Mahatma Gandhi addressed the meeting, outlining his plan of action and appealing to the people to adopt non-violence as a policy. He maintained that Congress represents the whole country:

Another point I want to impress upon you is your great responsibility. Members of the A.-I. C. C. are like members of a Parliament. The Congress represents the whole of India. The Congress from its very inception has not been of any particular groove or any particular colour or caste or of any particular province. It has claimed, ever since its birth, to represent the whole nation and on

your behalf I have made the claim that you represent not only the registered members of the Congress but the entire nation.

Discussing his attitude to the war and the British people for whom he said he had no hatred at all, he observed:

This is a crucial hour. If we keep quiet and don't play our part, it would not be right on our part. If it is only Britain and the United States who fight this war, and if our part is only to give monetary help, whether given willingly or taken from us unwillingly, it is not a very happy proposition. But we can show our real grit and valour only when it becomes our own fight. Then even a child will be brave. We shall get our freedom by fighting. It cannot fall from the skies. I know fully well that Britishers will have to give us freedom when we have made sufficient sacrifices and proved our strength. We must remove hatred for the British from our hearts. At least in my heart there is no such hatred. As a matter of fact, I am a greater friend of the British now than ever was. The reason for this is that at this moment they are in distress. My friendship demands that I must make them aware of their mistakes as I am not in the position in which they are, on the brink of a ditch, and are about to fall into it. Therefore, even if they want to eat off my hands, my friendship demands that I should try to pull them out of that ditch.

At a time when he was about to launch the biggest struggle in his life, he would harbour no ill-will towards any one, least of all the British.

It may be that in a moment of anger they might do things which might provoke you. Nevertheless, you should not resort to violence and put non-violence to shame. When such a thing happens you may take it that you will not find me alive, wherever I may be. Their blood will be on your head. If you don't understand this, it would be better if you reject this resolution.

Gandhi held that "the British are not going to fail. I don't consider them a nation of cowards. I know that before they accept defeat, every soul in Britain will be sacrificed".

Concluding, he asked them to fight for true democracy by non-violence. "Once you understand these things," he said, "you will forget differences between Hindus and Muslims".

The resolution that is placed before you says that we don't want to remain frogs in a well. We are aiming at world federation. It can come only through non-violence. Disarmament is only possible if you use the matchless weapon of non-violence. There are people who may call me a visionary but I tell you I am a real realist, and my business is to obtain Swaraj. If you don't

accept this resolution I won't be sorry for it. On the contrary I would dance with joy because you would then relieve me of the tremendous responsibility which you are now going to place on me. I want you to adopt non-violence as a matter of policy. With me it is a creed, but so far as you are concerned I want you to accept it as a policy. As disciplined soldiers, you must accept it in toto and stick to it when you join the struggle."

PANDIT NEHRU'S SPEECH

Following Mahatma Gandhi, Pandit Nehru, who moved the resolution, said that the conception of the resolution was not narrow nationalism but had an international background.

The resolution was in no sense a challenge to anyone. If the British Government accepted the proposal, it would change the position for the better, both internal and international, from every point of view. The position of China would be improved. Whatever change might come about in India, it must be for the better. The A.I.C.C. knew that Mahatma Gandhi had agreed that British and other foreign armed forces stationed in India might continue.

This, he maintained, was in order not to allow the Japanese to come in.

SARDAR PATEL'S SPEECH

Seconding the Resolution, Sardar Patel declared that for three years Congress was scrupulously adhering to their policy of non-embarrassment, but this attitude was not appreciated by the British. Congress could wait no longer.

If America and England were still thinking that they could fight their enemies from India without the co-operation of 40 millions of people, they were foolish. It must dawn on the people that this war was a people's war and they should fight for their country and their freedom. As long as this feeling was non-existent, no amount of propaganda through the newspapers and the radio could rouse the people to a supreme effort.

Sardar Patel warned the people "that the fight that was before them was going to be a tough one".

AMENDMENTS AND DISCUSSION

When the Committee re-assembled on the 8th, a number of amendments to the Working Committee resolution were moved. The President ruled out of order Mr. Balakrishna Sarma's amendment which sought a postponement of the present struggle. Mr. Sarana, Dr. Subbarayan and a few communists brought in other amendments.

After all the amendments had been moved, the Committee proceeded to a general discussion on the resolution.

Pandit Nehru, replying to the opposition, reiterated the offer of co-operation outlined in the official resolution and said:

This resolution is not a threat. It is an invitation. It is an explanation; it is an offer of co-operation. It is all that. But still, behind it there is a clear indication that certain consequences will follow if certain events do not happen. It is an offer of co-operation of a free India. On any other terms there will be no co-operation. On any other terms, our resolution promises only conflict and struggle.

Putting the amendments and the main resolution to the vote, Maulana Azad explained the various efforts made by him to bring about a communal settlement. If the Muslim League was willing to negotiate, he would persuade the Congress within 24 hours to start negotiations.

The Congress President then put the various amendments to vote. Three amendments were withdrawn and the remaining were all rejected by overwhelming majority, only 12 members voting in their favour. The original resolution was then put to vote and was carried with overwhelming majority, only 18 members voting against. The Congress President then declared the resolution passed amidst loud and continued cheers.

Mahatma Gandhi then addressed the House for 120 minutes in English and Hindustani.

GANDHIJI'S CONCLUDING SPEECH

I take up my task of leading you in this struggle not as your commander, not as your controller, but as the humble servant of you all; and he who serves best becomes the chief among them. I am the chief servant of the nation, that is how I look at it,

declared Mahatma Gandhi addressing the audience in English towards the end of his speech. He added: "I want to share all the shocks that you have to face."

Mahatma Gandhi then called on all Indians to begin to feel as free men. He asked the princes to act as trustees of their people and called on newspapers to suspend their publication. He declared: "We shall make every effort to see the Viceroy before starting the struggle."

Our struggle is now to start. But before launching the movement, I will address a letter to the Viceroy and wait for his reply. It may take a week or fortnight or three weeks.

Concluding, Gandhiji said: "I have pledged the Congress and the Congress will do or die."

Winding up the proceedings, the Congress President announced that he was sending copies of the resolution to President Roosevelt, to China and to the Russian Ambassador in London.

If all their efforts failed, then it was for Indians to take a determined step forward with the determination that in this struggle they would venture ahead, no matter what happened to them, whether they sink or swim, whether they win or lose.

THE GOVERNMENT COMMUNIQUE

Immediately following the passing of the Resolution by the A.I. C. C., the Governor-General-in-Council published, on August 8, a resolution expressing regret at the Congress resolution and determination to meet the "challenge" contained in it.

The Governor-General-in-Council has been aware, too for some days past of dangerous preparations by the Congress Party for unlawful and in some cases violent activities directed among other things to the interruption of communications and public utility services, the organization of strikes, tampering with the loyalty of Government servants and interference with defence measures including recruitment.

The Government of India have waited patiently in the hope that wise counsels might prevail. They have been disappointed in that hope.

To a challenge such as the present, there can be only one answer. The Government of India would regard it as wholly incompatible with their responsibilities to the people of India and their obligations to the Allies, that a demand should be discussed the acceptance of which would plunge India into confusion and anarchy internally and would paralyse her effort in the common cause of human freedom.

THE ARRESTS AND ORDINANCES

On the morning of the 9th, Mahatma Gandhi (with Mahadev Desai), Maulana Azad the Congress President, Pandit Nehru, Sardar Patel and other members of the Working Committee were arrested under the Defence of India Act. Then followed the arrest of Mrs. Gandhi, Mr. Pyarelal the Mahatma's Secretary, and prominent leaders of the Congress throughout the country. Thus in the

course of a week, everybody who was anybody in the Congress was rounded up and put in jail.

The arrest of the leaders and imprisonment of many Congressmen led to local conflicts with the authorities and troubles began to manifest in different ways. The closing of shops and restaurants was forbidden by a New Defence of India Rule. By another addition to the Rules, the Government of India empowered the Provincial Governments to supersede the local authority in enforcing law and order and for the maintenance of supply and services essential to the life of the community. Yet another order of the Central Government prohibited the

printing or publishing, by any printer, publisher or editor, of any factual news (which expression shall include reports of speeches or statements by members of the public) relating to the mass movement sanctioned by the All-India Congress Committee or to the measures taken by Government against that movement, except news derived from official sources, or the Associated Press of India, the United Press of India, or a correspondent regularly employed by the newspaper concerned and whose name stands registered with the District Magistrate of the district in which he carries on his work. The source of the information shall also be stated in the newspaper publishing such news.

Explaining the limits within which reports of the civil disobedience movement may be published a Press Note, dated August 10, New Delhi, says:

The declaration of various Congress Committees to be unlawful associations renders liable to prosecution under the Criminal Law Amendment Act any one who assists their operations. It follows therefore—and this is a matter with regard to which in the circumstances no previous warning to the Press or consultation with Advisory Committees was possible—that the editor of any newspaper who supports or encourages the mass movement sponsored by the bodies referred to above, or who opposes the measures taken by the Government to avert or suppress that movement, will be guilty of an offence against the law. Moreover it is undeniable that the publication of factual news, both by the selection of events reported and by the manner in which they are displayed, can do even more to advertise, and thus support the movement than editorial comment thereon.

The severe restrictions on the publication of news led to the suspension of many papers in English and Vernacular throughout the country. Fourteen papers in Bengal and seven in Madras stopped

their publication from the 20th. The *Hindustan Times* of Delhi, the *National Herald* of Lucknow followed suit. More than thirty newspapers ceased their publication from the 21st.

THE OUTBREAK OF VIOLENCE

The situation, as we write, is growing worse. There are frequent reports of mob frenzy and incendiarism, of lathi charges and police firing. Rioting and hooliganism occurred in many parts of India, with the result that in several towns the police had to open fire on mobs which were doing damage to property. In Bombay, the situation continued serious, and the Governor in a broadcast warned the people that the Government would take the sternest and strongest measures possible to meet the situation and to maintain order. The Government thereupon introduced whipping as a punishment for rioters.

Similar acts of arson and rioting took place in other parts of the country, followed by strikes and *hartals* and what is more, tampering with the means of communication and transport. Condemning these acts of violence Mr. C. Rajagopalachariar said: "Repression and mob frenzy, which Mahatmaji would not have approved, but which they think he approves, are moving in a vicious circle, and bitterness grows apace." And he added: "Those who do not want the Axis in India cannot be happy over the present situation, which is rapidly growing worse." This is true. These manifestations must be deplored by all who value and desire freedom and security.

The venerable Pandit Malaviya truly voiced the feelings of the more responsible body of his countrymen when he said:

These people who are indulging in acts of violence and disorder are not only doing great disservice to the country, they are betraying the trust imposed on them by Mahatma Gandhi.

But when all said, repression is no remedy. It only adds fuel to the fire. What is wanted is constructive statesmanship, prompt and generous. Alternate doses of repression and concession, which have so often failed in the past, will fail again.

NATIONALISM AND RELIGION

By SWAMI ASESANANDA

CRITICS contend: "India cannot attain her liberation so long as she is not a nation. It is an impossible task to unify the Hindus and Muslims, the Sikhs and the Christians and fuse them into a nation." The stupendous difficulty of bringing about unity among these hangs heavy on the socialists, who consider religion as a stumbling-block in the way of the realisation of their immediate goal of complete independence. They have planned to scrape up religion altogether from the body-politic and cast it off as a tattered garment. They cite the example of Bolshevist Russia where religion has been knocked on the head. But is this an effective solution? What was good for Russia might not be good for India. To experiment it here, in an altogether different atmosphere, will be like performing an operation on the head in order to cure head ache, just because an operation was effective to cure stomach ache. The operation may be, to all intents and purposes, beneficial but the patient may not survive the ordeal. The socialists may be well-intentioned in their motives, but the method adumbrated by them is not suitable as it runs counter to the genius of the race.

History will bear witness to the fact that ardent and strong religious feelings of different denominational faiths cannot and do not obstruct the building up of a nation if wisely and impartially handled by the administration in power. Take the case of England. Under Queen Mary, did not the Roman Catholics burn the Protestants alive although both paid allegiance to Christ and took his name in oath? The antagonism between Hindus

and Muslims is nothing in comparison with the bitter hatred and rancorous feelings that were raging between the two groups of the Christian faith during the reign of Queen Bess. The Protestants took advantage of the opportunity and pressed the Catholics to death by an incessant increase in the weight of stones which crushed them ultimately to the last man. In North Ireland, the chivalrous performance of breaking heads was heard of not very long ago. But did all these gross and cruel enactments prevent England from growing into a nation? Does not the England of to-day pride herself as the champion of Democracy and of Freedom? Nature is everywhere almost the same. Its law is universal. What is applicable there is also applicable here. Why should riots here stand in the way of nationalism any more than riots there? Is it good logic to say that India cannot attain to unity and grow into a nation with her diverse customs and creeds while the same has been practicable in Europe in spite of its shedding rivers of blood, and in China, in spite of her long spell of stumber due to opium intoxication?

Sympathetic critics have held that religious differences in India are more superficial than real. They have been exaggerated and stressed too much by propagandists and vested interests. Deep down there is a fundamental unity which has lived through scores of centuries from the days of the great Moghul Emperor, Akbar, even to our present times. This core of unity is the bed-rock on which the two great civilisations have met, shared their mutual joys and sorrows and exchanged their healthy and noble gifts.

An unbiased mind will declare without any reservation whatsoever, that points of unity are far stronger and much greater than points of division. In times of supreme trial, when floods, famine or earthquake have worked untold havoc, philanthropic bodies have vouched that every necessary help came to them from all quarters, unsought and in the utmost spontaneity. Then the doling out of charity was not restricted to the particular community of the donor. Large heartedness overstepped all bounds of exclusiveness. In a national crisis, it could be seen that Hindus and Mussalmans, Parsis and Christians had totally obliterated from the tablet of their minds all religious differences and had rendered unstinted succour to every one in need. This will unmistakably set at naught the theme of wishful thinkers and self-seeking diplomats that religions in India are a deadweight and a hindrance in her onward march towards the goal of freedom. Why should it be so? Are not all religious branches of the same tree which draws its vital sap from One Universal God.

A true Hindu is a brother to a true Muslim. Religion and patriotism have no quarrel between them. They go hand in hand. In order to be a pious Muslim or a devout Hindu, none need forget or turn his back against the land that has given him birth. On the contrary he must rise up in indignation against those who disfigure the fair name of religion and use it as an instrument for national disruption. He must be ready to shed the last drop of his blood and to sacrifice his all for the service of his motherland and to wipe away the last vestiges of communalism fomented by small minds. For, he considers himself

as an Indian first and an Indian last, and what does it matter to him if one worships in a temple, one in a mosque and another in a church? The soul of India is alive and virile. Its task is to show the world torn asunder by greed and rancour, that Indian nationalism will create and not destroy, will feed and not feed on other nations. On the attainment of her long overdue liberation, she will surely discharge her duty of bringing peace to the war-worn nations. It is refreshing to note that men like Mr. Ramsay MacDonald concur with us. A charming and graphic description he gives in his book "Awakening of India", which should clear the mist from the eyes of uncharitable critics and prejudiced minds. It should point out to them the proper perspective. As the facts were gathered from his personal knowledge and personal experience, they are entitled to our serious and reverent attention.

It was the evening of a *Matrupuja*. The mother Goddess had been dwelling in the midst of the people for some days and this night, with music and procession, she was to be taken down to the Ganges. Lights were in every house. Band after band passed us. They made merry; the hearts of women were sad, for the Goddess is a welcome guest to them. The torches glared, the bands of music shrieked, the crowds shouted and bustled and even all shoes the Mother, the Giver of Life, in her gaudy paints and draperies. In India to-day it is always 'the Mother', and it was her festival that bade us farewell.

When one thinks over all these extraordinary impressions of things new, weird and mysterious, he seems to be drawn below the superficial differences seen at the silver-silk's corner in the bazaar of Bombay. These differences are the light split up into its fragments and elements, many coloured, gleaming on the surface of things. Beneath there is unity, a blending of differences in a co-ordinating idea. Even the Mahomedan who lives away from the borders becomes enchanted with India and assimilates something of the spirit of the Vedas. The great mosque at Ajmere, open as it is to the foot of Muslim and Hindu alike, symbolises the real mind of India. So too at Rampal, the ancient capital of Eastern Bengal, one sees Hindu images in the verandah of the mosque and in

similar places of worship throughout the country, the "common altar" is not unusual. The Mother they all worship is India—the India which stretches from the Himalayas to the southernmost part of Ceylon. That is the India of their religion, the India within whose borders are the sacred shrines scattered far apart, north, east, south and west, but all sacred to the people. Every Indian holds the Himalayas in religious reverence. The crowd on the banks of the Ganges at Benares represent every phase and race of Hindu life. Hail O ye Ganges, Jamna, Godavari, Narmada, Sindhu and Kaveri. Come and approach these waters, is the prayer of the northern Hindu who, perhaps, will never see one of the sacred rivers but to whom the land to which they belong is a sacred

personality. The Buddhist in Ceylon breathes precisely the same prayer because he too grasps the same sense of national unity. The land embodies his religion as the image of his God embodies the cult of his worship. The life below is that of a united India—a religious as well as geographical unity and that life will continue to strive for political expression. India is a vision of the Hindu faithful, as Heaven is a vision of the Christian saint.

We will add one thought more: "India is also the dream, the earthly paradise of devout Muslims, the true followers of the Holy Prophet, Messenger of Peace."



HOME GROWN VEGETABLES

The girls in this picture are officers in Britain's Women's Army Auxiliary Territorial Service. This army of women who take over administrative and clerical duties in military camps all over Britain is now over one hundred thousand strong. The women pictured here are taking a rest in gardening, and when they return to their camps, they will see to it that fresh vegetables are grown by the A. T. S. in the camps to which they are attached.

EXPLOITATION OF CONQUERED EUROPE

BY MR. KANWAR JOGENDRA SINGH, M.A., LL.B., F.R. Moola.

THE Germans of the Hanseatic League dominated the trade and commerce of Europe during a period which lasted for some centuries and which had its culminating point in the 14th century. They exploited the economic weakness of all the neighbouring peoples who were considered sufficiently backward, murdered rivals, aided bankrupt monarchs, and developed a highly organised exchange system for the benefit of their own trade. As Germany under Hitler rose from the ashes to become once again a Great Power with a large planned economy, the organisation of her foreign trade displayed all the characteristics of exploitation initiated by Hansards. A German writer in *Der Vierjahresplan* for November 1939 explicitly declared: "All the countries from Scandinavia through Greater Germany, Switzerland and Italy, down to Turkey, must re-acquire the old Hanseatic basis of life." The Hanseatic conception of neighbour's backwardness formed the theme of innumerable declarations of responsible Nazi leaders. Dr. Ley announced on 31st January, 1940: "A lower race needs less food, less clothes, and less culture than a high race," and Dr. Funk himself declared on July 25, 1940, that the 'New Order' must assure for the German people a maximum of economic security, a maximum of consumption and a maximum increase in the standard of living. The economic programme of the 'New Order' seeks to attain these objects by a complete control of the trade and commerce of the subject races. Europe today is trading to perpetuate its own enslavement. Such meagre reports of a reliable character as have come out of

Europe during the past year have told repeatedly of heavy exploitation of the Continental resources by a ruthless enforcement of the trading arrangements that have been imposed upon the occupied territories from time to time. In many respects, the present conditions on the Continent are of an emergency character and, in detail, largely transitory. Fundamentally, however, they are an advance exemplification of the pattern of the international trading system and general economic structure which Germany would set up if it were in permanent control of the European continent.

The German trade policy is primarily designed to exploit the industrial and agricultural resources of Europe with a view to feeding an ever expanding German war machine. The policy appeared in an embryonic form during the pre-war trade drive in South-Eastern Europe when Germany drained away all real wealth of the Balkan market and settled the balance in unessential manufactures and obsolete arms. Since 1938, the resources of all Europe have been added to Germany's war potential. The pre-war deficiencies in such crucial materials as iron ore, bauxite, and copper have been largely made good. Coal stocks have been vastly increased by the addition of Polish, French and Dutch supplies. The industrial capacity of the Reich has been enlarged by the addition of at least sixty highly developed heavy industrial regions and the Germans' absolute control has enabled them to rationalize and adapt production in all these areas to suit German ends. During 1941, the trade policy aimed at complete economic absorption of the

occupied countries and practically all territories were incorporated into the customs areas of the Axis powers. The entire foreign trade of subject countries was channelized towards Germany, both as a market and a source of supply. The exchange clearing system facilitated the process of drawing off for German use the domestic products of the other countries and of the stocks of imported goods on hand. Germany's requirements from the occupied countries took precedence over all other and with this end in view exports to Germany were made a first charge on the whole production, to the extent of imposing severe rationing on home-grown food. The fact that during 1941, Germany dispensed with the formalities of negotiating trade-agreements with the nominal governments of the countries under its control indicated the total collapse of the economic independence of Europe. Close German supervision over the negotiations for trade agreements between various parts of European countries had been observed during the latter months of 1940. This intervention has now been carried further. Trade agreements on behalf of the occupied countries during these days are negotiated by German officials, who even dictate undertakings which other countries are to carry out.

The effect of the trade programme of the 'New Order', as briefly outlined above, is clearly discernible in the economic miseries of the occupied countries. In addition to political terrorism and national humiliations, these countries have to bear the financial burdens arising out of the trade with their conquerors. The mounting credit balances being built up at the Reichbank by most of the

countries involved apparently represent the formal record of the uncompensated and very often involuntary shipments of their goods to Germany. In the absence of published statistics of exports and imports, the unofficial reports of the acute shortages in most of the European areas, even of products of which the particular country is itself usually a surplus producer, afford practical confirmation of the genuine sufferings brought out by the 'New Order'. A Norwegian correspondent recently pointed out in the *Economist* that there is an acute shortage of food (including fish) and raw materials in Norway owing to compulsory exports to Germany. The countries of South-Eastern Europe are facing an increasing scarcity of home-grown food and of imported raw materials. Hungary has resorted to bread cards, Rumania is experiencing breadless days again and again while Switzerland has resorted to the rationing of dairy products. The Russian campaign has further added to the troubles of occupied countries as they have to meet the intensified demands of the German war colossus with their progressively dwindling resources. In Norway during last winter all blankets were requisitioned for the German armed forces without making any concession for even the minimum needs of the population.

The long-range trade programme of the Nazi Government aims to establish a German supremacy not only on the Continent but on all countries that could be influenced by political pressure. Neutral countries are being increasingly asked to give trade concessions to Germany. The revised commercial agreement between Switzerland and Germany, announced at Berne in July 1941, is

reported to have carried a provision that, if "present difficult circumstances continue", the clearing balance (normally about 50,000,000 Swiss francs) might be increased by advances on the part of the Swiss Government to exporters to Germany, upto a total of 400,000,000 Swiss francs by the end of the year, with a probability of further Swiss advances being required in 1942. An agreement concluded with Sweden in September 1941, enables Germany to have an advance in merchandise to the amount of 100,000,000 crowns, to be repaid by German deliveries in 1942. In certain negotiations during 1941 with neutral countries of Europe, Germany has succeeded in holding down the unit prices at which the principal products of these were to be valued for the purpose of clearing account, while the prices of German goods remained materially advanced. According to a notable Swedish economist, while the export prices of Sweden's foreign trade during 1941 with Germany remained constant at a level of 40 per cent. above the August 1939 figures, import prices continued to rise and were as high as 180 per cent. above the pre-war level.

Europe was quite self-sufficient in food-stuffs upto 1939. This autarky has now entirely disappeared owing to one-sided trade arrangements with Germany. The collective clearing system centering at Berlin works in accordance with the discretion of the German economic authorities. The present political helplessness of Nazi-controlled European countries, and their practical exclusion from the alternative of trade with overseas countries are allowing Germany to proceed successfully with the planned economy of the 'New Order'. Germany's attitude

towards subject races is purely that of a ruthless master towards a slave, and never before in history a slave-keeping race possessed such a highly organized programme of extreme exploitation as is maintained by the Nazi Germany. The projected international division of labour planned by Nazi Government is another weapon of feeding Germany at the expense of the conquered nations. All subject races are being deprived of arming themselves against Germany. Industrial production among them has been replaced by agricultural production while most of their productive installations have been controlled by the occupying authorities. The standard of living of the subject races has been drastically reduced. Germany's chronic shortage of man power has been eased by the addition of workers of every European race partly on forced labour basis but far more widely on the ordinary basis, of a living wage. Discontent or revolt is at once met with repression and reprisals.

At present, exploitation and oppression are tempered by a desire to obtain the collaboration of the subject races in the economic war front directed against the Allies. Should this consideration cease to operate, the trade of Europe, and of other adjacent areas that can be brought under control, will operate under the sole leadership and direction of Germany. The programme of 'New Order' has changed the face of European economy beyond recognition. A victory for the Allies now would not be a victory of the type of the last Great War. Nazi shadow has fallen very heavily over the rest of Europe. The free-trade ideal might, therefore, at best be a Utopia to Europe for many years even if the Allies succeed in gaining a speedy victory over the Nazi Germany.

ADULT EDUCATION AND LITERACY

BY MR. M. H. SHAH, M.A.

THE recent publication of census figures for 1941 has, along with the increased millions, also revealed where we are in point of literacy, which is the hall-mark of progress and strength of the population.

NAME OF THE STATE OR PROVINCE	STRENGTH OF LITERATES	LITERATES PER MILE OF THE TOTAL POPULATION
Travancore	2,894,416	477
Cochin	503,900	354
Baroda	652,975	229
Bombay Presidency	4,067,700	193
India	3,88,800,000	121
Gujarat States	119,100	82
Western India States	717,200	146
Bengal	9,722,000	161
Madras	8,420,900	130
Mysore	948,915	129
Central Provinces	1,909,686	144
Assam	1,231,700	113
U. P.	4,725,297	84
Gwalior	596,849	74
Hyderabad	1,111,245	69
Kashmir	264,195	66

The figures in the above table indicate the position of important British Indian provinces and Indian States in this matter. It is clear that in India, only about 12 per cent. of the total population is literate. The general significance of word 'literacy' is the 'ability to read and write and therefore when we say that 12 per cent. of the population of India are literate, we imply that of the total population of over 388 millions only about 4733 millions are literate. This is but a trifle. This illiteracy of the huge block of population is rather alarming and it behoves every Government not to spare any efforts in stamping out illiteracy from India.

ILLITERACY: A DANGER SIGNAL

Illiteracy is a great danger to the social, economic and moral progress of mankind.

If only very minor sections of the community receive education, while the

general mass remain illiterate, a wide gulf between the educated and uneducated is created. That is what has actually happened in India. The result is that there is an intellectual arrogance on the part of the upper classes and dislike on the part of the ignorant and undisciplined populace. Secondly, a persistent continuance of illiteracy among the masses is incompatible with political advancement. Many of the illiterates are voters and need education to understand the value of franchise. Thirdly, if the education of the children is to be complete and satisfactory, it is necessary that the parents of these children should be educated; for they must be in sympathy with the new things their children learn in the school. Fourthly, if the bulk of the population is uneducated, there will not be the educational atmosphere in the society. Such an atmosphere is very necessary for the healthy growth of a nation, because the life of a community has a deep and profound impression upon the growing children. Last but not the least are the economic interests of the nation. Education and economic interests go together. Educated men have better facilities of improving their economic condition than uneducated men. To sum up, all social and economic problems break on the bed-rock of mass ignorance.

THE PROBLEM

Illiterates could be divided into two blocks—illiterate children and adult illiterates. If no new illiterates are to come into existence, every child of school-going age should receive instruction. But this has not been done in India, where greater percentage of children of school-going age

idle away their time or help their parents in their occupations. This has created a huge block of adult illiterates. It sometimes so happens that children receive education but later on when they grow up, they lapse into illiteracy as a result of the lack of facilities to keep their knowledge intact. Therefore the problem of illiteracy resolves into 8 main issues, satisfactory solution of which is sure to redeem India from illiteracy. They are:

1. Provision for the education of every child of school-going age.
2. Provision for the education of adult illiterates.
3. Provision for the maintenance of literacy standard attained.

What is the way out? Several solutions have been offered and various remedies tried. It is not possible to do justice to all of them in such a short compass as this article and, therefore, I have restricted myself only to Baroda—a place well known for interesting experiments in education.

EDUCATION TO BE COMPULSORY

The credit of starting a campaign against illiteracy first in the whole of India goes to Baroda, where a system of compulsory and free education was introduced as far back as 1898 in Amreli, one of the districts of the States; and by 1906, the system was extended to the whole of the State. This accounts for the fact that at present about 86 per cent. of the total number of children of school-going age are under instruction in Baroda State. The remaining 14 per cent. do not receive instruction because of utter neglect on the part of their parents, the economic struggle and such other reasons.

Under this system of compulsory and free education, free instruction is provided

to every child and thus illiteracy is nipped in the bud. Not only that but fines are also imposed for not sending to school the children of school-going age. That primary education is free and is not to be paid for and that fines would have to be paid if advantage of free education was not availed of, go a long way in goading the parents to educate their children.

ADULT LITERACY CAMPAIGN

The second important measure adopted in Baroda and in almost all the big Provinces and States of India is Adult Literacy Campaign. In those parts and those times, when compulsory education is not enforced, the greater percentage of children remain illiterate. These children, when they grow up, create a huge block of adult illiterates.

Generally all men above 25 years and all women above 21 years are considered grown-ups and adults. Therefore, Adult Education means the education of all men and women above 25 and 21 years respectively. There are, however, two kinds of these adults—those adults who know reading and writing, i.e., literate adults, and those adults who do not know reading and writing, i.e., illiterate adults. In other countries, adult education means continuance of education of people who have already become literate and who have kept up their literacy, but in India the problem is entirely different. Less than 18 per cent. of the population is really literate. Of this 18 per cent. really 1 per cent. can be said to have real capacity to read and write and even of them very few have the inclination to study.

With a view to educate these adult illiterates, Baroda State launched a vigorous

campaign all over the State in May 1939. Adult education classes were first started in Amreli—the district where compulsory education was first introduced. At first only 8 classes were opened but as soon as instructions were issued by the Government to the school teachers, good progress was recorded. A filip was given to this work owing to the financial help given by local boards, village panchayats, municipalities and leading citizens towards running expenses of the classes.

The total number of classes conducted during the year 1939-40 was 841, of which 397 were for men and 44 for women. The total strength of the classes was 8,292, out of which 2,781 were men and 512 were women. Of the total number of classes, 278 classes—242 for men and 36 for women—were examined and 2,084 entrants—1,786 men and 298 women—were liberated from illiteracy.

From the inception of the literacy campaign till the end of July 1941, the total number of classes conducted is 1,795. In all 26,457 adult illiterates attended these classes and out of them 9,861 have been successful in attaining the literacy standard fixed by the State. Of the remaining 16,596 illiterate adults, 12,978 have left the class, without reaching the literacy standard, and 3,618 are still attending the classes to acquire literacy.

Adult classes conducted in backward areas or in areas of concentrated efforts are paid a monthly contingency grant of Rs. 2 to 4, and over and above this an yearly lump sum of Rs. 50 per every batch of 50 persons rendered literate. At other places the work is considered to be honorary, but schools or centres doing good work become eligible for prizes ranging from Rs. 50 to Rs. 250 per annum,

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Generally these classes are conducted in the evening in school buildings. Primary school teachers form the major portion of the workers in these classes. In spite of the repeated efforts by the officers of the education department, the public response in the matter of organisation of finances of this scheme is not adequate. The Government is also considering the question of devising ways and means of extending increased public co-operation in furthering the campaign.

MAINTENANCE OF LITERACY STANDARDS

Last but not the least is the provision against the lapse of new adult literates as well as literate children into illiteracy owing to the lack of facilities of using their powers of reading and writing. A committee has, therefore, been appointed to examine the question of preparing suitable literature for the newly made literates and to explore all the possibilities in this connection. A detailed scheme about the preparation of such literature is also worked out.

THE ROLE OF LIBRARIES

The village and town libraries also play a very important part in maintaining literacy standards once acquired.

In fact, at the end of several years of experience of compulsory education in Baroda State, it was found that a boy or a girl who has passed 5th standard vernacular lapsed into illiteracy within a few years unless he or she gets opportunities of continuing to read books.

The Government, therefore, adopted a policy of providing with a library, every village where there is a school, the help given by the Government and District Boards in each case being equal to the contribution raised by the village. For annual expenses, the Government given

a grant equal to the contribution raised by a library. With this object libraries in the district receiving Government grants are grouped in three classes determined by the amount of maximum grants. District libraries receive upto Rs. 700, town libraries upto Rs. 800, village libraries upto Rs. 100, provided an equal amount is raised by the libraries. The mahila and children's libraries receive grants on the basis of village libraries and reading-rooms receive upto Rs. 50. Since 1984, every year fifty new libraries are established.

During the year 1940-41, there were 1,501 libraries in total, of which 48 were district and town libraries, 1,270 were village libraries, 18 were libraries for females, 12 were children's libraries and 156 were reading-rooms. These libraries served 82.6 per cent. of the total population of the State, town population being served to the extent of 100 per cent. and village population to the extent of 78.27 per cent.

TRAVELLING LIBRARIES

Mention must here be made of 'Travelling Libraries' specially designed to meet the needs of those areas which have no libraries at all or whose libraries do not contain certain books required by particular readers.

The Country Library section, as it is called, has a travelling library with a stock of 28,697 volumes. A travelling library consists of a wooden box, containing from 15 to 30 books and is made strong enough to withstand hard wear. These boxes are despatched free of charge to any library, or school or in fact to any responsible body of persons or person who undertakes to distribute the books in his locality. Even the freight both ways is borne by the department. Some of

the books are termed fixed sets and contain books on a given subject, such as Agriculture, Bee-keeping—others are selected as being suitable to a particular class or grade of readers—others again contain books by a particular author. Collections may, however, be made to meet the varying requirements of a particular locality. During the year 1940-41, this section circulated 17,850 books among 8,840 readers by sending out 565 boxes to 875 centres.

The problem of illiteracy has been solved in many of the countries of the world with the help of one or the other of the agencies mentioned above and 90 to 100 per cent. literacy has been secured. In Russia the literacy percentage stood at 58.4 in the year 1928, but the literacy campaign brought it to 90.0 in the year 1932. In England, the Adult school was established as early as the year 1798 A.D. and by the end of the year 1935 A.D. nearly the whole of population was made literate. In Germany, Spain, Italy and China, favourable results have been obtained. So India may follow suit by taking a leaf out of the experience of those countries and then hope to be free because literacy is the foundation of liberty.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, Rajahmundry, Madras.

SOURCES OF MARATHA HISTORY

THE POONA RESIDENCY CORRESPONDENCE*

BY RAO BAHADUR PROF. C. S. SRINIVASACHARI

THE official records of the Central Government of the Marathas preserved in the Peshwa Daftar, Poona, and made available to the scholar by the untiring labours of Rao Bahadur G. S. Sardesai and Sir Jadunath Sarker, come to an end about the close of the first Anglo-Maratha War. After this date the stream of official records begins to dry up; but as has been pointed out, English records come to the forefront just then. These English records preserved in the Poona Residency begin practically from the appointment of the first English Resident at Poona in 1786, and they contain a rich and varied mass of historical and economic information and also duplicates of the more important despatches sent to the Governor-General by the Residents with the Scindia, the Gaekwad, the Bhonsle and the Nizam. The Government of Bombay having completed the monumental *corpus*, named 'Selections from the Peshwa Daftar', have now published the English Records in their possession, necessarily as a valuable supplement to the Maratha Series and constituting in several respects a complement to the English Records preserved in the Bombay Secretariat. According to Sir J. N. Sarker, the evidence in the English Records is far

more accurate and wide-spread than in that of the Marathas, and it embodies a broader survey of Indian politics as well as a deeper and more intelligent criticism of character and policy than could be gleaned from the Maratha letters and sources.

The first two of the six volumes that are reviewed here deal with the tangled years of the English alliance with the Nizam and the Marathas in their war with Tipu (1790-92), and the subsequent relations of the allies that led to the declaration of an attitude of neutrality on the part of the English, while their two quondam allies began to fight; the third book deals with the anti-Peshwa attitude of the Nagpur Bhonsles who were cleverly roped in by the English and who, even in the general revulsion of feeling, following the conclusion of the Treaty of Bassein by the Peshwa and in his combination with the Scindia, did not whole-heartedly support his allies. They first bring out clearly the great military talents of Lord Cornwallis, which have been relatively hidden in the background of Anglo-Indian historical literature against the bright field of Wellesley's subsequent decisive triumph over Tipu, as well as the outstanding diplomatic ability of Sir Charles Malet, then Resident at the court of Poona, who proved himself more than a match to the astuteness and cunning of Nana Fadnis.

We learn further that the apparently futile diplomatic moves of the English and their allies in the fateful years that ended with the Maratha triumph at

* Volume III. The Allies' War with Tipu Sultan, 1790-92. Edited by N. B. Ray.

Volume IV Maratha-Nizam Relations, 1792-95. Edited by V. G. Dighe.

Volume V. Nagpur Affairs, 1781-1820. Edited by Y. M. Kala.

Volume VI. Poona Affairs, 1797-1801 (Palmer's Embassy). Edited by G. S. Sardesai.

Extra Volume. Selections from Sir C. W. Malet's Letter-Book, 1790-94. Edited by Meghnad Singh.

Volume VII. Poona Affairs, 1801-1810 (Clive's Embassy). Edited by G. S. Sardesai. Government Press, Bombay.

Khanda were really based on Shore's perception of the serious consequences that were bound to result from any close alliance with the shifty and weak-kneed durbar of Hyderabad. The immediate cause of the Nizam's defeat is explained in a letter by Kirkpatrick, the then British Resident at Hyderabad.

We also learn from the fifth volume how the abundant correspondence of the British Residents at Nagpur formed a sort of compensation for the relative lack of material relating to the activities of the Bhoneles found in the archives of both Poona and Nagpur. Again we read from the letters published here that "the low morals to which even high Indians were then reduced made it easy for the Britain to use their spy-system to the greatest advantage" and that the moral decay which had early set in the Nagpur State was a powerful factor contributing to the complete destruction of the political importance of the Bhoneles from the date of their defeat at Argaoon.

The masterly reports of Sir Richard Jenkins, the famous Nagpur Resident, and of others afford instructive reading and give numerous side-lights on the devastations effected by the Pindaris, the impotence of the State troops, the etiquette, etc., prevailing at the Bhonele Durbar. The Pindari inroads into Nagpur territory are treated in a separate section. We note with interest that Jenkins tried, as early as 1811, to obtain a reliable history of the origin and the early history of the Pindaris, who were mentioned in some of the earliest accounts of the Marathas as attached to their armies and even in the still earlier stages of the Deccan history.

The volume on Palmer's Embassy is equipped with an adequate chronological table of the Poona Affairs, which should enable the student to follow clearly the topics discussed by Palmer and to supplement the information contained in Martin's *Despatches of Wellesley*. The main interest centres in the long-drawn negotiations which the Governor-General was pressing upon the Peshwa with the aim of arriving at a subsidiary alliance and in the ultimate forcing of the Peshwa into compliance and resort to British protection on their own terms. Side-lights are furnished on the fleecing of the citizens of Poona by the infamous Sarzerao Ghatge, on the plots to depose Baji Rao and on the numerous rebellions of chiefs and officials, all of which constitute a mass of dark clouds which gathered over the Maratha nation's horizon "with the certainty of Fate in a Greek tragedy".

The Extra Volume containing a selection from the manuscript letter-book of Malet, who in the course of his Residentsbip at Cambay, came to be connected with the negotiations for a treaty between the ex-Peshwa, Raghuba, and the English to whom he applied for help. Malet was, in one sense, partially responsible for the conclusion of the Treaty of Surat in March 1778; and credit is here claimed for his having preserved 'Raghuba's person, jewels and several grants of territories to the Company. Likewise, Malet helped in securing the renunciation by the Gaskwad Fatah Singh of the *chaauth* of the city of Cambay.

Malet, as pointed out by the painstaking and thorough editor, Dr. Raghubir Singh, who acquired by purchase the manuscript letter book, which is the basis of this volume, was a severe critic of

Fateh Singh Gaskwad and of his oppressive and high-handed rule and was against the latter's position being strengthened in Gujarat. He advocated a forward policy for the English in the province and even proposed the acquisition of places round about Cambay.

Volume VII of the Series deals with Major Barry Close's Embassy to Poona in the years 1801-1809. Close had gained reputation in the Fourth Mysore War

and later in the reorganisation of that kingdom in conjunction with Diwan Purnayya. Perhaps, Close's most remarkable service in the course of his long tenure as Resident was in preventing an outbreak of the combined forces of the Scindia and the Holkar supported by others at a moment (1805) when every prospect seemed encouraging for a renewed Maratha outbreak.



BRITAIN'S LIBRARIES IN WAR TIME

This picture shows the modern architecture and clean lines of a typical branch library run by the local authority at Keston, near Harrow, in Middlesex. Thirteen thousand five hundred people are registered subscribers to this library. Every year 250 million books are lent by British Libraries.

Buddha Figures in India and Ceylon

A COMPARATIVE STUDY

BY MR. S. C. CHANDRA, M.A.

EARLY ANICONIC ART OF INDIA

IN early Buddhist art of Bharhut, Sanchi, Bodhi Gaya and Amaravati to some extent, Buddha is not represented in anthropomorphic form but wherever his presence was needed it was indicated by symbols. This was due to the peculiar bent of the Aryan mind which did not as yet favour the anthropomorphic shape of their gods. But there was a strong element of anthropomorphism in the religious beliefs of the non-Aryan and pre-Aryan population of the country, and as a result of the contact with these people, the tendency to image worship was gradually gaining ground. The symbolic form of the god is just a step prior to his anthropomorphic form and with the emergence of the doctrine of "bhakti" or the devotional cult of a personal god, images begin to appear more and more in worship and came to be established in the religious beliefs of the Indian people as a whole. The fusion of the non-Aryan, pre-Aryan and Aryan tendencies brought about a change in the psychology of the Indian mind and the image occupied its place in the art of the country.

In the 1st and 2nd centuries A.D., Buddha image appears simultaneously in the Hellenistic art of Gandhara on the one hand and the indigenous school of Mathura on the other. The Gandharan Buddha image has been taken to be the first in point of date so far as extant remains are concerned and on this account some scholars have sought to deduce a theory of Hellenic origin for the Buddha image. But, as already

observed, the tendency towards image worship was already gaining ground in India, even without the Hellenic inspiration, and as Dr. Kramrisch says: "Under no circumstances can priority lay a claim for the Gandharan Buddha as the originator of the Buddha image, it may have been due to the accident of preservation." This point will be made clear when a comparison is made of the two examples, one from Gandhara and the other from Mathura. Racially and psychologically the two types of Buddha image, one from Mathura and the other from Gandhara have different origins. The Buddha image from Gandhara, whether seated or standing, follows the Hellenistic notions of plasticity and form, and has been inspired by the same standard of ideal beauty. Thoroughly realistic in form, it wholly differs from the Indian standard of the ideal man who is his "devata". The drapery with a volume of its own covers the whole body from the shoulders down to the feet and has been worn just like a Roman toga. The facial type, the treatment of the hair etc. are all in accordance with the Hellenistic notions. But this Hellenistic art has been employed to serve an Indian faith and as such it follows the Indian tradition, verbal or plastic, in every essential of its iconography. The conception of the seated yogi in cross-legged attitude is Indian; such is also the case with reference to the different stances, attitudes and poses. The ideas of the *urnies* and *urns* are supplied by the Indian ideal of the superman. For these reasons the Gandharan Buddha may be said to be

stylistically Hellenistic and iconographically Indian. "The Gandharan sculptor did not make an Appollo into a Buddha but a Buddha into an Appollo." The Mathura Buddha, which is a direct evolution of the early primitive trend of India, set the standard for all future Buddha images, while the Gandharan Buddha, which was an exotic adaptation of Indian notions by syncretistic craftsmen of Gandhara, could not long survive but died a natural death. Sir John Marshall's view that Hellenism could never make a lasting hold in India amply shows that Hellenism, but for a few motives and but for the impetus which it gave to Indian art, did not in any way alter the ancient artistic trend of India. The Greek ideal of beauty and intellect did not awaken any sense of response in the Indian mind which to all intents and purposes followed up her own indigenous trend, and it was this ancient trend worked or transformed according to Indian notions that survived for all future times, irrespective of extraneous influences which were always surface currents but never penetrated deep enough to alter the general flow of Indian art. On the other hand, the early Kushana Buddha type from Mathura is characterised by the following peculiarities. The sculpture is in the round or in high relief and always in mottled red-sandstone of Sikri, the head shaven, no moustache, the right hand held in *abhaya mudra*, the left often clenched and rests on the thigh in seated figures or in standing figures support the folds of the robe; the elbow always being at some distance from the body, the breasts prominent, the drapery arranged in schematic folds moulds the form very closely. All these features are to a

great extent contrary to what is found in Gandhara. Vogel aptly remarks: "It cannot be derived from any known class of images in Gandhara. The Mathura Buddha is essentially a product of the Indian school; it follows up the ancient tradition of pre-Kushana Yakshas and Yakshis.

MATHURA AND SARNATH:

Mathura lays all the stress and importance on the physical side of her figures and hence we have the stolidly built unspiritual Buddha type. To this heavy stolidity of the Kushana type, Gupta artists added a refined restraint and inner spirituality. Gupta art is a logical outcome of Kushana art by physical refinement and inner spiritualism. The Gupta Buddha is no longer the world conqueror (*shakravarti*) but what he is concerned with is the conquest of the mind. Whereas the Mathura artist laid all the stress on the physical get-up of the figures, Gupta artists did their all to portray the Buddha figures as spiritual conquerors. This was done by doing away with the massive weight of the figures as well as by the sight turned to the tip of the nose, as indicated by the drooping upper eye-lids. The early figures (Bodhi Gaya image of Trikamala) betray the ideal of a grim resolve for such inner conquest, but gradually in the later images, e.g., Sarnath, the figures get relaxed and they sink deeper and deeper into spiritual bliss. The undulating lines of the body portray a subtle movement of life underneath.

THE SARNATH BUDDHA

This classical type is the main source of all later forms both in and beyond Indian boundaries. The Gupta type is characterised by its refinement, by a

clear delineation and definition of the features, by curly hair, absence of *urna*, greater variety of *mudras* (the *mudras* are no longer dead symbols but serve an artistic purpose and fulfil the idea for which they are introduced). The robe covering one or both shoulders is extremely diaphanous and clearly reveals the figure, the yoga-like glance with the gaze of the eyes fixed on the tip of the nose. Scarcely any trace of Hellenistic plasticity is apparent. *The smiling face of the Buddha no longer ill fits its head but essentially conveys the ideal of Buddha the Enlightened One.* In Mathura during the first and second centuries the discrepancy between the Buddhahood and Buddha image had been insurmountable; now the Buddha figure signifies the reality which is hinted at by its name. The Gupta trend of Sarnath, which was the prolific centre of Gupta art, had its repercussions on the East Indian art tradition.

THE GUPTA SCHOOL

The Eastern Indian version of the Gupta school is characterised by a warm sensuousness. The Sultangunje copper Buddha, which is the typical type of East Indian Gupta figure, shows this sensuous emotional trend in the nervy manner in which the pointed finger tips are bent slightly backwards, deeper shadows round the eyes and the lines that are more drawn from the nostrils to the mouth. This emotional version of the Gupta art of Sarnath had also her influence in Assam.

In South India, the Amaravati Buddha figures reveal an extension of the earlier indigenous school but modified to some extent by extraneous influences. The mode of wearing the drapery covering

one shoulder only with its curved folds and the heavy volume at the bottom as a result of the tucking up of the robes over the forearm are typical distinguishing features of this school. In the Amaravati Buddha figures, the face as a spiritual physiognomy is yet unknown. There is no enlightenment in any of them. They are one of this place and quite befitting the vibrant and tense atmosphere of Amaravati.

The Buddha figures of Ceylon show an extension of the artistic trends of the Indian mainland. In the standing Buddha figure from Anuradhapura, we notice the peculiar characteristic of the Vengi school (*e.g.*, drapery, ornaments, etc.) but with an admixture of the primitive art tradition of India. In the seated Buddha figures from the same locality the Mathuran tradition of bulk and heaviness is associated with the impress of spiritualistic sense and soft and subtle sensuousness of modelling of the Gupta school.

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Christian Attitude to War and India's Demands

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[During the last few weeks the situation has deteriorated in India. The 'quit India' slogan of the Congress has provoked a stern challenge by Government. Mr. Amery threatened that the police and the courts would deal with the situation promptly and firmly. Leaders of Christian thought feel that this is not exactly the way of peace by which any lasting settlement could be brought about. The Metropolitan of Calcutta sounded a note of warning. Following this, other leaders of the Community have expressed themselves in favour of settlement by conference and negotiation. A wise Government, as has been said, "will be looking beyond its police and the troops to the possibilities of restoring real peace to India." This is urged by Christian leaders in India.—ED. I. R.]

THE ARCHBISHOP OF CANTERBURY

THE Archbishop of Canterbury, in a letter to *The Times*, makes plea to Christian people to "remember India in their prayers". The Archbishop writes:

I think it is not prominently in the minds of many people that the Indian Congress will meet again on August 7, when the decision reached may have a great effect upon the relationship between a large section of Indian opinion and this country. To many of us it seems that what is most needed is not a new political device but a new temper of mind and a new spiritual approach. I write to ask that Christian people will, at this time, especially remember India in their prayers.

THE METROPOLITAN OF INDIA

I

Dr. Foss Westcott, the Metropolitan of India, in a statement on the present Indo-British relation, suggesting that the assistance of the trusted allies who have co-operated in the present struggle for world freedom should be sought to avert a disaster, says:

I have read with profound regret the utterance of the Secretary of State regarding the present political situation. I deplored the resolution passed by the Working Committee of the Indian National Congress, because it departed from the principle of conference to settle disputes between men of goodwill, and adopted the threat of coercive action to enforce their views upon those with whom they had a controversy. Is it the method of peace to answer threats of coercion with similar threats? Among determined men that way leads to war and the danger has arisen that two great nations will be engaged in a struggle which will exceed in bitterness and agony anything that has gone before. Is it too late to avert a disaster whose consequences on the wider conflict, which is at present being waged, cannot but be of the gravest character?

In the meaning of the Cross which we as Christians claim to follow, to be lost upon us, and the way of redemption through sacrifice to be disregarded? I recall a critical situation 18 years ago when religious fanaticism had led to great riots in many places in north India and

the danger of civil war rose above the Indian horizon, but at that time a great Indian leader by his personal sacrifice and urgent call to prayer brought the warring parties together in conference, where, under the guidance of the spirit of God, hatred and antagonism were overcome by mutual understanding and goodwill and reconciliation was achieved. My appeal is to that great body of my fellow-countrymen who, heirs of national freedom themselves, believe that this is the rightful possession of every nation on reaching maturity.

Britain through a century and more has been building up a great nation from the diverse elements of India's vast population. The time has come to place the coping stone upon this noble edifice and surely it should be laid in the cement of mutual goodwill and fellowship.

When honest disputes arise between men of goodwill, recourse is had to arbitrate. An independent mind free from inherited prejudices is better able to see where the just solution lies. Is such a course impossible for the present crisis? We have sought and found trusted allies to co-operate in the present struggle for world freedom which, unaided, we could hardly hope to have achieved. Is it not in the path of wisdom to seek similar assistance in no less grave situation?

II

In a statement to the press on August 10, the Metropolitan says:

That we best serve her (India) by helping to make of her a self-governing nation, I am convinced. That is the Government's declared policy.

The question at issue is when and how at this point. The Congress resolution with its threat of mass civil disobedience has been passed. The Government has felt compelled to take drastic steps to counteract the organisation, which it believes is being perfected for putting that threat into execution. But alongside of this has been the postponement of civil obedience for a week and Mahatma Gandhi's declared willingness to visit the Viceroy and to take part in the proposed conference suggested by Sir Tej Bahadur Sapru. Surely these facts constitute the strongest ground for summoning such a conference of the real leaders of the people at the earliest possible moment. That three has been employed must not be allowed to rule a conference out of court.

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DR. E. FORRESTER PATON

Dr. E. Forrester Paton of Christu-Kula Ashram, Tirupattur, has issued a statement to the Press supporting the appeal of the Metropolitan. He says:

The urgency and the gravity of the present situation in India has prompted me to write this open letter to my fellow Britishers. Naturally, we may feel somewhat resentful at the demand of the Congress for the immediate withdrawal of the British power from India, and we may object that this is an impossible time to make such a demand. But if we consider it with an unbiased mind, we shall see that the demand is both just and also clearly in line with the ideals for which the allied nations stand. Indeed, this should have been done long ago, at the very least, at the beginning of the war. For those who are enjoying the profits of British rule in India to plead that Britain must protect the country from civil war and anarchy and continue implementing our old treaty obligations to exploiting Princes, is unconscious self-deception, and, sometimes I fear, even conscious hypocrisy. When the majority of thinking and public-spirited Indians say that foreign rule must go we as liberty loving people must be at once prepared to withdraw, and do so in the quickest and most friendly way possible. Only then will a sense of reality come upon the scene and Indians will be set to carve their own destinies even as the Chinese have done and risen to real nobility in doing so.

But we may argue: "Why should this demand be made at this time when India is in danger of invasion?" "Cannot India wait for the promised independence six months after the end of the war." There are two cogent reasons against such delay. First, there is no honest man who can tell what may be the position six months after the war, or what new exigencies may have developed before that time. The second and far more important reason is that the whole world needs just such a proof that Britain is willing to divest herself all of imperial interests wherever these interests conflict with the express desires of the majority of the people affected. It will show the people of subjugated nations and especially the "coloured races" that our ideals of racial equality and freedom are not mere talk but what we are in deed earnest about them. Above all, the rest in India itself would, I believe, be dramatic in uniting the nation behind the allied cause. During peace time it is not unlikely that Hindus and Muslims might want to haggle and fight with one another but when faced as they are to-day by common danger, they would be drawn into common action with one another and so be led to find a working basis for unity. In this way, I trust that the new India will be born and that she will be a true and willing ally of Britain. I do not doubt that this would involve big difficulties and much upsetting of plans and policy, but for the man of faith, that which is right and just, is always the most practical thing, because, in doing it we bring ourselves into line with God's plan for the world.

CHRISTIAN LEADERS' APPEAL

An appeal to leaders of all parties in India to meet, discuss the present political situation and arrive at a settlement honourable to India is made in a statement prepared by a number of Christian leaders signed, among others, by the Rt. Rev. Stephen Neill, Bishop of Tinnevely, the Rev. R. V. Asirvadam, Archdeacon of Palamcottah, the Rev. Canon G. T. Selwyn, Mr. Daniel Thomas, Chairman of the Municipal Council, the Rev. Canon I. Gnanayutham, doctors, teachers and lawyers. It says:

We believe that a speedy and successful termination to the war, and a satisfactory peace settlement after it, cannot be hoped for unless the resources of India are now thrown wholeheartedly into the struggle.

But such whole-hearted participation in the war is possible only if India is at peace within her own borders, and shares a common outlook with the other allied nations. Instead of this we are faced at the present time by serious communal disagreements and growing tension between the Government and important sections of political opinion. This situation fills us with apprehension and dismay.

We are convinced that the possibilities of the method of agreement by frank discussion and conference have been by no means exhausted, and that immediate recourse should again be had to this method. We earnestly hope that leaders in all the parties concerned, and all who have it in their power to influence in any way the destiny of India, will set themselves to reopen the doors of conference and discussion, with a firm resolution to forget past difficulties to be prepared for bold experiment, and not to slacken their efforts until a solution has been reached which is honourable to India and satisfactory to all who are interested in the peace of the world.

NATIONAL CHURCH COUNCIL'S APPEAL

The Executive Committee of the National Christian Council adopted the following resolution on August 8:—

The Committee are deeply distressed over the existing deadlock and growing bitterness and misunderstanding and we plead for a solution through the re-establishment of goodwill, mutual respect and trust. We urge the Congress to take no action which will endanger such a solution. We also urge the Government to make a fresh approach to the problem of securing India's complete freedom. We appeal no less urgently to all other political parties. Failing a settlement, there cannot but be a great addition to the sum of anger and hatred in the world, leaving for future generations a heritage of resentment. We are convinced that by some method not yet fully explored, possibly that of a conference or arbitration a way out of the present dangerous situation can be found.

INDIAN AFFAIRS.

By "AN INDIAN JOURNALIST"

A Deplorable Situation

NOT Mr. C. Rajagopalachariar only but men of peace and goodwill everywhere deplore that their "words have fallen on deaf ears" and a situation fraught with the greatest danger to the country has been brought about by ill-timed threat of mass action on the one hand and Government's precipitate action on the other. Time and again, we have repeated in these columns that mass civil disobedience, however non-violent in intention, will ultimately lead to the grossest abuse culminating in the worst forms of hooliganism. And so it has been. By the mass arrest of leaders of the Congress—including Gandhi and Nehru and the Congress President—on the conclusion of the A. I. C. C. meeting, the Government have precipitated a crisis which was not entirely without prospects of settlement by negotiation. Reports in the Press give alarming accounts of the nature of the reaction, by no means creditable to the civic sense of the elements concerned. Lathi charges and firing have been resorted to. It is all in the old vicious circle—repression followed by mob frenzy in an unending circle. Where will all this lead to—and in such a time as this when the common enemy is at our doors, waiting to pounce upon the country at an opportune moment?

It is all so grim and sad, especially when we realise that the Congress itself—as evidenced by the resolution and the speeches of its leaders—is no whit behind the Government in its anxiety to safeguard the country from Japanese aggression. Unfortunately, Mr. Amery who, as Dr. Sapru has observed, has done more than anyone else to jeopardise Indo-British relations, is still at the helm repeating his shibboleth of "unflinching" and "resolute" action, as if he were dealing with an enemy people. British prestige in India has never been so low as in his regime, which has done great harm to Indo-British relations.

But men of peace and goodwill are yet on either side, anxious to bridge the gulf, and it should not be beyond the

capacity of statesmanship to retrieve the situation. One cardinal point which the Government seems to have missed is that Gandhi himself has rescinded very much from his original position. The resolution adopted by the A. I. C. C., says Mr. Rajagopalachari, contemplated fullest co-operation in armed resistance against the Axis if a transfer of power takes place by agreement on the basis of independence. Gandhi believed that there was ample opportunity for exchange of ideas with the Viceroy before starting his campaign. But Government's precipitate action prevented negotiation and adjustments and has created a most unfortunate and dangerous situation. In spite of this, I believe a calm examination by British statesmen of the Congress position will not be impossible or useless.

It was common knowledge that Gandhiji was anxious to meet the Viceroy to find a solution for the deadlock and strengthen the defence of this country and so of the allied cause. Even at this hour it is possible to arrest the situation which is bound to deteriorate, if it is not met with a due sense of proportion. The Congress threat of mass action was certainly injudicious. But as the Metropolitan of India says in his moving appeal:

Alongside of this has been the postponement of Civil Disobedience for a week and Mahatma Gandhi's declared willingness to visit the Viceroy and to take part in the proposed conference suggested by Sir Tej Bahadur Sapru.

Surely, these facts constitute the strongest ground for the summoning of such a conference of the real leaders of the people at the earliest possible moment.

The fact that force has been employed must not be allowed to rule a conference out.

The Late Mahadev Desai

The country has been deeply moved by the sudden death of Mahadev Desai, Gandhiji's Secretary, while under detention in prison, on August 15. After a brilliant academic career, Mahadev Desai was practising as a lawyer for a time. But when Gandhiji returned to India from South Africa, he threw himself completely into his service, working with him as his political and private Secretary, and always in close attendance on him in the Asram at Sabarmati and Sevagram, sharing the austere life of his master. A man of wide culture and keen intelligence, he relieved the Mahatma of

much of the routine work of a public leader of Gandhi's eminence and popularity. Few Secretaries could have so successfully discharged the arduous duties that devolved on him with such cheerfulness and competency. His writings first in *Young India* and then in *Harijan* exercised a profound influence on thousands of readers as did the writings of Gandhi himself. Desai was an adept at interpreting the subtlest thoughts and movements of the Mahatma's mind. He shared the Mahatma's ideas and opinions on all things, lived the same simple and stoic life and had the scholar's instinct to seize his thoughts and weave them in words of perfect brilliance. For a quarter of a century, he identified himself so completely with the Mahatma's life that he could rarely be said to have had a separate existence or ambition. It was an adventure in self-abnegation, the like of which had never been known since Socrates and Crito. No wonder that Gandhiji's bereavement is irreparable, while the rest of the country has lost a fine character and a noble patriot.

Mahadev's affable manners and charming disposition won him friends everywhere. Amidst all the distractions of a political struggle, his interest in literature and the ancient classics was always sustained. It is sad to recall his interest in the Sanskrit-English publications in which the Editor of this *Review* has of late been specialising. Only a few days before his death, he asked for the latest of these classics—and he would not have had time to finish it before he has been cut off so suddenly in the prime of life. And yet he could not have wished for a different end than to die in the course of a national struggle and in the immediate presence of the master whom he loved so well and served so faithfully:

Yet, O stricken heart, remember O remember

How of human day's he lived the better part.
Took his fill of music, joy of thought and

Came and stayed and went, nor ever ceased
[seeing

Came and stayed and went, and now when all
[to smile,

You alone have crossed the melancholy stream,
[is finished,

Yours the pang, but his, O his, the
[undiminished

Undecaying gladness, undeparted dream.

Government Communique on Congress "Documents"

We cannot congratulate the Home Department of the Government of India on the unauthorised publication of private talks among members of the Congress Working Committee on the eve of the Allahabad Session of the A.-I. C. C. Meeting. The way the so-called "documents" were obtained by a Police raid on the offices of the Congress, as yet not declared unlawful, was itself reprehensible. But to broadcast the notes of private talks on the eve of a momentous Session of the Committee was to say the least anything but decent. If the authorities thought that the so-called "revelations" would discredit either Gandhi or the Congress, they were woefully mistaken. If anything, the frankness of the talks, the earnestness of the members and their readiness to envisage the problem from every point of view has had 'an effect, the very reverse of what the Government had expected. On the other hand, one cannot sufficiently deplore the shortsightedness of the Department in rushing to broadcast news which, if only the Congress itself had released, would have been banned without ceremony. Every one is aware of the enemy propaganda, which is eager to make the most of domestic differences. Time and again our propaganda has countered the enemy lies that India is pro-Axis. What then is the sense in making it known that Gandhi and some of his colleagues are so inclined? What will be the reaction of the masses to such statements? Apart from the impropriety of the thing, it is difficult to believe that so silly a scoop should have been attempted by any responsible body. As the newly started Muslim Daily of Calcutta, *Morning News*, has pointed out:

The torpedo intended for the Working Committee has elements of the boomerang in it. . . . The publicity given was wrong, politically immoral and administratively unjustified even as a war emergency. Unauthorized versions of the utterances of public men and exchanges of ideas and arguments in private conversations, if published under the authority of the Government, will make public life impossible. Congress spokesmen have acquired reputation for their outspokenness. Government will be well-advised not to stoop to methods not in keeping with the decencies of public life. Such things are not done among men of honour.

The Muslim League

The hope that the Muslim League would do something to resolve the deadlock that has persisted so long has proved illusory. As usual, the League Council met soon after the Congress Committee in Bombay. But its decision seemed to be no more than the customary denunciation of Congress activity. It does not require much astuteness nor bravery at this time to condemn the doings of the Congress. Everybody agrees that civil disobedience will be disastrous. But what does the League propose to do, now that the Congress has gone into the wilderness? It has no constructive programme. Those among the Muslims who are engaged in war effort are doing so in spite of the League. The League itself for all its tall talk, is sitting on the fence, doing nothing and obstructing every move for unity or concerted action. The lofty declaration that it is willing to consider any proposals for setting up a Provisional Government . . . "provided the demands of Moslem India are conceded" takes us nowhere. This is certainly not the sort of initiative that is expected of any responsible party. The League Council has taken two thousand words to repeat this old story. As the *Statesman* points out:

The resolution as it emerges from the meeting is much longer than the earlier forecast, but less satisfying.

No wonder that even Mr. C. Rajagopalachariar, who had to tear himself away from the Congress with a view to bring about unity between the Congress and the League is reported to be extremely unhappy over the tone and substance of the Muslim League's resolution at Bombay and the failure on the part of the League to take a bold initiative at a critical moment.

British Comments on India

British comments on the situation in India are so ill-informed and ignorant that one wonders how at such a distance and with so distorted a vision they could be of any help in resolving the present deadlock. And yet advice is never lacking and we have columns of dissertation on what should be done. No wonder that Sir Ramaswami Mudaliar, Member-Designate to the War Cabinet, speaking at a party in Delhi the other day, had,

according to a press correspondent, some "hard words to say against those living 6,000 miles away. He hoped to be able to apprise the people in London with the true position in India." There is certainly great need for this, especially from one in so responsible a position as Sir Ramaswami Mudaliar occupies in the counsels of the Government. On the eve of his departure from Karachi, Sir Ramaswami Mudaliar is reported to have said at a Press Conference that he certainly felt certain that the statements and comments in London showed a lack of sense of reality of the Indian situation.

His assurance is, therefore, most welcome:

I shall certainly place before the authorities in England all the facts that I have gathered both from official experience and public contacts. . . .

I will present a faithful picture of what is happening in India to-day. The viewpoints of the Congress, the Muslim League as also of the other political parties in regard to the present position. I will bring to the notice of the authorities what India feels about the Atlantic Charter. I will press for a definite declaration about India.

We trust it will not all be in vain.

Shaw on Britain's Blunder

Bernard Shaw is always outspoken and his observations on current affairs are bound to be refreshing. We have had a lot of claptrap propaganda even from persons whom we expect to be free from bias. Shaw's comments on the Indian situation are refreshingly free from such bias. He has some pungent things to say of Britain's mishandling of the Indian problem; but he is sure that all will be well in the end. Thus in a message to the meeting of the India League in London, Shaw points out:

It is unfortunate that the Government should have started their Indian negotiations with a blunder but this was to be expected. Governments always begin that way.

The blunder was to give Sir Stafford Cripps' proposals which, as they had to be adopted unanimously by a Cabinet composed of Ministers of opposite opinions on the subject, meant nothing more than what Pharaoh might have offered to Moses. But all will pass away as it did in Ireland; meanwhile, the mischief it has done must be put up with. It will end as it always does, with India getting more independence than she would have been willing to accept if the whole business had been properly handled at first.

We hope so.

Newspapers in Travail

Even in normal times the conditions under which newspapers work in India are stringent enough; but since the war began, newspaper offices have been flooded with a constant stream of orders, notifications and restrictions which have made their lot altogether irksome. The press in general has accepted them as unwelcome, through perhaps necessary, consequences of war conditions. But the recent restrictions and regulations have been so rigorous and uncalled for that many papers have begun to think they could serve no good purpose in continuing under such extraordinary conditions. What is one to think of the advice regarding the size of types to be used as headlines, or the limit of three columns assigned to news of civil disturbances or the compulsory registration of reporters who have to work only with the good graces of district authorities? Of course, war conditions demand that the Editors should co-operate with the Government in seeing that nothing that may be of advantage to the enemy leaks out or that nothing is done to impair the morale of the country. Except for these specific limitations, newspapers must be free to be guided by their own sense of responsibility. Unhampered they have always proved of great help to the State. But the extraordinary restrictions recently imposed on them have struck them with a sense of frustration.

And the suspension of a large number of newspapers has created a fearful situation. Such suspension will drive the discontent underground and what is worse give room to false rumours and alarms which it must be the business of Government to counteract. It cannot be done without the whole-hearted co-operation of the press, especially in war time. In this connection the London *Daily Express* published not long ago a word of advice which the Government of India would do well to heed at this juncture. It ran:

Don't quarrel with the newspapers.

Don't pursue a vendetta against them.

Make use of this great arm of democracy for the purpose of sustaining, guiding, strengthening and fortifying the struggle.

Make friends with journalists. They are important to you. Use them.

Do not exhibit and embarrass them.

As we go to Press, it is learnt that the Standing Committee of the Editors' Conference has successfully negotiated with the Government and evolved a formula which may result in Government's withdrawal of the regulations.

It is hoped that in the interest of the Government itself, and especially in war time, nothing will be done to impair the helpful function of the press and that newspapers will be encouraged to resume their publications forthwith. For the stoppage of papers will result in more damage to the cause which the Government and the people have in common than even the indiscretions of an irresponsible newspaper or two might do.

Sir C. P. Ramaswami Aiyer's Resignation

When it was announced that Sir C. P. Ramaswami Aiyer had been offered and had accepted a place in the Viceroy's Council and that particularly as Information Member, more than one intimate friend of his doubted the wisdom of his accepting the appointment. For every one knows that the Department of Information has been more or less an appendage of the Home Department, the control and censorship of the press being virtually in the hands of Sir Reginald Maxwell. It must have been a job for Sir C. P. Ramaswami Aiyer to wrestle with Sir Reginald. And if the press reports are to be believed, no wonder that the present press ordinances, the suspension of the various papers and the arrest of newspaper men under his very nose, drove him out of office.

Before accepting the appointment, Sir C. P. said in a press interview: "My main, if not, my sole endeavour would be to help in bringing about a reconciliation of the various elements in the body politic that are now following divergent, if not antagonistic, paths." He has now publicly avowed there is little doubt that he had 'failed' in that endeavour.

And so the mission of reconciliation has been a failure. It is good he has returned straight to Travancore, the field of his activity for some years where his dynamic energy and personality had manifested themselves so fruitfully.

FOREIGN AFFAIRS

By "CHRONICLER"

H. R. H. The Duke of Kent

NEWs of the death, while on active service, of H. R. H. the Duke of Kent, youngest brother of H. M. the King-Emperor, was received on August 26 with profound sorrow throughout the United Nations.

The Duke of Kent was on his way to Iceland in a Sunderland flying boat, which crashed in North Scotland. His Highness and all members of the crew being killed.

His Royal Highness, who was an experienced pilot, had flown many thousands of miles on official duty since, the outbreak of the war. During last year, he covered more than 15,000 miles, and in July last he made a secret flight to Canada to inspect the Air Training scheme, one of the branches of his many activities. He also visited the United States. Since the outbreak of the war, he had been particularly interested in the welfare of the Royal Air Force, with which he had been most intimately connected.

The Second Front

Mr. Churchill's return to England after his historic visit to Russia was followed by reports that he and M. Stalin had thrashed out arguments about a "Second Front now" as against a Second Front at some future date—probably in 1943—and had reached an agreement, satisfactory to Russia, Britain and the United States. According to a Press correspondent, Mr. Stalin and Mr. Churchill had ended their talks covering the world-wide scope of the war by a friendly agreement after a period of detailed discussions.

Brazil Declares War

Brazil has declared war on Germany and Italy. This follows the sinking of five Brazilian ships by Axis U-boats recently.

An official *communiqué* issued by the Brazilian Government states:

In face of the acts of war against our sovereignty, we recognize that a state of war exists between Brazil and the aggressor nations of Germany and Italy. A diplomatic communication has been sent through appropriate channels to these two countries.

Japan is, however, not included in the Brazilian declaration of war.

Nazi Assault on Stalingrad

The Red Army has hurled whatever reserves are available in a supreme effort to stem the Panzer avalanche, which a few days ago forced the Don south-east of Kletakaya and reached an area north-west of Stalingrad. The situation of the Volga metropolis is growing graver hourly, with a synchronized air "blitz" threatening to reduce the city to the fate of Sebastopol. The destruction of 92 German planes within two days of the launching of the Nazi offensive at the approaches to Stalingrad indicates the magnitude of the air battles.

General Zhukov's forces have stormed a German stronghold on the Moscow Front and are now attacking the very heart of it. Rzhev is a well-fortified base and the Russians have been trying to take it for the past four months. Their success in breaking through now removes a serious threat to Moscow.

The Threat to the Suez Canal

Persia and Iraq have been united into a new Command under one Commander. This was disclosed on the 24th August by the War Office in the announcement of a Persia-Iraq Command.

The reorganising of the Commands in the East is further proof that the Allied military machine is being geared up for great tasks ahead, says *Reuters*' military commentator. General Sir Maitland Wilson becomes Commander-in-Chief in Iraq and Persia, thus relieving General Alexander, the new Middle East Chief, of all responsibility in these areas. The very wise move also relieves General Wavell of preoccupations in his rear.

U. S. Successes in Solomons

The Americans are well established in the Solomons. They have captured six islands.

The U. S. Navy Department announces that the Japanese were annihilated or captured wherever they attempted to regain territory. It is further disclosed that at least 74 Japanese planes of various types have been destroyed in the Solomons fighting so far.

DIARY OF THE MONTH

10:

- July 26. Fall of Rostov is announced.
- July 27. Nazis claim the fall of Bataisk south of Rostov.
- July 28. Allies' reported withdrawal in Egypt.
- July 29. Pacific War Council meets.
- July 30. India Debate in the House of Lords.
- July 31. V. D. Savarkar resigns president-ship of the Hindu Maha Sabha.
- Aug. 1. Metropolitan's appeal to Britain to end the political deadlock.
- Aug. 2. Moscow appeals to Allies to open Second Front.
- Aug. 8. Japs held in E. Chekiang.
- Gandhiji arrives in Bombay.
- Aug. 4. Gandhi attends Working Committee Meeting in Bombay.
- Aug. 5. Working Committee releases draft resolution for A.-I. C. C.
- Aug. 6. Sir Stafford Cripps in a statement assures that promise of Self-government will be carried out at the end of hostilities.
- Aug. 7. A.-I. C. C. meets in Bombay.
- Aug. 8. A.-I. C. C. approves Working Committee's resolution.
- Aug. 9. Mahatma Gandhi, Nehru, Azad and members of Working Committee arrested in Bombay.
- Aug. 10. Disturbances in Bombay, Poona, Delhi, Cawnpore and Lucknow. Police open fire in several places.
- Aug. 11. Congress Resolution delivered to Chinese and U. S. Envoys at Delhi.
- Aug. 12. Nazi advance in Caucasus.
- H. M. S. *Eagle*, British Aircraft carrier, is sunk in Mediterranean.
- Aug. 13. U. S. A. Government instructs the American troops in India not to take part in internal troubles.
- Aug. 14. Allies' landing in Solomons.
- Aug. 15. Mahadev Desai, Private Secretary to Mr. Gandhi, dies of heart failure.
- Aug. 16. Working Committee of the All-India Muslim League meets in Bombay.

- Aug. 17. Churchill-Stalin talks at Moscow.
- Aug. 18. Gen. Alexander is appointed to succeed Gen. Auchinloch, Commander-in-Chief of Middle East.
- Aug. 19. The *Free Press*, *Indian Express* and allied papers suspend publication.
- Aug. 20. Muslim League Executive asks British Government to guarantee Pakistan.
- Aug. 21. Sir C. P. Ramaswami Aiyar resigns from Viceroy's Council.
- Nationalist papers in Calcutta suspend publication.
- Aug. 22. Brasil declares war against Germany and Italy.
- Aug. 23. Pandit Malaviya condemns hooliganism.
- Aug. 24. Standing Committee of Editors' Conference meets at Delhi.
- Aug. 25. Duke of Kent is killed in action.
- Aug. 26. Dean of Canterbury urges negotiations with Congress.
- Aug. 27. Churchill's assurance to Egypt.
- Aug. 28. Standing Committee of Editors' Conference at Delhi adjourns after evolving a formula for withdrawal of existing restrictions.
- Aug. 29. Nazi reverses in the Caucasus.
- Russians bomb Berlin.
- Aug. 30. U. S. successes in the Solomons. Six islands captured.
- Aug. 31. Calcutta papers resume publication following Editors' Conference Standing Committee's appeal.

MAHATMA GANDHI'S HEALTH

The following information is published in a Bombay Government communication dated 30th August regarding Mr. Gandhi and members of the Congress Working Committee, who were recently detained under the Defence of India Rules:—

"Mr. Gandhi is in a private house, where he is supplied with everything necessary to secure his comforts and the kind of food he requires. His wife is with him and also certain companions including his own medical adviser.

The members of the Working Committee are also accommodated in suitable quarters and are supplied with all necessary conveniences. They are in the charge of an officer of the Indian Medical Service. All these persons are permitted to correspond with members of their families on personal matters and are provided with newspapers.

The health of all is good."



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

GERMANS BEYOND GERMANY (ANTHOLOGY)

Edited by Vilem Haas. The International Book House, Bombay.

This book is dedicated to the memory of President T. G. Masaryk. It does not claim any political or propagandist aspiration though the Editor is a Czechoslovakian, and only analyses the German mind as revealed in the writings of great thinkers like Goethe, Kant, Novalis, Heine, Schopenhauer, Lassalle and Nietzsche, *sine ira et studio*. The extracts given show that German greatness is real, as also German insanity and that German political life has lagged far behind German intellectual life, though both have sprung up from the same intellectual root. Nazism can claim an intellectual tradition going back to Martin Luther; and National Socialism to the Francophobia and storm and stress of the 18th century in which Goethe grew up; Schopenhauer anticipated Nazism in the struggle against the Judaeo-Christian Church and for a new Aryan original religion. The German people have always regarded themselves as a Chosen People, and German classicism has always toyed with the notion of a better world. Metternich prophesied the coming German National Revolution, and there have been several waves of emigration of German intellectuals since the national rising against Napoleon as in the days of 1848-49, 1914-18, and since 1933. Some of these were Wagner, Marx, Engels and now Einstein and Freud. Comment is needless.

AN APPROACH TO THE RAMAYANA. By

C. Narayana Menon, M.A., Ph.D., D.Litt.
Published by the Benares Hindu University Press, Benares.

Many and varied are the approaches to the Ramayana, according to the whims and fancies, taste and culture of the reader. There is, however, one approach which the Ramayana itself suggests in the first four *sargas*. One should conclude that that must be the proper approach. Mr. Narayana Menon, rightly, has emphasized it and justified it. The Ramayana is, above all, an inspired poem and Valmiki is the inspired poet. The response of the reader will be to the poetry of it, attuned to the heart of the poet. All else will be an illusion and variety. The living truth of poetry is superior to the dead truth of history. "Our response to literature does not depend on the shifty findings of research," not to speak of the dry bones of textual criticism. The Ramayana is in essence a tragedy. The incident of the hunter killing one of the loving pair of Krauncha birds in the introductory *sargas* clearly indicates it. It is tragedy, true to life, that evokes sympathy and admiration and fills the heart with reverence and spirituality.

MIRA AND MAHAVIR. By N. V. Thadani.

Published by the Hindu College, Delhi.

The author discourses on the subject of Belief in God in the form of a dialogue between two young persons—a college educated young man and his simple but godly young sister.

SELF-EXPRESSION AND THE INDIAN SOCIAL PROBLEM. By Satya Das. Published at Sharma Niwas, Chatterji Road, Lahore.

This is a bold challenge to all modern lethargy and decadence. The author visualises a world in which there is perfect self-expression as the most-effective means to self-realisation, which is the ultimate purpose of man's life on earth. He seeks to co-ordinate the various activities of body, mind and soul—the coach, the coachman and the traveller within and suggests needed reforms under various heads: caste, temple administration, rituals, priesthood, social usages and idolatry.

JAPAN AND THE MODERN WORLD. By Sir John Pratt. Oxford University Press.

A welcome addition to the series of Oxford Pamphlets on World Affairs is this study of Japanese foreign policy by Sir John Pratt based on a long career in the consular service in China. Sir John describes the special characteristics of Japanese nationalism and the nature of her so-called New Order in Greater Asia. He traces the course of Japan's relations with Great Britain from the Alliance of 1902 to the hostilities of 1942, and shows how Japan has drifted into a war from which it is now difficult to see any end but complete ruin.

BOOKS RECEIVED

: 0 :

THE NEW LIFE MOVEMENT IN CHINA. By Gen. Chiang Kai-Shek. Translated by Madame Chiang Kai-Shek. Chinese Ministry of Information, Calcutta.

CHINA'S AIR RAID EXPERIENCES: A Symposium. Chinese Ministry of Information, Calcutta.

REPORT ON THE MARKETING OF GROUND-NUTS IN INDIA AND BURMA—Agricultural Marketing in India. Manager of Publications, Government of India, Delhi. As. 8.

AGRICULTURE AND ANNUAL HUSBANDRY IN INDIA, 1938-39. Manager of Publications, Delhi.

HYDERABAD STRUGGLE: An Essay in interpretation by Abdus Salam. 27, Ghogha St., Fort, Bombay.

INDIA AND AMERICA. By Sir Shanmukham Chetty, I.C.S. Hawarden, Coimbatore.

ARMED INDIA. By K. M. Munshi. Translated into Tamil by Kodimadi Rajagopalan. Sakti Karyalayam, Madras.

AN INTRODUCTORY SALES COURSE FOR LIFE INSURANCE AGENTS. By Hargopal Singh Gaiid. Insurance Consultants, Aryanagar, Lucknow.

LEADS LEAD: WHAT IT IS AND HOW IT WORKS. By Sir T. E. Gregory, D.Sc., and W. M. Yeates, C.I.E., I.O.S. Government of India Press, New Delhi.

THE MUSEUM OF INSTRUCTION. By Siriman Narayan Agarwal. Foreword by Mahatma Gandhi. Shikshan, Allahabad.

SWARA (Indian Men of Letters Series). By A. S. P. Agar, M.A., I.C.S. The Madras Law Journal Office, Mysore, Madras.

JAWAHARLAL NEHRU. THE MAN AND HIS TIMES. By Y. G. Krishnamurti. The Popular Book Depot, Bombay. Rs. 4-4.

DEAD ANIMALS TO TANNED LEATHERS. By Satish Chandra Dasgupta and G. R. Valmikiar. Go-Seva Sangh, Gopuri, Wardha. As. 8.

ANNUAL STATEMENT OF THE SEA-BORNE TRADE OF BRITISH INDIA. Vol. II. Manager of Publications, Delhi. Rs. 20-4.

GREAT BRITAIN AND CHINA. By Sir John Pratt. Oxford University Press.

WAR AT SEA TO-DAY. By Admiral Sir H. Richmond. Oxford University Press.

WHO MURDERED ME? By Iver Thomas. Oxford University Press.

GEORGE. By Stanley Canon. Oxford University Press.

BAGODA BY DROADS, 1871-1941. By M. H. Shah, M.A. Foreword by Sir V. T. Krishnamachari, I.C.S.I. The College, Bagoda.

ANNUAL BIBLIOGRAPHY OF INDIAN HISTORY AND INDIAN IDEOLOGY. Vol. II for 1939. By Braj A. Furusadan. Bombay Historical Society, Bombay.

GERMAN GEOPOLESTICS. By H. W. Weigert. Oxford University Press, Bombay.

THE CRIPPS MEMORANDUM. By R. Coupland. Oxford University Press, Bombay.

NALANDA YUAN BOOK AND WHO'S WHO IN INDIA. Special War Edition. Nalanda Press, 204, Vivekananda Road, Calcutta.

INDIAN TRADE. By B. V. Narayanaswami Naidu. Annamalai University, Annamalai Nagar.



TOPICS From PERIODICALS



THE CRIPPS MISSION

"The Cripps Mission was an event of the utmost political significance in India. It is difficult to maintain that it is now in the limbo of history," says *Current Thought* in its Notes of the Quarter. The mission marked the culmination of the series of declarations from 1917 with regard to the political goal of India.

The British Government have always tried to assuage political discontent by declaring the goal of India; the interim arrangement leading to the goal has ever been disappointing and unsatisfactory. The Cripps mission clearly demonstrated that the British Government would not part with power, but that they would go on making promises. The Reforms Act of 1919 contained promises; the Act of 1935 continued the promises, but the constitutional arrangements devised by the Acts of 1919 and 1935 had no inherent power to lead India on to the road of self-government as the constituent powers of the constitution were left in the hands of Parliament. The Cripps mission came with all the promises for the future, but it gave no scheme for the interim arrangement. There is no surprise that the mission failed; the surprise was that the mission did not involve any departure from the old game of the British Government, that the promises were to be thrown in now and then without altering the basic issue of political adjustment.

According to the writer, the political effects of the Cripps mission were the following: (1) Stiffening of the attitude of Mahatma Gandhi; (2) the significant dissociation of Mr. Rajagopalachari from the Congress Working Committee; (3) the insistence of the Moslem League for the Pakisthan.

First, the Cripps mission was a revelation to Mahatma Gandhi.

Gandhi's political creed favoured British connection and postulated that the Hindu-Muslim unity was the basic structure of the ethical of Swaraj. The Cripps mission definitely established that the British Government had no desire to transfer powers to Indian hands and that they wanted to

put off the consummation of India's political goal on various puerile pleas. This came as a shock to Mahatma Gandhi. He has since then been advocating that the British should withdraw from India in an orderly manner and that there can be no Hindu-Muslim unity so long as India is not freed from the yoke of British rule.

Secondly, after the failure of the Cripps mission, Mr. Rajagopalachari sponsored a resolution recommending to the A.-I. C. C. to acknowledge the Muslim League's claim for separation.

It was rejected by 120 votes against 18 votes. Mr. Rajagopalachari resigned first from the Congress Working Committee and later on from the Congress organisation, to preach his living message and faith to the people unhampered by the whip of Congress organisational discipline. Mahatma Gandhi criticised the stand of Mr. C. Rajagopalachari: "He yields the right of secession now to buy unity in the hope of keeping away the Japanese. I consider the vivisection of India to be a sin. I am firmly of opinion that there is no unity whilst the third party is there to prevent it. It creates the artificial division and it keeps it up."

Thirdly, the Muslim League does not favour the transfer of all power and authority to the Central Government to be set up on the basis of India being a single national unit.

After the Cripps proposals were published in India, Mr. Jinnah presiding at the annual meeting of the Moslem League in Allahabad in April 1945, observed: "One thing I want to announce in clear words. Rest assured that our aim is Pakisthan, and whatever the proposals of His Majesty's Government may be, if they are such that we cannot achieve Pakisthan, we will never accept."

Thus the Congress struggles for a free and united nation and establishment of a democratic state; the Hindu Mahasabha stands for the unity and integrity of Hindusthan; the Moslem League declares its readiness to fight any measure which seeks to torpedo Pakisthan.

INDIA'S INTERNATIONAL STATUS

In the current number of the *Asiatic Review*, Mr. K. Kuriyan, discussing the present and future prospects of India, rejects the hypothesis of sovereign independent India as an unattainable ideal. The only practicable alternative to sovereign independence, he says, is Dominion Status within the British Commonwealth and he contends that an effective international status for a united India is attainable on that basis. The cohesive force binding the Empire together would supply India with the "steel frame" within which internal solidarity may be achieved progressively. It would also supply the necessary external security vital to her national survival.

It seems to me, therefore, no exaggeration to say that the Dominions are States complete in every sense of the word and with completely sovereign Governments. On the other hand, these autonomous units are entitled to the full benefits of the system of collective security which the Commonwealth provides. Such a status, when fully achieved, would give India the international status that Canada or South Africa at present enjoy, which ensures the practical advantages of sovereignty without its perils.

Discussing the implication of Dominion Status, the writer goes on to say that the present war has shown that the Dominions are in fact fully developed States and their Governments are not subordinate to the Government in Westminster. A similar status is possible for India. As to her international status, he says:

So far as the future is concerned, the idea of a sovereign independent India may be summarily dismissed as incompatible with her national integrity. Equal partnership in the British Commonwealth alone can simultaneously ensure the ordered government of India as a single political community and provide her with the opportunity of making her own contribution to the peace and progress of the world. In the last analysis, ability to accomplish this double task would be the hall-mark of statehood and, therefore, of international status in the kind of world envisaged by the Atlantic Charter, and a united India could wish for no higher destiny consistent with her own national integrity than to be able to accomplish it.

SCORCHED EARTH POLICY

Scorching the earth is an important weapon in defensive economic warfare aimed at preventing the enemy from getting possession of the resources of the area where fighting has occurred or is imminent. Numerous commercial bodies in India have, however, expressed their strong disapproval of it. In the *New Review* for August, Mr. R. Krishnamurti discusses the peculiar conditions in India militating against its adoption.

It is urged that destruction can proceed only in those countries where the direction of war, being in the hands of the representatives of the people, makes for the identity of the executors of that policy and its sufferers. This is a vital consideration, and the lack of such identity would impair the quality of defense itself; but will even a National Government be justified in destroying resources without organizing adequate relief?

Two other considerations are set forth. Scorched earth, they say, is understandable in a socialist economy when the productive resources are owned by the State and not in one in which the means of production, being set up by private enterprise and capital, forms the basis of livelihood of the population.

On this principle, the considerable public assets in any community can be destroyed without injustice. But the answer to this is simple. The needs of national defence are supreme, and no rights of private persons or bodies can stand in their way subject to the State provision of due compensation and relief for the classes and masses affected.

Then it may be said that only those assets should be destroyed which are essential military requirements and not the rest. The difficulty lies in demarcating military from non-military requisites.

It is more important that the most essential category of war industries and other producers—goods industries should not be allowed to fall into enemy's hands.

The conclusion emerges that the destruction of civilian requisites is dangerous, the shifting of productive equipment as war industries is essential, and the destruction of transport facilities and immobile assets in war industries is not unwarranted.

THE ARYAN HERITAGE OF INDIA

It is a mistake to think that India before the advent of the Aryans was steeped in barbarism. There were non-Aryans with a distinct civilization of their own. The Dravidians, for instance, had a fairly developed civilization. But the Aryans changed the Dravidian civilization in the same way as the Greeks changed the Ægean civilization, observes Mr. S. B. Mukerji, M.A., in the course of an article in the *Prabuddha Bharata*.

After the initial clash was over, the Aryans settled down to a peaceful existence. They gave up their nomadic habits and developed a culture hitherto unknown in India and in many respects unique in the history of the world. Its vitality is unrivalled; its catholicity unparalleled. Since the time of the Aryan settlement, countless hordes have swept over the fertile plains of India, but the tenor of Indian life and culture still continues Aryan, though in course of centuries that have passed by, she has borrowed much from foreign conquerors. But what she has borrowed, she has absorbed and assimilated.

The Aryans have enriched Indian life in various ways and have so influenced it that we cannot think of the one without the other.

In the first place, they were the first to think of India as a political whole, and it was under them that the political unity of the country was achieved for the first time.

The second contribution of the Aryans to Indian life is a sublime spirituality that has elevated the borrowed non-Aryan elements in the course of that grand synthesis—Hinduism.

By far the noblest Aryan contribution to Indian thought is syncretism. The loftiest spiritual idealism that ever flamed across human mind and inspired man is to be found in the *Rig Veda*.

Honour to womankind is another immortal legacy of the Aryans to India. And then the caste system, another peculiarly Aryan institution. The system,

in its present form is undeniably condemnable. But we should not forget that first it originated at a time when there was a necessity for it.

Another institution peculiar to India was the hermitages with which the country was dotted in days gone by. These were neither city universities nor celibate monasteries of Christian Europe. These hermitages were the most powerful and most beneficent factor of Aryan influence.

It was the Aryans who, again, developed the institution known as Ashrama. The life of an Aryan of the Brahmin, Kshatriya, or Vaishya caste was normally divided into four parts called Ashramas.

It is no exaggeration to say that the Aryans gave India her speech, and almost all the principal dialects of present-day India are of Sanskrit origin.

India has forgotten much that the Aryans taught her. Yet the fact remains that the Indian culture to-day, though a synthesis of all the cultures that have followed in the wake of foreign invasions, is predominantly Aryan.

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MUSLIM PATRONAGE TO SANSKRIT

It is common knowledge that Muslim rulers of India were great patrons of learning and fine arts. But it is not so commonly known that many of them literally patronised Sanskrit learning and culture. Dr. Jatindra Bimal Chaudhuri, writing in the *Modern Review* for August, gives instances of Sanskrit scholars, who received liberal patronage from Muslim rulers. Some of these Muslim rulers themselves were scholars of no mean standing in their day.

Their courts were adorned with many Sanskrit scholars and writers of high repute who got every encouragement, monetary and otherwise, from their royal patrons. Unfortunately, the chroniclers of the time, including the patrons themselves, are quite silent about them. Many valuable records of the scholarly achievements of these scholars and poets are irreparably lost to us, and the surviving literature also is available only in manuscripts scattered all over India and outside. Fortunately, however, the literature that has stood the cruel ravages of time is not meagre and enables us to have a clear idea as to how in spite of linguistic and religious differences, many Muslim rulers of India were prone to extend their best supports to the development of Hindu culture and civilisation. This spirit of mutual tolerance and reverence for the culture and creed of each other alone can ensure a permanent bond of friendship and collateral progress of the two principal communities of India.

It would, therefore, be interesting to investigate into the cultural advancement of the Hindus during Muslim rule in India. The writer recounts the lives and literary activities of three celebrated scholars who flourished under Muslim regime—Bhanukara, Akbariya-Kalidasa and Jagannatha Panditaraja.

Of the Mahomedan rulers who liberally patronised Sanskrit poets and scholars, the foremost are: Shabbuddin, Nizam Shah, Sher Shah, Akbar, Shah Jahan, Muddafar Shah, Mulla Shah and others.

WAR MARRIAGES

Lonely, bored, tired and anxious our soldier's womenfolk are nevertheless fighting a splendid battle in the home front, this is the upshot of an article in the *Magazine Digest* by Nadya Navak.

The soldier boy departs to a new life, one filled with adventure, the hazards of life and death, the challenge to courage.

Behind him, he leaves a woman to face months, and perhaps years, of life without her man. Sometimes she is only a kid of 18, a War Bride; sometimes the mother of a family; sometimes a lonely widowed mother.

For them there remains a heroism of an unsensational sort, which has not been fully recognized by the public: to face loneliness and new responsibilities; to adjust themselves to greatly reduced standards of living; to face emergencies of debt and sickness alone; to conquer grave disciplinary difficulties in the prolonged absence of the father.

For war changes human relationships. Personal and family life are disorganized, sometimes beyond hope of repair. Nothing can be the same afterward.

After the last war, men came back almost as strangers to their wives—some crippled, irritable, neurotic, depressed by their terrifying experiences or anxious about their economic rehabilitation.

Millions of women did not experience the fulfilment of marriage. Divorce rates soared, moral standards were questioned, thousands of war babies never knew their fathers.

The present war finds women building aeroplanes, handling air craft guns, servicing engines, filling administrative positions.

Nevertheless social workers, judges of the family court, psychiatrists and army chaplains are beginning to feel perturbed about the aftermath. Already a considerable disruption of family life is evident—juvenile delinquency is on the increase; abnormal sex conditions are manifesting themselves. Will war marriages survive the strain of war? Will illegitimacy increase? Will children forget their fathers in the most formative period of their life? Upon the answers to these questions depends the stability of family life in the aftermath of the war.

Of course, one of the outstanding questions of the day debated in millions of homes is the question of war marriage; for love matures quickly in the abnormal situations created by war.

SALARIES OF PUBLIC OFFICIALS

In no modern country is the scale of salaries for public servants so high as in India, observes "a Journalist" in the current issue of the *Hindusthan Review*. There is also nowhere in the world such an aristocratic race of the civil servants as in India with privileges and perquisites galore:

At present, a British I. C. S. official begins life in the country with a remuneration of Rs. 600 a month rising in the course of 30 years to a salary of about Rs. 2,600 a month. Apart from this princely salary, they are given furloughs and pensions, etc., on an extraordinarily liberal basis. A British Civilian in India is entitled four times during his official life in this country to first-class return passages to and from England for himself, his wife and to some extent to his children. He had to contribute formerly 4 per cent. of his salary towards the £1,000 annuity which was assured to him on retirement. The Islington Commission evidently thought this was an unfair arrangement and made the annuity exclusively a charge upon taxpayers of India. It is not to be thought that Rs. 2,600 is by any chance a limit to which a civilian may aspire to. Secretaries of the Provincial Government draw Rs. 2,750 per month. A Commissioner of a Division gets a monthly salary of about Rs. 3,300. The Chief Secretary and Member of Board Revenue gets about Rs. 3,750 a month. Secretaries to the Central Government receive a monthly salary of Rs. 4,000. The Members of the Executive Council of the Governor-General-in-Council have an income of Rs. 6,000 per month. Some civilians, who are lucky enough, are even promoted to Governorships of provinces and draw in that capacity a salary of Rs. 10,000 per month.

Now the chief criterion of the salaries of the public servants in any country is that they should bear some relation to the paying capacity of the country. In other words, the salaries should have some relation to the economic prosperity of the people. Compare and contrast with these considerations in mind, the salaries of public officials in India with those of U. S. A., the United Kingdom, France and Japan. After an examination of the salaries here and elsewhere, the writer points out to what unconscionable level salaries have been raised in India. To take only the example of the United

Kingdom, one of the richest countries in the world:

The per capita national income of Great Britain is about Rs. 1,340. The Indian per capita income, which on a generous estimate, could be put at only Rs. 80 is just about 1/15th of the per capita income of Great Britain. The Revenue Receipts of Great Britain are nearly 600 per cent. of that of the Government of India. In spite of the fact the standard of living and per capita income in Great Britain are far higher than that in India; salaries of public servants in the former country are lower than that in India. A Civil Servant of the Administrative Class (highest class) starts his official career at £375 a year or about Rs. 340 a month which is only a little above half the salary given to a British Indian civilian at the start. Generally, the maximum salary a British civilian could draw in England is that given to an Assistant Secretary in a Department at Whitehall and which is about £1,500 a year. In short, a Civil Servant of the highest class in Great Britain, normally in the course of 38 years of official life, is expected to earn only about Rs. 1,700 a month, a salary which an Indian civilian normally gets in the 15th year of his service in India.

The British Prime Minister, who rules over a wide Empire, which in fact is the biggest Empire now in existence or probably was in existence, receives half the salary of the Viceroy of India which is Rs. 2,50,000 per annum not including allowances. Leonard M. Schiff in his book "Present Conditions of India", estimates that while out of every 1,000 rupees collected, the Viceroy draws one rupee; out of every 10,000 rupees collected in England, the British Prime Minister gets one rupee. On this basis the Indian Viceroy gets ten times as much as the British Prime Minister. While most of the Cabinet Ministers get only about Rs. 5,555 per month in England, a Member of the Viceroy's Executive Council gets as much as Rs. 6,000 per month or a little over 20 per cent of the British Ministers' salary.

INDIA IN PERIODICALS

WHY INDIA HELPED BRITAIN IN THE LAST WORLD WAR. By Dr. H. C. Mookerjee. [The Modern Review, August 1942.]

THE FIRST ANGLO-NEPALINE TRADE PACT. By D. R. Regmi. [The New Review, August 1942.]

TAX REVENUE AND INDUSTRIAL ENTERPRISES IN BRITISH INDIA. By J. F. Niyogi. [The Calcutta Review, July 1942.]

FOURTH CENTURY RELATIONS BETWEEN THE PERSIAN AND THE MARATHAS. By "A Student of Indian History." [The Hindustan Review, July 1942.]

THE INDIAN POET'S POET. By K. Chandrasekharan. [The Aryana Path, August 1942.]

STUDIES IN THE RETURN OF ONE INDO-ARABIAN VOCALISM. By S. M. Katre. [Bulletin of the Deccan College Research Institute, Poona. Vol III. No. 3.]

DON'TS OF FIRST AID

In many cases it has been found that untrained first aid proves even worse than no first aid at all. So the next best thing to knowing what to do is knowing what not to do. The Calcutta *Municipal Gazette* offers certain important "don'ts" based on an article in an American magazine.

Never move an accident victim until the nature and extent of his injuries are known. Neglect of this rule causes more serious damage than any other mistake. Don't even lift the victim's head to give him a drink of water; if his neck should be injured, that slight movement might sever the spinal cord. When a person cannot open and close his fingers, his neck is probably broken; when he cannot move his leg, his back may be broken. Moving victims of such injuries requires so much skill that even doctors dread it. But if no further harm is done, the injury often may be treated successfully.

Keep the injured person flat on his back until a doctor or a trained first-aid-er can take over. Don't let anyone stampede you into moving him. If he is in the middle of the road and obstructing traffic, place your car where it will divert passing cars. If he is jammed in a car, leave him there unless the car is on fire and you can't put the blaze out.

If a person is unconscious, don't try to arouse him by shaking, as excited bystanders often do. Loss of consciousness usually indicates some kind of injury, possibly skull fracture or brain concussion. Don't make an unconscious person drink anything, you may choke him to death. The wind-pipe is protected by a trap door called the epiglottis, which closes automatically each time one swallows; during unconsciousness it may fail to act.

Don't assume just because you detect the odour of alcohol that an unconscious or semi-conscious person is drunk; he may have injured his head or suffered a stroke of apoplexy.

Don't forget that an accident victim suffers from shock. In severe shock, the victim is listless or unconscious, the eyes have a vacant expression, breathing is irregular. Severe shock often causes death; prompt care may be a life saver.

The procedure is simple.

* Next is most important; cover with blankets, coats or newspapers. If possible apply hot water

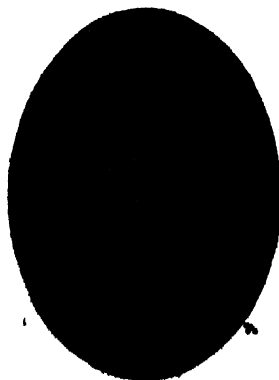
bottles under the armpits and between the thighs, where they are near the large arteries. Keep the injured person flat. If he is conscious give a stimulant—hot tea or coffee, or a tablespoonful of aromatic spirits of ammonia in half a glass of water.

Never give any sort of spirits to an accident victim. Brandy or whisky is the first thing the most untrained laymen offer at accidents. First-aid instructors make this suggestion. "Drink it yourself." Don't administer any stimulant after a head injury; it may be fatal, or until severe bleeding is checked.

Don't try to change the position of an injured elbow; you may further damage an injured joint. Fix it in the same position with splints until a doctor can take charge.

Don't apply oil or greasy ointments to deep or extensive burns. The grease will have to be removed at the cost of the great pain and further shock before the burn can be medically treated. And don't tear bits of burned clothing from the injured area. Safest emergency measure, if one must be applied before the doctor arrives, is gauze or freshly laundered cloth (never absorbent cotton) soaked in slightly warmed sodium bicarbonate solution.

In severe burns, the first treatment should be for the shock.



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INDIAN STATES

Hyderabad

AID TO COTTAGE INDUSTRIES

The scheme which H. E. H. the Nizam's Government are considering, as the Finance Member announced recently, to increase aid to cottage industries in Hyderabad, to enable them to meet military as well as civilian demands is timely and well-conceived, says the *Mail*. Some of these industries and handicrafts come down through generations, represent a high degree of skill and deserve encouragement and guidance so that they may further improve their products, adopting new styles and patterns to satisfy present-day tastes. Such, to mention only a few, are Bidri ware said to date back to the days of the Bahmani dynasty of the Deccan, Warangal carpets known from the time of the Moghul Emperors, the filigree work of Karimnagar, the Paithan saris, gold lace and *pagri*. While all cottage industries receive aid from the Industrial Trust Fund, the Fund being utilised for investments in large-scale industries and the profits therefrom devoted to supporting small industries, the largest amount of help has naturally been given to hand-loom weaving, the most important of the cottage industries.

GROW MORE FOOD CAMPAIGN

The Government have decided to launch forthwith a "grow more food and fodder" campaign in the Dominions and have for this purpose made an initial grant of Rs. 11 lakhs. This amount will be spent on the furtherance of measures designed to replace as far as possible cash crops (cotton, castor-seed, etc.) by food crops and fodder. Food crops whose cultivation is particularly to be encouraged under the campaign are jowar, millet, wheat, gram and rice.

Mysore

HIGHEST TITLE FOR DEWAN

At a special Birthday Durbar held recently in the Palace, H. E. the Maharaja of Mysore conferred the title of *Pradhana Siromani* on N. Madhava Rao, Dewan of Mysore. The title, which is the highest to be bestowed, is stated to be worth Rs. 5,000.

T. Thumboo Chetti, Private Secretary to the Maharaja, gets the title *Amatya Siromani*, while Mr. A. V. Ramanathan, Law and Information Minister, is decorated with the title of *Rajamanthrapravina*.

AERONAUTICAL ENGINEERING

A capital grant of one lakh of rupees and a recurring grant of Rs. 15,000 by the Mysore Government for the institution of aeronautical and automobile engineering sections in the Indian Institute of Science, Bangalore, on condition that 80 per cent. of the seats on these sections is reserved for Mysoreans were accepted by the Governing Council of the Indian Institute of Science at its meeting recently.

MYSORE BAN ON RADIOS

The Government of Mysore have passed the Wireless Telegraphy Apparatus (Vehicles) Order under the Defence of India Rules stating that no person shall, except under the authority of a permit granted by the Director of Industries, have in his possession or under his control any wireless receiving apparatus installed in any vehicle.

BHADRAVATHI WORKS

In the Mysore Legislative Council, Mr. A. V. Ramanathan, Minister for Law, said that the entire output of the Mysore Iron and Steel Works at Bhadravathi has been placed at the disposal of the Government of India for defence purposes under the Iron and Steel Control Order.

Baroda

BARODA'S FINANCES

At the Budget Session of the Dhara Sabha on July 13, Sir V. T. Krishnamachari, the Dewan, referring to the financial position of the State, said that it might be regarded as satisfactory. "We are working however," he said, "right up to the limit of our resources. The war has affected certain sources of revenue, as, for example, Customs; it has resulted in increase in other heads like income-tax, railways, etc."

The budget estimates of the State for 1942-48 show receipts of Rs. 272'48 lakhs and Rs. 272'18 lakhs on the expenditure side. The budget provided Rs. 40'05 lakhs for education, Rs. 8'29 lakhs for agriculture, Rs. 9'95 lakhs for medical and sanitary departments and Rs. 10'45 lakhs, for miscellaneous which included all expenditure with the war. The normal expenditure for the Army including pensions and gratuities was fixed at Rs. 22½ lakhs a year, but in 1942-48 owing to the war this expenditure would be exceeded, necessitating a general contribution from the revenues.

"The policy of His Highness' Government," Sir V. T. Krishnamachari added, "is to make increased allotments for nation-building departments."

ARCHAEOLOGICAL FINDS

Recently several interesting Jain sculptural relics belonging to the early Moghal period were unearthed at Vadli, a village near Patan in North Gujarat by the Archaeological Department of the State. Out of the 56 relics which have come to hand, 36 bear inscriptions, the earliest dated Vikram Samvat 1481, i.e., 1304 A.D. Besides they have a very high artistic value.

Travancore

TRAVANCORE'S CIVIL LIST

The Report on the Administration of the Government of Travancore for the year 1116 M. E. (1940-41) shows an all-round improvement in the administration of the State. A feature of the report is the statistics given regarding the Civil List, which was 6'76 per cent. of the total revenue some 50 years ago and has been cut down by the Ruler, who treats the revenues of the State as public funds in the strict sense of the term, to 3'89 per cent. during the year.

The report shows that Hinduism is the predominant religion in the State, the Hindus constituting nearly three-fifths of the population, the Syrian Christians one-third and the Muslims one-fourteenth.

The report also gives an account of Travancore's War Effort following the lead given by H. H. the Maharaja.

SIR C. P. RAMASWAMI AIYER

Sir C. P. Ramaswami Aiyer, who resigned his office as Member of the Viceroy's Council on 21st August, has returned to Travancore to resume his Dewanship.

On the eve of his departure, Sir C. P. Ramaswami Aiyer, in an interview, said:

I am now returning to Travancore after a brief spell of office in the Central Government. Speaking in Trivandrum just before I left for Delhi to assume the position that I have relinquished, I said that my main, if not my sole, endeavour would be to help in bringing about a reconciliation of the various elements in the body politic that are now following divergent if not antagonistic paths. I added that if I succeeded, I should have done my bit for my country. If I failed, I should feel at least that I had tried hard. There is little doubt that I have failed.

CONVOCAATION ADDRESSES

Her Highness Maharani Setu Parvathi Devi of Travancore will deliver the convocation address of Andhra University at Guntur on December 12.

His Highness the Maharaja of Travancore will deliver the convocation address of the Annamalai University shortly.

Kashmir

DEVANAGARI SCRIPT

Some of the Hindu public bodies of the State recently requested His Highness' Government to declare their policy with regard to the students who were receiving their education in Devanagari script and make it clear whether there will be any bar on such students entering the Government service. It appears that the reason which tempted the Hindu public bodies to approach His Highness' Government with this request was that Urdu has been what is described as the Court language in Kashmir. The following reply received from the Deputy Chief Secretary to the Kashmir Government will be read with interest:

I am directed to say that there need be no apprehension that children taking up the Devanagari script in the schools will be debarred from entering Government service. It may become necessary in due course for Government to consider whether, in the peculiar conditions of this State, they should not require every person who enters Government service to be or become familiar with both the scripts. They will in due course and at the proper time take this question into consideration.

FOREIGNERS ACT ORDINANCE

His Highness the Maharaja of Kashmir has promulgated the Registration of Foreigners Act (extending) Ordinance, 1942, in the State, according to which the provisions of the Registration of Foreigners Act and the rules and orders made thereunder shall apply to, and in relation to, any person who was at birth a subject of any State in Europe, excluding His Majesty's Dominions in Europe, or a Japanese, Chinese or Thai subject, as they apply to, and in relation to, foreigners as defined for the purposes of that Act. The ordinance comes into force at once.

Kolhapur

REGENCY COUNCIL FOR KOLHAPUR

The following press *communiqué* has been issued by the Government of India:—

His Excellency the Crown Representative has decided that the minority administration of the Kolhapur State should be entrusted to a Council of Regency, and has been pleased to declare that Her Highness Maharani Tara Bai Sahiba, Senior Maharani of Kolhapur, shall be the Regent of the Kolhapur State and President of the Regency Council. Her Highness has expressed her readiness to undertake these responsibilities with effect from Tuesday, July 14th, 1942, and the New Constitution will come into force on that date.

THE MAHARANI'S ASSURANCE

The assurance that Her Highness will try her best to maintain the sacred traditions of the *Gadi* and make her people happy has been given by the Maharani of Kolhapur, in reply to a message of congratulation sent by Mr. V. D. Savarkar, President, All-India Hindu Mahasabha, on her acceptance of the presidentship of the Council of Regency.

Gwalior

GWALIOR INDUSTRIAL CONFERENCE

Inaugurating the Gwalior State Industrial and Commercial Conference, H. H. the Maharaja Scindia said: "I am keenly desirous to see the industries and crafts of the State always marching on steadily on the road to progress." He stressed the need for a large production of war material and emphasized that the unfailing remedy for cementing cordial relations between labourers and capitalists lay in the proper education of not only the poor slum-dwellers but the mill-owners as well.

INDIANS OVERSEAS

(o)

South Africa

NATAL INDIANS

Speaking recently at a reception accorded to him by the Natal Indian Association at Pietermaritzburg, the High Commissioner for India, Sir Shafa'at Ahmed Khan, said that the Indian community had a record in the development of Natal, of which they had just reason to be proud. "I feel that brighter days are in store for you," he added.

His effort, said Sir Shafa'at, would be to cultivate every element of the population to carry on his work on the basis of Indo-European co-operation, and it would be his endeavour to work out the doctrine of this co-operation in all its ramifications as long as he lived in South Africa.

He went on to speak of the gigantic strides India has made in the march towards Dominion status. The time was coming when nobody could withhold India's demand to be a self-governing country with all its implications—her own navy and army.

India is resuming in 1942 the tradition of her brilliant past. I have complete faith in my motherland. India has been rapidly industrialised. The intellectual front has truly been laid of India's Dominion status.

Alluding to the fact that this must affect South African Indians, Sir Shafa'at said: "You are linked up with India spiritually and with South Africa politically. You have been receiving in some measure India's support. When she attains Dominion status, your status in this country cannot remain without any modification."

TRANSVAAL INDIANS' APPEAL

More than 2,000 Transvaal Indians, at a meeting recently, passed a resolution against the arrests of Indian leaders, calling up the United Nations to urge the British Government to release them and allow immediately the formation of a free National Provisional Government for India as demanded by the Indian Congress.

Kenya

DEATH OF MR. J. B. PANDYA

The Hon'ble Mr. J. B. Pandya, Indian Member of the Governor's Executive Council, Kenya, who was in India, died of heart failure at Bombay on August 3.

Mr. Pandya was formerly President of the East African Indian National Congress and also was representative of the East African Government in the Eastern Group Conference in New Delhi.

General

RELIEF FOR EVACUEES

The Hon. Mr. M. S. Aney, Member of the Government of India in charge of Indians Overseas, was entertained by the Servants of India Society at a tea party, at Madras, in the premises of the Society, on August 5. A large number of distinguished citizens of Madras were present.

Mr. R. Sreenarayana Rao of the Society referred to the evacuees problem. Replying, Mr. Aney dealt with charges of racial discrimination in the treatment of evacuees and said that a scheme for dealing with the problem of evacuees would shortly be put into operation and this would remedy to a great extent the present difficulties.

MULTUM IN PARVO

NEWS # DEPARTMENTAL # NOTES

QUESTIONS OF IMPORTANCE

SIR T. B. SAPRU'S SUGGESTIONS

Sir T. B. Sapru in a statement condemns the Congress decision and proceeds to offer the following concrete suggestions:—

1. The British Government must unequivocally declare that India will have the fullest measure of self-government within a year after the war and the unhappy impression created by the withdrawal of the Cripps Declaration must be removed. It would be dangerous to use vague phrases in this respect.

2. Meanwhile, His Majesty's Government should declare that in all matters of policy, the Viceroy will be guided by the collective advice of his Council, subject of course to a scrupulous co-ordination between the Government of India and His Majesty's Government in matters affecting the protection of India against the enemy. It is no use parrot-like referring to the limitations of the present constitution or the requirement of the statute. Here is such a thing as moral influence and convention without which no constitutional statute can be effectively worked and no dangerous situation met. That moral influence should be forthcoming and the conventions allowed to be born.

3. The Home and the Finance portfolios should be transferred to Indian hands. The statute nowhere provides that certain portfolios must be held by Englishmen and certain others by Indians. All that the statute requires is that there must be three men who have put in 10 years' service under the Crown in India. I am certain that three Indians of the requisite statutory qualifications can be found today and we on our part should accept them without being too meticulous about the phrase 'National Government'. If a change in the personnel of the Government or a reshuffling of portfolios can achieve the end, Government should not object to it.

4. Official Advisers in the Provinces should be abolished and Coalition Governments should be established.

5. The proposal to start civil disobedience should be definitely abandoned and instead of anybody contributing directly or indirectly to internal strife, our thoughts and energies must be directed to the resistance of the enemy.

6. Mr. Gandhi, Mr. Jinnah, Mr. Savarkar and the leaders of other parties should jointly call a conference to discuss—

(a) A settlement for the period of the war;
(b) and to set up machinery for the framing of a constitution for the future.

7. The Government of India should render active assistance to those who may call such a conference.

UTTERANCES OF THE DAY.

PT. NEHRU ON BRITISH ATTITUDE

"'Struggle—eternal struggle'—that is my reply to Amery and Cripps," said Pandit Jawaharlal Nehru spiritedly criticizing the latest statements of Mr. Amery and Sir Stafford Cripps on the Indian situation, while addressing a public meeting at Allahabad in celebration of Tilak Day.

"India's national self-respect cannot be a matter for bargaining," he added. "I am filled with sorrow and anger to note that I for years wanted some settlement because I felt that Britain was in trouble. They had their suffering and sorrow. I wanted my country to move forward step in step with them as a free country. But what is one to make of such statements?"

Pandit Nehru continued:

As far as the British Government was concerned, there was no doubt that it had made it impossible for us to settle anything. If there was any doubt in any mind, there were the statements made by Sir Stafford Cripps and Mr. Amery to remove that. At this rate our opposition will continue for thousands of years. Our concern was and remains not to hurt our friends—Russia and China.

RAJEN BABU ON THE LAST STRUGGLE

"The no-rent campaign of Bardoli and the last individual civil disobedience movement will pale into insignificance before the coming struggle if the 'Quit India' demand is not conceded by the British Government," observed Dr. Rajendra Prasad addressing an emergency meeting of the Bihar Provincial Congress Committee at Patna.

Explaining the implications of the present Wardha resolution, Dr. Rajendra Prasad emphasized

that it was not going to be mere jail going this time. It was going to be something more drastic, perhaps resulting in the worst form of repression—shooting, bombing, confiscation of property—all these were possible. Congressmen, therefore, had to join the movement fully conscious that they might be exposed to all these. The new plan of action included all forms of Satyagraha based on pure non-violence. This was going to be the last struggle for the independence of India. They could face all the armed might of the world with non-violence, the greatest weapon in the armoury of Satyagraha, he declared.

DR. LATIF AND MR. JINNAH

Dr. Syed Abdul Latif, in the course of a statement to the press, says some harsh things about Mr. Jinnah's leadership. After arguing that the Congress is sincere in its attempt to negotiate with the League for a settlement, he goes on to add that Mr. Jinnah's arguments only go to confirm the view held by the Congress that Mr. Jinnah was never serious about a settlement with the Congress. For aught I say, it is clear to my mind from my talks with its leaders that the Congress on its part appeared sincerely anxious to settle its differences with the League. Who can say that with the outstanding differences composed, the Congress and the League would not have jointly undertaken to rally the people of India for the defence of the country by forming an interim popular Government, even within the framework of the existing constitution, if nothing better was possible during the duration of the war.

Now that the Congress has left the scene, what is the path the League is to pursue to improve the political situation in the country? That is the question uppermost in every mind. Will that body still continue to sit on the fence or will it attempt to redeem its name for constructive statesmanship.

MR. SHADI LAL ON GOVERNMENT'S POLICY

The Right Hon'ble Sir Shadi Lal, former Chief Justice of the Lahore High Court and Privy Counsellor, in the course of a statement says:—

Mahatma Gandhi and other members of the All-India Congress Working Committee have been arrested. This was not entirely unexpected, though it was thought that the Government of India would be wise in not taking such step.

There can be no doubt that Indians, high or low, realise the racial distinction between Europeans and Indians and feel that the Indians are treated as inferior persons. The Government have not so far taken steps to remove this grievance.

The arrests now made by the Government will not improve the political situation in the slightest degree. The action of the Government cannot but bring into prominence the discrimination which is made between Europeans and Indians.

INDIA IS ONE

Sir Azizul Haque, High Commissioner for India in London, made this frank observation, replying to a reception by the British Council in Liverpool:

India has differences, but what country in the world is without its differences? Ours is a vast country and, therefore, it is natural we should have many languages. But please remember that Indians are essentially a united people despite their many languages and creeds.

NEW SECONDARY SCHOOLS IN BOMBAY

The Government of Bombay have decided to encourage the opening of Lokashala for the education of those who have completed their primary course and cannot afford an English education.

Instruction in them will be through the medium of a regional language. English will not be taught. These institutions will thus come into the category of secondary schools. A special Lokashala Examination will be held and the standard will conform generally to that of the School Leaving Certificate Examination.

DEGREE THRO' GRAMOPHONE

A student of Princeton University, says a New York despatch, has won the gratitude of his examiners by a new method of presenting his thesis for a Doctorate in Geography.

Instead of having it typed, he had it recorded on the gramophone and supplied a booklet of maps and drawings to illustrate his thesis at which the examiners could look while they listened to the records.

INDIAN STUDENTS IN U. S.

The Agent-General for India in the United States has reported that the United States authorities have agreed to afford facilities to Indian students, who have completed their education there, to obtain employment for the duration of the war. Indian students normally return to India on completion of their studies, but at the present time a good number of them have expressed a wish to take up employment in war industries there.

DR. LAKSHMANASWAMI, VICE-CHANCELLOR

His Excellency the Chancellor of the Madras University has appointed Dr. A. Lakshmanaswami Mudaliar, Acting Vice-Chancellor, to be the Vice-Chancellor of the University from August 18.

Dr. B. T. Krishnan, Professor of Physiology, Medical College, has been appointed to act as Principal of the Medical College, vice Dr. A. Lakshmanaswami Mudaliar.

STUDENTS' REVOLT AND A. I. C. C.

"It is manifestly wrong to identify the activities of the All-India Congress Committee with a students' revolt against authority. A students' revolt may be a consequence of those activities—a consequence which might well have been anticipated—but there is no real foundation for the inference that this unfortunate consequence was a part of the programme of the All-India Congress Committee."

With these remarks, Mr. W. O. Newsam, I.C.S., District and Sessions Judge, Chittoor, set aside, on appeal, the conviction and sentence imposed upon five persons (three of whom were students) by the Divisional First Class Magistrate, Chittoor, under Section 17 (1) of the Criminal Law Amendment Act, following certain speeches made by them at a public meeting at Chittoor on the 10th of last month.

INCOME-TAX APPELLATE TRIBUNAL

Representations have for some time past been made to the Government of India by commercial and other bodies and also on the floor of the legislature, expressing dissatisfaction with the existing arrangements under which the Income-tax Appellate Tribunal is under the control of the Central Board of Revenue.

In order to allay any misgivings that may have arisen in the minds of the public in the matter, Government have accordingly decided that with effect from May 30, 1942, the Income-tax Appellate Tribunal should be the administrative control of the Legislative Department.

RIGHT OF APPEAL TO PRIVY COUNCIL

The question of extending the appellate jurisdiction of the Federal Court so as to bring cases which now go in appeal to the Privy Council before the Federal Court seems to have been shelved for the duration of the war, says a Press Correspondent.

MR. JUSTICE BYERS

The Hon'ble Mr. Justice J. A. Byers, I.C.S., at present Additional Judge of the Madras High Court, has been appointed Palace Judge of the High Court.

THE ORIENTAL'S BUSINESS OUT-TURN

The Chairman, Sir Purshottamdas Thakurdas, addressing the last general meeting of the shareholders and policyholders of the Oriental Life Assurance Company, observed:

"The amount of new business completed last year at 37,067 Policies assuring nearly Rs. 816½ lakhs shows an increase of 1,308 Policies assuring nearly Rs. 67½ lakhs as compared with the new business of 1940, and I think you will agree that this is a not unsatisfactory result considering the situation which arose towards the end of last year in the attack on Malaya by Japan and subsequently the Japanese attack on Burma, which had the natural effect of causing great anxiety among the people of this country as to possible further developments and a natural hesitation on their part to enter into fresh commitments.

Our total Premium Income last year was Rs. 884 lakhs as compared with just over Rs. 879½ lakhs in 1940, showing an increase of about Rs. 1½ lakhs."

UNITED INDIA LIFE ASSURANCE CO., LTD.

The report of the Directors of the United India Life Assurance Company, Limited, Madras, for the year ending December 31, 1941, shows that 5,869 new policies, amounting to Rs. 1,17,51,097, were issued during the year. The total assurances in force in the books of the Company on 31st December 1941, including bonus additions, amounted to Rs. 6,71,92,877, of which Rs. 4,65,625 is re-assured. The Policyholders' Trust Fund at the end of the year stood at Rs. 1,57,68,477 as against Rs. 1,57,71,400 at the beginning of the year. The total amount of claims paid during the year amounted to Rs. 9,62,142. Since the Company was established, a sum of Rs. 71,44,529 has been paid by way of settlement of claims.

The Directors recommend payment of a dividend to the shareholders at the rate of Rs. 6 per share free of income-tax for the year, which works out at 12 per cent. per annum on the paid-up capital.

PRICE CONTROL POLICY

"There will be no lack of policy of determination on my part to use price control as an instrument for alleviating public hardships," observes the Hon'ble Mr. Nalini Ranjan Sarker, Commerce Member to the Government of India, in the course of a letter to a resident of Bareilly. Mr. N. R. Sarker says:

I entirely agree with you that the question of price control is one of the most important and vexed problems that confront us to-day. I fully realise that it should be adequately tackled. I shall give my most serious consideration to the problem immediately on my assumption of the portfolio of Commerce and to do what I can to remove the hardships from which the public is now suffering.

There will be no lack of policy or determination on my part to use price control as an instrument for alleviating public hardships. There is, however, one great difficulty in effectively pursuing a price control policy in our country; for control of prices without proper rationing is extremely difficult to achieve. But in our country a policy of rationing is extremely difficult to pursue inasmuch as there is no sharp line of demarcation between producers and consumers. However, as I have already said I shall not spare myself in making the price control policy as effective as is possible under the prevailing circumstances.

WAR SUPPLIES FROM SOUTH INDIA

A meeting of the Madras Advisory Committee for War Supplies was held in Fort St. George, with Sir Hugh Hood, Adviser, in the chair.

Mr. M. A. Sreenivasan, Controller of Supplies, South India, in reviewing the progress made in respect of War Supplies, informed the Committee that orders to the value of nearly of Rs. 1½ crores had been placed in South India during the two months of May and June, 1943. This included an order to the value of nearly 50 lakhs placed with a Rubber Factory in Travancore which had shown remarkable development. Scientific instruments and components for guns and revolvers were being increasingly manufactured in South India.

IMPORT OF RICE

In order to encourage rice merchants to import fresh stocks, the Government of Bombay are purchasing 50,000 bags of rice and tenders have been invited by the Director of Civil Supplies.

A BRITISH WOMAN'S APPEAL

Miss Marjorie Sykes of the Women's Christian College, Madras, writes:—

The silence of the British community in India on the arrest of Congress leaders, and the arrangements for the control of the press, may give the impression that the measures adopted by the Government of India meet with unanimous approval among us. This is not the case. Many of us view with deep distress the precipitation of a tragic crisis which, we believe, might have been avoided by a more patient and sympathetic approach to the central demand of the A. I. C. C.—real responsibility for real leaders.

Matters are too grave now for time to be wasted either in recrimination or in standing on one's dignity. The only way out of the morass of bitterness and suspicion is to take the noble risk of trusting India with real and immediate responsibility. The recent statements of the Metropolitan and of Mr. Rajagopalachariar published today (August 12) point a way forward. I appeal to my fellow-countrymen in India to urge upon the Government by every means in their power that this way forward should be taken without delay.

FIRST WOMAN OFFICER OF U. S. NAVY

The first woman officer in the United States Navy, Dr. Mildred H. McAfee, 42-year old President of Wellesley College, the American Women's University, was recently sworn in by Col. Frank Knox, Secretary for the Navy, at the Navy Department. She took oath as Lieutenant Commander of the United States Naval Reserve and Director of the newly formed Women's Reserve 'Waves.' Dr. McAfee will head thousands of women officers and about 10,000 volunteers for shore work.

WIVES OF FAMOUS MEN

The average man craves a companion for his leisure, not a lovely picture to contemplate.

Wives of the world's most famous men are seldom beauties, but they have the intelligence, poise, humour and champion-ship that make any woman a desirable wife. These are attributes that soften into the gentle charm of old age.

PROBLEMS OF THE FOURTH ESTATE

Momentous issues face the Standing Committee of the All-India Editors' Conference which has been scheduled to meet on August 24. The country is passing through a time of unprecedented crisis, says *Roy's Weekly*. A war within the war has developed. Simultaneously with launching their blitz against the Congress, the Government have also opened a second front with the Indian Press. The exposition of the law as resulting from the ban on the Congress and the threat implied against the Press for contravention thereof leave no doubt that the Government propose to give no quarter to the Fourth Estate. The registration of correspondents with the District Magistrate has introduced a new menace to the freedom of the Press. For it effectively removes a valuable source for newspapers of information that was not standardised or doctored.

GOVERNMENT'S SECRET CIRCULAR

Closely following the publication of seized Congress documents by the Home Department of the Government of India, a sensational document, purporting to be a secret circular issued by the Secretary to the Government of India to the Chief Secretaries to all the Provincial Governments, providing talking points and directions to counteract Congress propaganda was sold at the A. I. C. C. pandal recently and bears an introduction by Mahatma Gandhi.

NEWSPAPERS IN INDIA

As a protest against Government's restrictions on the Press, several dailies in India suspended publication during the third week of August. Fourteen newspapers in Calcutta including the *Amrita Basar Patrika* and the *Hindustan Standard* ceased publication. The *Indian Express*, the *Free Press* and five other papers ceased to appear from the 20th. The *Hindustan Times*, Delhi, stopped with its issue of the 18th as also the *National Herald* of Lucknow.

ACTING EDITOR FOR THE STATESMAN

Mr. I. M. Stephens, O.B.E., Assistant Editor of the *Statesman*, has been appointed Acting Editor. Arthur Moore, the Editor, is going on leave preparatory to his retirement next year.

JINNAH'S ROLE

The *Hindustan Times* recalls how Mr. Jinnah once finished a speech which Lord Willingdon would not permit the late Tilak to proceed with it. It says:

We are indebted to the *Bombay Chronicle* for the following extract from a speech which the late Lokamanya Tilak was to deliver at the War Conference convened by the Governor of Bombay in June 1918.

"I must impress upon the attention of Government the popular view that Home Rule and home defence must go together. Pressure, official or unofficial, and pecuniary inducement may, perhaps, secure for the occasion the Persian hordes who accompanied Xerxes, the then satrap of the East, to Greece. But the enthusiasm of the Greek citizens, who defeated these hordes, cannot be purchased by money. For that purpose, the hearts of the people must be touched, and these can only be touched by granting them Home Rule."

Tilak withdrew from the Conference without delivering his speech, as Lord Willingdon, the Governor, who presided, would not let him proceed with it. It then fell to Mr. M. A. Jinnah, who had also been invited to the Conference, to press the same theme home in his best argumentative style notwithstanding impatient interruptions from the Chair. That Home Rule is yet to come, and Mr. Jinnah has developed other interests. But he may yet see the fruition of his own gallant efforts of the good old days.

NOMINATIONS TO CENTRAL LEGISLATURE

The Governor-General has decided to nominate Sir Muhammad Usman, Sir J. P. Srivastava and Sir Jogendra Singh to the Council of State and Sir Edward Benthall, Dr. Ambedkar and Sir C. P. Ramaswami Aiyar to the Legislative Assembly. He has also decided to transfer Sir Firoz Khan Noon to the Legislative Assembly and to appoint Sir Muhammad Usman to be Leader of the Council of State.

DR. B. C ROY

Dr. Bidan Chandra Roy has been granted the honorary rank of Lieutenant-Colonel in the University Training Corps from the date of his appointment as Vice-Chancellor of the Calcutta University.

ANTI-MALARIA UNITS FOR WAR AREAS

In consultation with the military authorities six anti-malaria units have been raised for the investigation of local malaria conditions in the war area. A detailed study is essential for the planning, of proper measures of control in these areas.

The duties of the units include the identification of mosquitoes, the incrimination of the local malaria carriers by dissection, the study of their bionomics, the study of malaria among the local inhabitants by spleen and blood examinations, the determination of the species of malaria parasite locally present and of the period of the year during which malaria transmission takes place.

Four emergency courses in malaria have been held at the Malaria Institute of India, Delhi, for training military personnel in anti-malarial methods.

MEDICAL EDUCATION IN BOMBAY

Pending the conversion of the Government Medical Schools at Poona and Ahmedabad into Medical Colleges, the Government of Bombay has decided to institute a State Medical Faculty to hold examinations leading up to the registrable medical qualifications in Allopathy.

This step has been taken following the decision of the Council of the College of Physicians and Surgeons, Bombay, not to change its attitude regarding the introduction of a revised course for Licentiates.

SEVEN STITCHES IN THE HEART

One of the most rare and difficult operations in medical history has saved the life of a 17-year old war worker who had been stabbed in the heart. Seven stitches were inserted in the heart after the surgeons had cut away three ribs to reach it. The blood which spouted from the main heart chamber was later poured into the veins in the patient's arm.

AMERICAN MEDICAL EQUIPMENT

"I do not think there is a unit in England, North Ireland, Australia and elsewhere where we have American troops, without full medical complement," a high army medical authority declared. By autumn, all doctors of requisite physical standard under 45 will be called up for duty.

VITAMIN B

Either vitamin B deficiency has become more prevalent or late or its prevalence has been more manifest. It seems to have something to do with the war, observes the *Star*, and, perhaps, doctors will say whether errors of diet or anxieties are the causes. In Canada vitamin B white bread has been in use for several months. The Canadian Trade and Commerce Department, bravely reporting in unaccustomed fields, writes: Mental depression, lack of morale, fatigue and irritability, stealthy fifth-columnists in our war activity are said to be attributable in large measure to deficiency of the B vitamins. It might be a good thing to have some of that bread in this country. Meantime the vitamin B deficiency may be made good by medicines or injections. And just when the patient fears that he may have come to rely on these methods, a change of air, routine or some other event enables him to keep fit without medical attention. But few would seriously contest modern knowledge of vitamins. As for the Canadian white bread, people well knowing that important properties were in wholemeal bread and unpolished rice have continued to eat deficient foods because they like the look of them. So it would be useful to know how to combine good looks and dietetic virtue.

ELECTRIC SHOCK FOR EPILEPTICS

Success continues to be reported in the U. S. A. for the electric shock treatment for epileptics. Patients are given shocks of 100 volts or over through the brain in order to provoke seizures.

Two New York psychiatrists, Dr. Lothar Kalinowsky and Dr. Foster Kennedy, are recommending the method.

When the starting button is pressed, the tandem tone arm swings over and plays the top side of the bottom record in the stack. This record has been dropped to the turntable. When the top side has been played, the tandem arm swings clear while the direction of the turntable is reversed. The tone arm then rises far enough to make contact with the bottom side of the record.

As each record is played, both sides, it is dropped gently into a felt-lined compartment. A carefully ground sapphire point replaces the needle.

SIR JAMES ON BANKING SYSTEM

Sir James Taylor, Governor of the Reserve Bank of India, addressing the annual general meeting of the shareholders of the Bank, held on Monday, August 10, observed:

"The banking system of the country continues to sustain the impact of war conditions with remarkable resilience and in spite of panicky withdrawals from a few banks in December last, the deposits showed a large increase over the year."

As regards commodity prices, Sir James said they fluctuated widely during the year and have on balance shown a sharp rise. India's staple commodities of export such as cotton and jute have not shared in this rise owing to the loss of export markets in the Far East, though Government's efforts to increase food production in substitution of cash crops may be expected to lead to an increase in the price of these commodities in the near future.

Dealing with repatriation of sterling debt, Sir James Taylor said. "India's favourable balance of accounts increased very largely during the year and the consequent accretions of sterling facilitated the Government of India's scheme for the repatriation of their remaining non-terminable debt. With the steady increase in the net refunds by the Secretary of State, these purchases of sterling are resulting in an accumulation of sterling assets, the utilization of which has been engaging our close attention."

Sir James said that the possession of these surpluses should not only be very useful to the country after the war by enabling it to make purchases of outside materials, which would be necessary for post-war reconstruction but should also, by putting it in a position to make such purchases, help most materially in international post-war reconstruction.

GROWTH OF NOTE-ISSUE

The growth of the note-issue has been very pronounced since September 1941. During the first 24 months of the war, it increased by Rs. 90 crores only. But in the nine months between September 1941 and May 1942, it has grown by nearly 175 crores.

ADVICE TO RAILWAY WORKERS

An earnest appeal to railwaymen to stick to their posts notwithstanding danger, hardships, inconvenience and risks is made by Mr. V. R. Kalappa, M.L.A., President of the B. N. Railway Indian Labour Union, in an interview.

Mr. Kalappa, who recently returned after meeting the Railway Board at Delhi along with other representatives of the Railwaymen's Federation, says that the bombing of Vizagapatam and Cocanada and the threatened invasion of India throws a heavy responsibility upon railwaymen, who rank in importance next to the military, not only for the defence of the country but also for transport, which alone can maintain the country's economic equilibrium.

"The Railwaymen's Federation also feels that it cannot ignore the economical and psychological factors, which are operating today and which call for just and equitable treatment by the railway administrations and has, therefore, submitted certain suggestions to the Railway Board," added Mr. Kalappa. The suggestions include the grant of a further instalment of dearness allowance to the level of the existing cost of living and the extension of the grant to those getting Rs. 150 per month on such railways as are declared to be within the danger zone; the evacuation for workers' families should be facilitated by the grant of two months' wages in advance and other concessions and an extra allowance amounting to 25 per cent. of the wages for the staff working under war conditions within the danger zone.

DEARNESS ALLOWANCE TO EMPLOYEES

In view of the recent rise in the cost of living, the Nizam's State Railway, it is announced, have increased the dearness allowance to their employees. Under the revised scheme, those serving in the headquarters are to receive Rs. 10-8 a month if the pay is Rs. 160 or below, and those serving at Warangal, Kasipet, Bezawada and Aurangabad Rs. 8-12 a month if the pay is Rs. 90 or less; and those serving elsewhere Rs. 7 a month if the pay is Rs. 60 or less.

VULGARITY IN ART

All mannerism is vulgar, and if it is confined within the narrow limits of local provincialism, it tends to create more ugliness than mere imitation of great masters, observed Mr. Asit K. Halder in a recent broadcast from Lucknow. But it is wise to guard against one misconception about what is vulgar in art. Simple ugliness need not be the cause of vulgarity in art. Look at the deformed cripple or the dwarf. Both may repel us at sight, but an artist could immortalise them with his brush and canvas. The dwarfs in Ajanta paintings and also of Velasquez' work will remain as immortals for ever. Similarly, in painting a landscape an artist could with his magic wand turn the ugliness of a factory chimney into a work of fine art. Caricature by itself is not vulgar. A comic expression is not devoid of aesthetic appeal and could be compared with the "character" in an image or in a portrait in a serious work of art. But if it is tied too much to any ulterior motive as is done, for example, to help temporary national propaganda, then its object would be reduced to utter vulgarity. To an artist, art is an aesthetic pursuit and not a means of livelihood.

TUBLU AND BUBLU

"Autolyous", writing in the *Illustrated Weekly of India*, describes a "fascinating and thoroughly well organised entertainment" given at the Cambridge Theatre in London, by the India Committee for aid to Soviet peoples. He says:

It was conducted on vaudeville lines, but the result was "something as little like our music-hall as the strange and curiously poignant sounds produced from lute-like Indian instruments are like our Western notions of music".

There were, I gather, many ritual dances, a little play by Tagore, and a contribution from China in the pleasing shape of Miss Christina Chan, who was excellent at mime as well as dancing.

But the high spot of the evening was a turn by two tiny Indian boys "Tublu" and "Bublu" who were so enchanting that the interval revealed them perched on the knees of the Russian ambassador in his box.

LOSS TO HOCKEY

Hockey administration in Britain has lost one of its greatest workers by the death in London of Miss W. A. Baumann. For more than 15 years, she was honorary secretary of the All-England Women's Hockey Association.

Miss Baumann did much to develop women's hockey and its governing body between the wars. She was one of the officials in the memorable visit of an English team to the United States in 1936, and she also toured South Africa.

GAMES

In games, though there is opposition, there is no hostility, says Pigou. The moment hostility comes in, the game is spoilt. Each player wishes to win, but he does not wish, in winning, to disappoint his opponent, still less to hurt him. The reason why boxing, for all its excellences, is a worse game than lawn tennis, is just that a player, unless his skill is very great indeed, may hurt his opponent.

ENDURANCE IN SWIMMING

Robin Chatterji, of Allahabad, has established a new endurance swimming record with hands and feet tied at the D. A. V. College Swimming Bath by completing 60 hours and 50 minutes in the water—17 minutes better than the previous record held by Santosh Kumar, of Calcutta.

THE PASSING OF A GREAT WRESTLER

Over 10,000 people, including municipal councillors, attended the funeral of Pratapsingh Pardeshi, well known Poona Wrestler, who died recently in Poona. Pardeshi had over 400 victories to his credit and took an active part in social and municipal activities.

MISS JEAN MOIR

Miss Jean Moir, athletic and attractive daughter of the President of the W. I. F. A., stood first in the recent Individual Jumping event at the Bombay Gymkhana Mud Sports.

BOMB BLAST ON GLASS

Secret experiments by South African scientists have resulted in an important discovery, which will greatly minimise the effect of bomb blast on glass windows as well as danger from flying splinters. It is stated that the method is inexpensive and yet so effective that glass will withstand a blast when only 70 feet from the explosion of a 500 pound bomb. This result has been achieved by two Capetown University officials, George Stewart, senior lecturer in Civil Engineering and Professor Walker, Professor of Geology. The secret experiments were carried out on the outskirts of Capetown.

AIR-CONDITIONED ALLIED TANKS

The Minister of Production, Capt. Oliver Lyttleton, announced in the House of Commons recently that a panel of experts had been formed and had already commenced work to investigate the improving of ventilation in tanks by the use of refrigeration or air-conditioning. He added that the panel would have the benefit of advice in reports from the Western Desert.

ALUMINIUM FROM EARTH'S CRUST

Some years ago, Mr. Charles Hall, a science student, sent an electric shock through the clay as it lay in the crucible. Although this showed no result for a long time, he was getting nearer. For one day, when a transmitting substance known as cryolite was mixed with the clay and sand—presto!—the clay melted away and aluminium emerged.

INDIAN SCIENCE CONGRESS

The thirtieth session of the Indian Science Congress will be held in Lucknow from January 2 to 8, 1948. His Excellency Sir Maurice Hallett, Governor of the United Provinces, has consented to be the patron of the meeting. Pandit Jawaharlal Nehru (now under detention in jail) will preside over the Session.

TORCH BATTERY

There is an easy way in which to make a torch battery last longer. Just fit a 2½ volt bulb to the torch instead of the normal 2½ volt bulb. When a torch is used frequently this method of economy would, it is claimed, add 50 per cent. to the life of the battery.

FILM CAREER

You are wrong if you think that a film star leads a life of ease and comfort and that a film career is all fun and no work. "Every day in my life," says Huan Bann, "is crammed from minute to minute with activity, animation and anxiety."

Now busy playing the leading role in a national picture *Jawani-Qasam*, she says, she goes through her daily life with a fiercely automatic animation.

Fighting against time, she is up at 5 a.m., when she begins her day with music practices, then a hurried bath and follows an equally hurried breakfast. Before she can think of anything else, it's time to dash for the Studio.

Till 9.30 it is all a breathless course, yet her day's work has not commenced. She looks over the scenes for the day, fixes her lines in her mind and gets into the right mood to face the camera.

The first scene over, Huan Bann is allowed a brief rest, when the technical crew and the scene-shifters scramble about the stage for the change-over. Work on the set resumes. So through the whole day. Back home, she cannot think of anything other than sleep. But the next day's line to be looked up.

CHAPLIN AT WORK

Charlie Chaplin starts his work in quite the same manner as other creative artists in other fields. He mulls an idea in his mind for many months. Then, finally, he gets into the studio for actual production. As the picture progresses under Chaplin's directorship, he repairs to the cutting room at the completion of each sequence. He runs every foot of film through the "moviola" (a sort of miniature projection-machine universally used by film editors), and assembles the footage with the aid of his film-cutter. Charlie is his own supervisor and editor, even at this stage.

Charlie writes the major portion of the music for his pictures; he did so for *City Lights*, for *Modern Times*, for *The Great Dictator* and for *The Gold Rush*, which is ready for early release through United Artists.

TYRE RATIONING

The Tyre Rationing Order, published by the Government of India, brings the sale and acquisition of tyres under strict control.

No person may purchase a new tyre or tube except by securing a permit from the competent area rationing authority. In most cases this will be the same authority as that from which petrol coupons are obtained.

Owing to the urgent need to conserve rubber for vital war purposes, permits will be issued only in respect of vehicles which it can be shown are essential to the maintenance of war production or the health and safety of the community. With the exception of grant tyres as fitted to commercial vehicles, permits are also required to acquire retreaded tyres or to have tyres retreaded.

CANADIAN WOMEN DRIVERS

Should the need arise in Canada for women to replace men as operators of motor vehicles, it will be found that a surprising number of mechanically inclined women are preparing themselves for such an emergency war-time service, according to Mr. Wallace B. Campbell, President of the Ford Motor Company of Canada. He states that during the past year more than 11,000 women have enrolled in the Women's Auxiliary Motor Service, which provides a course of instruction in the care and operation of motor vehicles.

MOTOR CAR LIGHTING RULES MODIFIED

The Government of Madras have decided to modify the lighting restrictions, which came into force since March last in so far as they relate to motor vehicles. The main difference between the new and the old regulation is the increase in the diameter of the semi-circular aperture from $1\frac{1}{2}$ inches to 2 inches and the raising of this aperture to the centre of the lamp.

PRODUCTION

A car of the Ford type takes 800 man-hours to produce. A Liberator bomber requires 400,000 man-hours. The average auto has about 12,000 parts, while one of these bombers has over 100,000 plus half a million rivets and several miles of wiring.

HOW PARACHUTES ARE TESTED

Dummy parachutists, it is said, were dropped on Crete by the Germans in order to waste the defenders' ammunition; they are also used regularly in America on the vitally important work of testing parachutes. They are not dropped from planes, however, as observation of what happened would then be difficult.

A Connecticut firm of parachute manufacturers has constructed special apparatus for the testing of products. The contrivance is not unlike the aeroplane roundabout sometimes seen in amusement parks.

On the top of a 50 ft. tower erected on a hill, the dummy, with parachute attached, is fastened to rigging and made to revolve at speeds varying from 70 to 800 m.p.h. At a given moment the parachute is automatically released bringing the dummy down to earth.

AEROPLANES THIRTY YEARS AGO

The phenomenal development in the science of aeronautics is evident from the following:—

The aeroplane must carry two persons having a combined weight of 360lb. and with sufficient fuel for a flight of 125 miles.

It must have a speed of forty miles an hour in still air, and if it makes fewer than thirty-six miles, it will be rejected.

It must make an endurance flight of at least one hour continuously in the air and must return to the starting point and land without injury.

If the aeroplane meets the requirements of the Government, the agreed price is \$5,000 and \$500 more for each additional mile of speed up to forty-four miles an hour.

These were some of the conditions laid down by the U. S. Government when, in August 1908, Mr. Orville Wright handed over his aeroplane for a trial.

NEW TRANSPORT PLANES FROM U. S.

Four-engined stratosphere planes able to carry 57 soldiers or 82,000lb. of cargo over a distance of 4,000 miles, flying at an altitude of 80,000 feet are now coming off the assembly lines of air-craft factories in the United States.

PAPER-MAKING AS VILLAGE INDUSTRY

"Paper-making—a Village Industry" is the title of a small booklet published by the Gandhi Ashram, Tiruchengodu.

The author of the booklet is Sjt. A. Krishnan and he describes in simple style all the processes involved in paper-making. It is clear from the booklet how easy it is to start this cottage industry in every village by ordinary labour.

"India," says J. C. Kumarappa in the preface, "used to import over two and a half crores worth of paper, paste-board, pulp, etc. This war has thrown us on our own resources for many things of every-day need. When we import articles that can be made in India, we are exporting employment in our own land. If this two and a half crores of goods can be manufactured in cottages, it will relieve in a measure the pressure on the land and employ large numbers of men and women."

CHEMICAL INDUSTRY IN INDIA

Sir Ramaswami Mudaliar, speaking at Bombay, repudiated the charge that during the last three years the Commerce Department had been pursuing a *status quo* ante-policy. He would claim that in spite of all the limitations, his Department had done much to develop industries in the country. One instance was the ways and means discovered to produce in Travancore and Asansol aluminium a commodity essential for the manufacture of aeroplanes. Within six months the necessary amount of aluminium would be available in the country. Sulphur, which was essential for all chemical industries, was also being produced here. For all this he did not take credit for himself. The scientists had done more for industrial regeneration of the country than all the politicians put together including the speaker.

TENT MANUFACTURE

It is estimated that some 500,000 workers of all classes—tailors, weavers, rope-makers, supervisors and other staff—are now directly employed in the manufacture of tentage in India.

CONTROL SCHEME FOR BOMBAY

To ensure a good harvest even during famine years, a scheme for the construction of dams or *Tal* works (earth embankments with masonry weirs), with provision to drain off the surplus water through cross valleys or *nallas* has been in hand in the Deccan districts of Bombay.

The construction of low dams has proved to be an effective and successful control measure. It reclaims land in the *nalla* beds and catches and spreads the rain water and slit over considerable areas by way of flooding. A good harvest is thus ensured even during famine years.

AGRICULTURE DIRECTOR'S SCHEME

The Government of Madras have sanctioned the scheme proposed by the Director of Agriculture for introduction in the current year of improved paddy seed and better cultural practices in the rice cultivation in about 1½ lakhs of acres in the South Arcot district at a net cost of Rs. 80,000, and in about 8 lakhs of acres in the Krishna district at a net cost of Rs. 48,000. The scheme will be spread over a period of two years.

AGRICULTURAL SEEDS FOR EUROPE

Plans for supplying the needs of Europe in agricultural and vegetable seeds after the war were discussed by the Allied Relief Committee on Agriculture, sitting in London. Already the people of some of the occupied countries have been reduced to eating their own seed corn following extensive German requisitioning. It was at first expected that the needs of agriculturists could be satisfied from the existing production but in some cases it might be necessary for 'special types' to be grown. The problems of distribution are also being considered.

RICE RESEARCH

The Government of Madras have sanctioned the opening of a rice research station in Obingleput district at a cost of about Rs. 38,000, of which Rs. 15,000 will be non-recurring expenditure.

ALLOWANCE FOR WORKERS

The Government of Bombay have revised the rates of dearness allowance granted to whole-time daily rated staff with effect from July 1.

If the average cost of living index in Bombay city for three consecutive months is 148 or above, the staff will be paid an allowance of 8 annas and 8 pies for a working day, subject to maximum of Rs. 5 a month in Bombay city, and of 2 annas and 9 pies for a working day, subject to a maximum of Rs. 4 a month in the mofussil.

Only those whose wages calculated for a full month do not exceed Rs. 69 a month in Bombay city and Rs. 49 in the mofussil are eligible for the concession.

The daily rated staff in Bombay city, whose earnings exceed Rs. 69 but not Rs. 74 a month and those in the mofussil whose earnings exceed Rs. 49 but not Rs. 68 a month, however, will be granted such allowance as is necessary to make their total earnings equal to Rs. 74 and Rs. 58 a month respectively.

The allowance will not be admissible to those whose rates of pay have been increased since the war.

LABOUR AND MANAGEMENT IN U. S.

Dr. John Steelman, Director of the United States Conciliation Service, praises the distinguished co-operation record between labour and management. Dr. Steelman says that of the pledge of labour and management of continuous production 99.9/10 per cent. were successful. It is always possible, of course, to have strikes in a democracy. However, the production powers of free men are so much greater than those of slave men that the small amount of time lost by strikes is repaid many times over by the free spirit and will to work which are found in this democracy.

U. S. A. NEW WORKERS RECRUITED

To fill the gaps caused by call-up of men and allow for expansion of United States war industries, 10 million more workers will shortly be required. According to the House of Representatives Appropriations Committee, between 7 and 8 millions of new workers will be recruited from peace-time industries.

CIVIL DISOBEDIENCE

We are indebted to the *Indian Social Reformer* for the following extracts culled from Dr. Rushbrook Williams' annual publications while he was Director of Information in India:

The experience of 1919 seems to have taught him (Gandhiji) one thing and one thing only, namely, that the rock upon which his scheme was in gravest danger of splitting was the readiness of the masses of his countrymen, when stirred by deep emotion, to resort to brutal and unreasoning violence. Accordingly, between the summer of 1919 and the autumn of 1920, he devoted himself to the ceaseless inculcation, among all those to whom his influence could penetrate, of the doctrine of non-violence. Only when he allowed himself to be convinced, against the opinion of the wisest and most prudent in India, that this work was accomplished, did he prepare to launch out upon the movement of national regeneration which he had for so long contemplated. —*India in 1921* 22.

During 1922 as throughout 1921 anarchical crime was noticeable for its absence. It would be premature to conclude that the old party of anarchy in Bengal has either disappeared or has abandoned its designs. But the spirit of modern India is changing, and young idealists can now find an outlet for their energies in directions more profitable both for their country and for themselves than the organisation of anarchical outrage. The idealism characterising some aspects of Mr. Gandhi's movement must certainly not be deprived of its share of the credit for the achievement of this state of affairs. —*India in 1922* 23.

The earlier stages of the non-co-operation movement, with its emphasis on non-violence, placed a considerable obstacle in their (terrorists') way. Mr. Gandhi's ideals and personality captured the imagination of the emotional middle class youth . . . to whom the terrorists have always looked for their recruits. —*India in 1924* 25.

LATE SIR F. YOUNGHUSBAND

The famous soldier explorer of Tibet, Sir Francis Edward Younghusband has died after a short illness aged 75.

Over forty years ago, he led a British expedition to the forbidden and then unknown city of Lhasa, the capital of Tibet and by his tact overcame the hostility of the Lamas and won their friendship for Britain. Thereafter he became British Commissioner in Tibet. Earlier, Sir Francis Younghusband, who was a man of slight stature, carried out a series of perilous explorations in then unknown Manchuria and Turkestan. After his return to Britain, he formed the Mount Everest Committee, which organised the first Everest expedition.

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From Mineral Power to Plant Power

By MR. S. V. RAMAMURTY, M.A., I.C.S., C.I.E.

SOME twenty years ago I read a book by an American on the "Coming of Coal". The thesis of the author was that modern civilization had been built on the surplus energy furnished by iron, coal and oil. The use of these minerals was at the basis of the Industrial Revolution. Nations which possessed such materials in their countries became powerful. Others sought to gain possession of such countries in their search for power. In India, iron and coal are present but in restricted quantities. Oil is barely available. With difficulty and with the help of tariffs, India has been able to build up a steel industry. Her coal has been of an inferior grade. Oil she has had to import in large quantities. India has been, therefore, obliged to be content largely with the production of raw materials for the industries of other nations, who were richer than she in iron, coal and oil.

During the last decade, there has arisen a change in the position as regards the sources of power. Countries which had not enough petrol have developed producer gas engines. In several countries as a result of war conditions, a considerable part of motor transport has changed or is changing over from petrol to charcoal power. In this, Madras has led the way in India. The scarcity of kerosene oil has produced an urgent need for vegetable oil to replace it for lighting. Several lamps have been devised. The Madras Government will shortly undertake demonstration and propaganda for the use of satisfactory lamps burning vegetable oil. It has been calculated that all the requirements of oil for lighting in this Province can be met by the groundnut grown on seven lakhs of acres, whereas

our total annual cultivation of groundnut in this Province touched 45 lakhs of acres a couple of years back. Experiments made by the Government on the use of groundnut oil as power for Diesel engines have shown that vegetable oil can be satisfactorily used for such machines. On the basis of the results actually achieved, it is now permissible to state that the power of coal and oil mined from the earth can be replaced by the power of fuel and oil seeds grown in our farms and forests.

Besides coal and oil, the Industrial Revolution has used iron as the vehicle for power. During the last decade, the use of wood for iron for many purposes, for which iron alone has been used hitherto, has been developed with the help of methods of wood preservation, one of the most effective methods which has been developed by a Madras Engineer at the Forest Research Institute, Dehra Dun. Wood has yet been used as a vehicle only for potential energy. Its use as a vehicle for the transformation of potential energy into kinetic energy remains yet to be developed. The position thus is that of the three minerals: iron and coal and oil on which modern civilisation has been built, it is now possible to replace mineral sources by plant sources almost entirely as regards coal and oil, and partially as regards iron. We are thus witnessing a revolution in power. The revolution has as yet taken place in principle. Its bulk extension is a matter of time and organisation.

The change of power from mineral to plant has many implications. Mineral power is derived from the dead earth, while plant power is derived from the

living Sun. The former is limited. What iron and coal and oil, there are already in the bowels of the Earth, men can mine. No more. It has, indeed, been calculated that all the petrol supplies will be exhausted in a few decades at the rate at which petrol has been used. Plant power is, however, unlimited. It is derived from Sunlight. Compared with the Earth, the Sun is almost immeasurable in size and mass and almost eternal in time. Mineral power becomes available through great heat which destroys while the power of plants and also of animals and men becomes available by life, constructing its food into more complex plant and animal tissue. The same food that builds a man can also yield heat to move an engine. But a living body produces more power by the consumption of its food than a machine does with the same material. The living machine is thus more efficient than a machine of matter. Mineral power being limited leads to greed and war. Plant power, provided its production is fairly organized, will by its derivation from an unlimited reservoir of power enable men to live and let live.

The Industrial Revolution with its use of mineral power has been a laboratory for a large scale organization of man's power. It has shown the possibilities of quantitative expansion. Hereafter man cannot go back to the small scale and isolationist life of the pre-Industrial Revolution period. But the germ of the new construction will be not matter but life. The Industrial Revolution was a revolution in power—from man power to mineral power. To-day we are again witnessing a revolution in power—from power of matter to the power of life, of plant life in the first instance. This revolution is necessary to adjust our economic conditions to our social ideas. We have come to recognize the basic rights of all men. But on the basis of mineral power, there is not enough to give equally to all and enough to each. We have thus built a world where progress for any is possible only by denial to some. Our social ideas are compatible only with the production of enough to meet the basic needs of all. For this, the surplus of energy produced by iron and coal and oil on which the

civilization of the last two centuries has been built is too inadequate. We want food and power for each as freely as there is air for each to breathe. The power of life alone can keep pace with the needs of life. Only the power of the Sun fed through plants can meet the needs of all men.

We who are witnessing this revolution have to prepare for the problems that arise during and after the revolution period. Plants have hitherto been treated as sources of food for men and animals. They were not treated as sources of power for machines which man has built up for his use. Life is both an end and a means. Plant life may now be treated as a means for serving the needs of men in all ways. Take the groundnut. It gives food to man. It gives food to animals and manure for plants. It also, we have now found, gives power for machines. The difference between the power of life and the power of matter as sensed before the Industrial Revolution was that the former could be had only in small quantities while the latter could be got in large quantities. A man using the power of his body could do but little work. A machine with coal and oil moved large loads. But now we find that the small groundnut creeper produced on a sufficient area can be used to give practically all the power that mineral oil could give. Research will, I believe, enable vegetable oil to serve indeed all the purposes for which mineral oil is used. The large multiplication of small living things is an equivalent to the power compressed in coal and oil during centuries. Coal and oil are limited. The cultivation of groundnut can be carried on without limit of time. So too fuel can by planned production yield us all the power which petrol gives to move motor vehicles. Petrol can be exhausted. The growth of trees for fuel can go on indefinitely. In the past, agriculture has been cramped by being viewed too exclusively as a means for providing food for men and animals. Food for men and animals is a form of power. The bodies of men and animals convert the potential energy of food into kinetic energy. But there are other forms of power which

plant life can yield. Plants which are not suitable as food can yet move machines of matter. Edible nuts can be both food and other power. Unedible nuts cannot be food but yet be a source of power. There are trees which yield food or timber. But almost all plants can supply fuel. If the function of plant culture is recognised to be not only the production of food but also the production of power, the scope of agriculture is enormously increased. The bogey of over-cultivation of food is removed. There can be no fear of a slump in prices with an extension of irrigation. Irrigation can be used first for all the food man needs. He does not get enough now. Then it can be used to produce fodder and build up herds of valuable animals. Next it can produce valuable manure for plants. Last it can grow timber and fuel plants. The scope of agriculture with the help of irrigation is thus tremendously increased. It is not enough to say "Grow more food". We need food. But we also need other things. We need motor vehicles, for which we must produce charcoal or alcohol or oil. We need lighting. For this we have to produce vegetable oil. Our slogan must be widened from "Grow more food" to "Grow more power". For mineral power, you dig. Plant power, you grow.

There are two major problems which I would suggest for research in regard to plant culture and plant technology. The first is as to the supply of pure water. Pure water is as vital to plant culture as steel is to mineral technology. Water is the carrier of food from the soil to the plant. In Southern India, we have land and sun-light but not enough of fresh water. Ryots when they dig wells more often get brackish water than fresh water. The fresh water that comes to us through rivers is largely wasted into the sea. It is a shock to most people to hear that only 4 per cent. of the Godavari river water that reaches the anicut is used for irrigation and the rest wasted into the sea. Of the Krishna river water, only 8 per cent. is so used. The need for increased irrigation is obvious. The fear of producing more plant growth than is needed for food need not hereafter

stand in the way of an increased use of the Godavari and Krishna waters. But simpler than the building of new irrigation systems and, indeed, in addition to such new irrigation as is undertaken there is, I believe, scope for the reclamation of brackish water, including sea water. The sea has over 97 per cent. of fresh water. Enormous masses of this water lie by the shores of South India. That fresh water can be made from sea water is known. But the process which is distillation is not cheap enough. I suggest it as a problem for South Indian intelligence that a way of making fresh water from sea water and, indeed, all brackish water must be found. Ten years ago, it was my dream to replace Kerosene oil by vegetable oil for lighting our homes. To-day the dream has come true. I believe that the other dream of mine about making fresh water from water containing over 97 per cent. of fresh water will yet come true. When it does, South India with land, Sun-light and fresh water will be a paradise on Earth. It will witness the conversion of Sun-light into power needed for human progress on a gigantic scale. So much for the major problem of plant culture.

The major problem of plant technology that I would place before you is the making of engines with low temperatures. Mineral power is transformed into kinetic energy through great heat. Hence iron needs to be its vehicle. Yet millions of engines including ourselves are working at the temperatures of man and animals and plants and efficiently transforming food into energy. For such low temperatures, wood can be a vehicle. The condition requisite for replacing iron by wood is the discovery of low temperature engines. It should be possible to do it because Nature is making such engines and working them. Cannot man find the secret of Nature? Man, seeing birds fly, has learnt to fly. Let man seeing Nature make fresh water from sea water and making engines work at low temperatures learn to do so too.

With this new power what new civilization shall we build? The industrial civilization of the last two centuries was built out of limited material. The

power released by the new Revolution will be from unlimited material. The limits of development under the old Revolution were narrow. The new Revolution has scope for limitless development. The ethics of a civilization based on mineral power when if one man has, another man has not, will be replaced by the ethics of a civilization based on vital power when if one man has, another man may have too. Based on the limitless power of the Sun, our new civilization will attain levels of plenty,

grandeur of conception and execution, width of vision, ranges of goodness and greatness which the old civilization confined to the narrow walls of material power dug from the bowels of the Earth could never reach.

We shall, indeed, be no longer children of the Earth alone. We shall also be the children of the Sun, members of a great confederacy of planets with the Sun as the centre. The Sun shall sustain us as our Father, while the Earth our mother takes us to her bosom.

CHURCHILL ON INDIA

I. BY THE EDITOR

0

AT long last, Mr. Churchill has spoken. Those of us who have been anxious for a peaceful settlement of the deadlock with a view to create conditions favourable to whole-hearted and effective War effort deplore that he should have spoken at all. For, in tone and substance, it is the most mischievous and disappointing that even Mr. Churchill has ever made. Not that Indian opinion ever expected much from one who has always been hostile to Indian demands. It was hoped, however, that the stress of events would make him change his views of India, even as it has forced him to change his views of Soviet Russia. Churchill is a quick-change artist and a well known opportunist too. But with regard to India, he has chosen to retain the same old ignorant view he held when, as a corporal he shared his opinions, as his food, with his barrack-room companions in Bangalore 40 years ago. India remembers only too well his malignant part in the Round Table discussions and his determination to "defeat the White Paper scheme of Responsible Home Rule for India". It was he who asserted that no responsible person could suppose for a moment that "Dominion Status is likely to be obtained for India within the lifetime of any one now living". He forgets that many such settled facts have been unsettled in history. We well remember his dictum: "*The British*

Government has no intention whatever of relinquishing effectual control of Indian life and progress. We have no intention of casting away that most truly bright and precious jewel in the Crown of the King, which more than all our other Dominions and Dependencies constitutes the glory and strength of the British Empire." Yes; Mr. Churchill will recollect something of the kind said of the man of great possessions in a book of which he cannot be ignorant.

In spite of this pronounced hostility to legitimate Indian demands, the Indian Press and public have shown remarkable self-restraint in commenting on his doings and words, not merely out of respect for his high office but more with a view not to create any embarrassment at a time of War which must be faced with unity and discipline. Mr. Churchill, by his irresponsible stage-thunder so full of mischievous and misleading propaganda, has shown that he ill-deserves that courtesy. His attempt to belittle the Congress which, during Sir Stafford Cripps' recent visit to India was such an all-important body that he thought fit to woo it so assiduously for eighteen days, his juggling with statistics to make the worse appear the better reason, his unabashed reference to the presence of "white troops" in large numbers to save the situation, —which by the way is a lamentable reflection on the loyalty of Indian soldiers

to which he himself has borne eloquent testimony in the same speech—are unworthy of one placed at the head of a great nation at this supreme crisis in its history. It is felt that even as propaganda for foreign consumption, it is pitiful stuff. Almost every party in the country and every leader who could speak for any group, has spoken in condemnation of the vicious statement. Nationalists, Liberals, Independents, Hindu Sabhaites, Muslims, Sikhs, Christians, Leaders of the so-called Depressed Classes, and not a few Europeans have all reacted to the speech in the only way they could.

It makes clear how, as far as India is concerned, Mr. Churchill, in the words of a well-known organ of public opinion in the country "is as dangerously irresponsible, as arrogantly contemptuous and as purblind as ever". Racial arrogance and pride of power which he is out to destroy in the enemy have taken complete possession of his own mind and warped his judgment. What he thinks is a triumphant performance to the accompaniment of stagemanaged cheers is in fact a tragedy.

One recalls at this moment the prophetic words of Mr. Wedgwood Benn, who as Secretary of State for India, made a vigorous criticism of Mr. Churchill's speech on the Round Table Conference and pointed out the logical consequences of his policy.

What that has meant is lathi stick and, after rifle, the machine gun. You must either base the Government on the assent of the people or govern by force. The logical consequence of Mr. Churchill's policy, if put into force, is Government by force, without the assent of the people. The alternative is Government by the people for the people. That is why people of all parties have grasped the principle almost with unanimity.

Feelings have been provoked to such an extent that even such warm and devoted friends of Britain as Sir Chimanlal Setalvad and Dr. G. S. Arundale are losing faith in his leadership. "It proves," says the President of the Theosophical Society, "that Mr. Churchill ought to give place to Mr. Lloyd George and that the House of Commons is in no way fit to have power over India."

II. A SYMPOSIUM

COMPILED FROM PRESS REPORTS

By. Hon. RAJPU & By. Hon. JAYAKAR

We have read with much concern and with great disappointment Mr. Churchill's speech on the Indian situation in the House of Commons. In our considered opinion, a speech like this will in no way help, but may worsen the situation.

If, as Mr. Churchill attempts to make out, the Congress does not represent the vast mass of the people, may we ask why the Muslim League, the Hindu Mahasabha and other political bodies and the general public were ignored during the whole of this critical period? We wonder what Sir Stafford Cripps will say to Mr. Churchill's plea about the unrepresentative character of the Congress. Will he recall what he told both of us during our interview in Delhi, that in his opinion the Congress and the Muslim League alone mattered for the purposes of the settlement and that if he saw no prospect of such a settlement with them, then we need expect no change? . . .

We wonder if it is sufficiently realized that apart from the Congress, all other parties in India are now insisting that India's position as a free country should be declared during the war and that she should have a National Government with liberty to organise the country's defence against Japan, with due reservations in regard to defence in the interests of the country. . . .

British history in Ireland, Canada, and other parts is replete with instances in which Government have negotiated with 'rebels' and successfully won them over. One of us can say from personal knowledge that on a similar occasion in the past, a noble Viceroy, when a British official made uncomplimentary comments about the late Mr. C. R. Das (who was then behind the bars), observed: 'Remember, His Majesty's prisoners to-day may be His Majesty's Ministers to-morrow and His Majesty's Ministers to-day may be His Majesty's prisoners to-morrow.' This being the position we are compelled to say that Mr. Churchill's and Mr. Amery's speeches will produce the most deleterious effect on the Indian mind.

Dr. SRI CHIMANLAL SETALVAD

The Prime Minister's statement in the House of Commons is, indeed, the most unfortunate at this juncture. It misses the realities of the Indian situation. The attempt to belittle the position and influence of the Congress and to make out that it represents only a minority of the Indian people will raise a smile. . . . The Prime Minister has now made a wonderful discovery that the Congress, after all, has not much influence and represents only a small portion of the Indian population. Strangely enough, when Sir Stafford Cripps was in India, he ran after the Congress all the time and acted as if nobody else mattered except the Congress, not even the Muslim League. If the Congress was so unimportant as the Prime Minister now seeks to make out, why did not Sir Stafford Cripps and the British Government negotiate with those who, in the Prime Minister's opinion, formed the majority of the Indian population. . . .

While it is necessary that lawlessness and violence should be sternly put down in the interests of the country, the Prime Minister should have realised that mere repression will not solve the difficult tangle of the Indian situation. . . I am afraid the Prime Minister has forgotten that in certain circumstances, silence is golden.

SRI M. VISVESWARAYA

The British Prime Minister in his speech on India the other day stated that the Indian National Congress, which is fighting for the freedom of the country, was sustained by certain manufacturing and financial interests. I am not personally aware that any funds have been given to this cause by the interests named, but even if they have been given, there can be no moral turpitude in such an act. Do not English businessmen contribute to party funds and get protection and help in their world-wide economic enterprises? In India too, it should be recognised that for developing industries we want economic freedom. The struggle in India to-day is to seek amelioration or relief from conditions which threaten to stabilise poverty and make it difficult for the vast masses of our population to keep themselves alive.

Mr. ALLAN BUX

(Sind Premier and President, Azad Muslim Board)

Mr. Churchill's statement in the House of Commons confirms the belief that the British Government had at no time any desire to part with power and to satisfy the legitimate aspirations of India, and that although they are waging the present war in defence of democracy and freedom, so far as India is concerned, they wish to continue their imperialistic domination over this country. This is not only unfortunate but tragic, both for India and for the interest of the United Nations. Every Indian is fully convinced that the communal, racial, or political differences are the creation of British diplomacy as an excuse for continuing the British hold over India. Mr. Churchill's juggling with figures and attempt to minimise the wide-spread discontent in this country may deceive the British public, but it will surely not deceive those who know the real situation in India. . . .

On behalf of the Azad Muslims, we emphatically repudiate the vile allegation that 90 million Muslims of India do not desire immediate independence for their country, or are in any way less patriotic than any other community in India. . . .

Dr. SHYAM PRASAD, Dr. MOONJE & OTHERS

OF THE HINDU MAHASABHA COMMITTEE

. . . . It is mainly the failure of the British Government to transfer power to Indian hands and to recognise the free status of India, consistent with the declared war aim of the Allied Powers, that has created a deep feeling of frustration and resentment in the minds of the Indian people, irrespective of political affiliations. . . .

The demand for Indian freedom and for an immediate transfer of power to an Interim National Government has not been made by the Congress alone, but by all the important political parties in the country.

Does not Mr. Churchill realise that, in spite of all apparent diversities, there is one demand which can be truly called the National Demand of India, that India's freedom must be recognised and that England should surrender power to a National Government in India, forthwith?

MR. M. N. JOSHI, M.L.A.

(General Secretary, All-India Trade Union Congress)

Mr. Churchill's statement shows lack of understanding of the real situation in India. To hold the Congress responsible for the violent outburst of indignation of the people is to ignore the fact that these outbursts have followed the arrest of Mahatma Gandhi and other Congress leaders. Mr. Churchill seems to be oblivious that the main objective of the Government, at this time, is to get the whole-hearted support of the people of India in the defence of the country. Even if the Government succeeds in suppressing the Congress, the Government will not achieve its main objective of rallying the people round it. . . . He ignores the fact that even the Muslim League and the Hindu Mahasabha and practically the whole country are with the Congress in demanding the transfer of real power to Indians. . . .

MR. HUMAYUN KABIR

For the interest of Indo-British relations as well as for the sake of democracy and civilisation, it is imperative that Churchills and Amerys and all that they represent should be swept away from English public life. . . .

The arrogant and ignorant speech of Mr. Winston Churchill has not surprised any one who knows his past history. In 1940, the quality of the British people saved them in spite of the decadence of garrulous leadership. It would be a tragedy if Mr. Churchill is really irreplaceable to-day; for he cannot see the writing on the wall and is heading straight for disaster and destruction. . . .

MR. K. M. MUNSHI

(Ex-Minister, Bombay)

Who has gained, one may ask, by this vulgar insolence of the British Premier? Britain's lot has been cast with India, and friendly India is as essential to Britain as a friendly America in her hour of trial. Some day, in spite of sabre-rattling, India will have to be wooed and won as a friend and comrade. And every hour that passed by, with India's friendship insecure, is fraught with the greatest danger to Britain herself.

DR. SRI C. P. RAMASWAMI AYYAR, K.C.S.I.

. . . . Mr. Churchill, says that there are in India 50 million depressed classes or untouchables as they are called because they are supposed to defile their Hindu co-religionists by their presence or by their shadow. . . . It is a matter of surprise that those who have furnished materials for his generalisation have forgotten that in Travancore there is no untouchability and that Travancore contains six million people. It may be stated without fear of contradiction that in the State of Travancore, there is no untouchability, unapproachability, pollution, or 'defiling of their Hindu co-religionists by their presence or by their shadow.' Moreover, this State is not alone in this respect. Adverting only to Indian India, Baroda, Indore and many other States have passed similar legislation and abolished untouchability. One would have expected from the Premier some qualification and some recognition of these facts but, his speech shows that even he can be charged with inaccuracy. . . .

MR. MAHOMED ZAHIRUDDIN

(President, All-India Muslim Conference)

Speaking as the head of the Muslim Community, which has in its ranks more than 40 million Indian Muslims, let me make it clear that our disapproval of what misguided people are doing to express their resentment against the arrest of Congress leaders notwithstanding, the entire Muslim Community, wholeheartedly endorses the Congress demand for an immediate declaration of India's independence and the transfer of real power and authority into Indian hands, to enable the country to defend its sacred soil against aggression.

MR. A. V. THAKKAR

(General Secretary, All-India Harijan Sevak Sangh)

It is true that Harijans still suffer from certain social disabilities, to remove which efforts are being made on an extensive scale. But is it fair to say that in the year 1942, 50 millions of Harijans defile their Hindu co-religionists by their presence or by their shadow? And even though coming from the mouth of the Premier of Great Britain, can it be anything else but false propaganda? . . .

SIR P. THAKURDAS, SRI R. CHENNOY & OTHERS

If anything is calculated to embitter feeling, provoke suspicion and consequently impair India's war effort, it is sentiments of the type to which the British Premier gave much intemperate utterance. Nor unfortunately did Amery's speech display any more generous foresight or statesmanship. We are constrained to say that if the recent resolution of the All-India Congress Committee proved welcome to Tokyo, the speeches of the Premier and the Secretary of State for India will excite equal jubilation in that quarter.

People cannot be bludgeoned into co-operation. That is a fact which the British Government both in Whitehall and India would do well to realise. Every provocative utterance directed towards this country, every action calculated to wound or humiliate cannot but harden public opinion and make the task of those genuinely eager to assist the war effort correspondingly more difficult.

SRI C. RAJAGOPALACHARI
(*Ex-Premier, Madras*)

Mr. Churchill has tried to cover his Indian policy of drift with invective. The formal adherence to the Cripps offer is substantially falsified by the nature of the pleas and defences put forward against the Indian demand. They serve to confirm the wide-spread distrust of British promises and intentions. It is unnecessary to show up the many fallacies in detail of the British Premier's propaganda speech. The main and fatal error of the attitude is that it aggravates the already dangerous isolation of the Indian civil population from the defence of India—an attitude that cannot be justified even to the Imperialists of Britain, unless they are assured that Japan has been finally held up in the Pacific. . . .

RAJA SIB MAHARAJ SINGH

While Mr. Churchill is right in stating that the Congress does not represent the whole of the people of India, he forgets that it has a much larger following, and commands much more sympathy than he conceives. Nor is it true to suggest, even by implication, that a majority of members of the Congress party are in league with the Japanese.

MR. V. D. SAVARKAR

(*President, All-India Hindu Mahasabha*)

Mr. Churchill's speech has served as a sharp reminder to all concerned that moral obligations have no place in stern and realistic politics as steel alone counts. Has not Mr. Churchill told Parliament that there are now more British forces in India than there had ever been and was not that the only convincing argument he advanced to assure England that there was no need for them to be anxious about the security of India? We need not take Mr. Churchill very seriously. The future of India does not lie in the lap of Mr. Churchill, but it lies in the lap of the war god.

DR. GEORGE S. ARUNDALE

(*President, The Theosophical Society*)

This unstatesmanlike speech will be prejudicial to the carrying on of the war; for it will harden against Britain all elements which have been hoping for the best; it will substantially increase the influence of the revolutionary elements in the country; it will greatly hearten Japan. It proves that Mr. Churchill ought to give place to Mr. Lloyd George and that the House of Commons is in no way fit to have power over India. It largely justifies those who demand India's freedom and virtual independence, and it must gravely imperil the safety of the whole Commonwealth and the course of the war to victory. . . .

PROF J. H. AND MRS. M. E. COUSINS

The recent speeches of Mr. Churchill and Mr. Amery have turned these more vague emotions (irritation and frustration) into something perilously near to bitterness, mistrust and mutual fear between the races. So far as we can judge, unless some change of policy and atmosphere comes quickly from the people and statesmen of England, we foresee the dangerous possibility of a condition of unrest and hatred, which will be specially pitiable because it need not reach such a stage if England will only do now what her political leaders have promised to do later and at once transfer her power over India into the hands of a National Government. . . .

TOWARDS ECONOMIC INDEPENDENCE

BY PROF. PREM CHAND MALHOTRA

THIS war is going to be a great leveller. The hegemony of one country over large territories will disappear. It is a war between fundamental issues and the doctrine of self-determination for nations as against the doctrine of domination of a race over other races, supposed to be less advanced, is going to triumph. This war will settle the hash of Imperialism in India.

Political and economic independence are the counter-parts of a complete national freedom. We want to be masters in our own country and it is foolish to think that we can even at this stage of awakened consciousness be satisfied with the form without the substance of freedom.

As explanation of the insertion of the "Commercial Safeguards" in the Government of India Act of 1935 is to be found in the large financial stake which British investors have acquired in India. These investments are partly in the form of loans raised on behalf of the Government of India in the London Money Market and chiefly in the form of investments sought in the country on private account.

India held its reserves with the Reserve Bank in sterling assets. That was natural on account of the high place that sterling held in the world money market and the need for annual sterling remittances on account of 'Home Charges' from India to England. Thus at the end of August 1939, the sterling assets of the Reserve Bank were Rs. 59'50 crores in the issue department (as a part of the fiduciary portion of the Paper Currency Reserve) and Rs. 4'44 crores in the Banking

department. The present war led to the creation of huge sterling reserves in favour of India, because of payments to be made by the British Government to the Government of India arising out of purchases made in India and war expenditure which are to be debited to the British treasury. The sterling reserves accumulated in India's favour between September 1, 1939, and March 31, 1942 are of the tune of £200 millions. In order to utilise the piling up sterling reserves, it was agreed to repatriate (that is to bring home or convert foreign debt into rupee debt) the sterling debt of India. In the years 1939-40 to 1940-41, the total sterling debt cancelled against the creation of rupee counter-parts held on Government account or issued to the public was of the value of £29'17 millions or Rs. 38'71 crores. The purchase demand of sterling in the open market in London caused their prices to increase. This was not in the interest of the Indian Government, because that made the buying of sterling dear. With the co-operation of the British Government, a programme of large-scale sterling repatriation was carried out from 8th February, 1941. Thus £100 million worth of sterling stocks of various dates maturing between 1947 to 1959 and carrying rates of interest from 3 to 5 per cent. were cancelled and then rupee counter-parts issued. Without the British Vesting Order and a similar notification under the Defence of India Rules in India, the holders of long-dated sterling loans could not be made to surrender their stocks. Incidentally the purchase of sterling stocks released capital in England which found re-investment in British war

loans and thus made it possible for the Government there to borrow on easy terms.

The total sterling debt of the Government of India decreased from £280'0 millions on 31st March, 1940, to £199'87 million on 31st March, 1941. The total sterling securities used since the beginning of the war till the end of February, 1942, for the repatriation of loans have been of the value of £100 which is equivalent to Rs. 188 crores. To this sum may be added Rs. 80 crores worth of sterling securities used up in purchasing 2½ per cent. and 3 per cent. loans. Thus Rs. 268 crores worth of sterling balances have been utilised since the commencement of the war. Even after these disbursements, India has accumulated to her balance sterling reserves of an equivalent value of Rs. 209'40 crores. During 1942-43, India is expected to be credited with sterling balances on a scale larger than that in the preceding year. The figure may touch £800 million. The sterling accumulation of £800 million since the commencement of the war till the end of March, 1942, more than sufficed to repay India's sterling debt of £250 million and the purchase price of the Bengal and N. W. Railway and the Rohilkhand and Kumaon Railway.

What should India do with her huge sterling reserves?

Sterling has depreciated considerably since the war. In the post-war period, the demand for sterling will not be keen, rather it would be otherwise. Payment to countries from whom she has borrowed during the war would put a further downward pressure on sterling. Thus India would not be advised to put her reserves in a store of value which is likely

to depreciate. India cannot convert her sterling reserves into dollar, because the Government of India has commandeered the dollar resources of individuals for making war purchases in America. India may keep a part of her surplus in sterling reserves in the interest of post-war inter-relations between India and England and as a means of international settlement. However badly damaged, sterling would have a place for itself in the post-war monetary scheme of the World. But to hold all the surplus in the securities of one country is clearly inadvisable. Sterling surplus may be utilised for compulsory repayment of sterling securities issued on behalf of the Port Trusts and city corporations. We may also purchase company-managed railways like the Bengal Nagpur Railway, South Indian Railway and the M. & S. M. Railway. These purchases will further the programme of nationalization of railways undertaken by the Government.

Another means of transport, which can be nationalized with great profit, is the coastal transport. At present the coastal trade of India is the monopoly of the non-nationals. Attempts made by the Indian shipping companies to get a fortune in this field of transport have been thwarted by the foreign companies adopting a policy of rate cutting. Our sterling surplus can be utilised to purchase shares of such shipping companies.

The coal mining industry can also be purchased where the investment is in sterling.

Other public utility concerns with sterling capital can also be bought over as going businesses.

The tea industry in India is at present selling its entire surplus produce in

the British Market. Nationalization of tea plantation should not present great difficulties.

The war has meant increasing control of the Government over the field of production and hence the nationalization of a few basic industries can easily fit in with the Zeitgeist of the present situation.

The extent to which the stranglehold of foreign capital on Indian commerce and industry is loosened, to that extent, the necessity of any commercial safeguards of the type to be formed in the Government of India Act of 1935 will be found to be redundant. As the control of the affairs of India are to pass from the British to the Indian hands, the extent of economic liberation obtained through the proper use of sterling surplus

now at the disposal of India will make the process of the parting of power by the British vested interests an enthusiasm.

National management of public utility services like transport service and a few other industries will not present real difficulties in view of India's existing experience in the management of such like concerns which are at present already under public management.

A resolution was moved in the Council of State by Hon'ble Pt. Hirdyanath Kunzru urging upon the Government to utilize India's surplus sterling reserves for purchasing British interests in essential industries. Our huge sterling reserves must be utilized in the best interest of the country, or else they will become embarrassing and a speculative form of store of value.

THE UNIVERSITY OF CEYLON

BY MR. A. EVERARD BARTHOLOMEUSZ

THE promulgation of the Ceylon University Ordinance on July 1, 1942, has heralded the dawn of a new era in Ceylon. The first academic year of the University commenced on July 14th and is to be followed by a ceremonial opening, which will take the form of a Convocation by the time this appears in print. The vicissitudes of the titanic struggle over the Ceylon University question for more years than one can care to remember are nevertheless interesting, in a way, for the light they throw on the idiosyncracies of our legislators. Unfortunately, most of the actors in the drama have vanished. The echoes of the conflict sound strangely remote to the present generation, but the story of those feverish days and nights is worth recalling.

Be that as it may, what could not be done during peace time has been achieved during war time. Indeed, the war has been "a blessing in disguise", for it has given Ceylon a University sooner than it would otherwise have been the case. The establishment of the University at such a critical juncture in the history of the world is unique in more respects than one and has created another milestone in the cultural progress of the Island.

The need of a Ceylon University had for long been a pressing problem. Such well-known public men as Sir Ponnambalam Arunachalam, Sir Ponnambalam Ramenathan, Sir Marcus Fernando, Sir James Pieris and later Sir Baron Jayatilaka, the present Home Minister (who has since been elected to a Life Membership of the

Ceylon University Court for distinguished services rendered to education), amongst others, were the chief agitators. Matters came to a head with the passing of the Indian Education Act in 1904, when Ceylon educational institutions were dis-affiliated by the Calcutta University. Prior to this enactment, students in Ceylon were compelled to proceed to Calcutta for their degree course—in the absence of such facilities in the Island—till 1885, when the examinations were conducted in Ceylon.

Inspired by the burning zeal of Sir P. Arunachalam, the prime mover, there came into being, in 1906, the Ceylon University Association. Its first task was to urge the Governor of Ceylon to appoint a Committee "to enquire into the question of secondary and higher education in the Colony". The problem was partially solved by a resolution passed by the Ceylon Legislative Council on August 22, 1917, for the establishment of a University College in Colombo, for degrees conferred by the London University, and the College was declared open by H. E. the Governor on January 21, 1921. The agitation for a full-fledged University was, however, continued. A step towards the consummation of that ideal was achieved, three years later on March 20, when the Legislature passed a vote of Rs. 8 millions for the proposed University of Ceylon. That decision was so momentous and so far-reaching in its possible effects that its origin needs to be clearly understood.

On February 23, 1927, the University Site Committee, after a meticulous examination of the pros and cons in all its aspects, reported that the University should be of a unitary and residential

type, and further that it should be located in the Dumbura Valley near Kandy. The piquant situation created by acrimonious discussions over the almost trivial question of the site alone was a stumbling-block in the attainment of this ideal. Thereafter it resolved into a battle of sites by the two opposing factions. The debate in the Legislative Council opened on October 27, 1927, when the Buller's Road site in Colombo was rejected on December 15th. On March 9th of the following year a resolution was passed for the establishment of the University in Kandy. Yet another school of thought was of the opinion that the best interests of the students could be served by the grant of scholarships to enable them to proceed to the United Kingdom for higher qualifications.

The Ceylon University Commission, presided over by Lord Riddel, and appointed by the Secretary of State for the Colonies, issued its report on January 29, 1929. The proposals were incorporated in a Bill and introduced in the Legislative Council in the following year, but unhappily, before it could pass the Third Reading, the Council had to be dissolved owing to the introduction of Constitutional Reforms. It is neither expedient nor desirable to go into the matter at length, suffice it to say that the apathetic unconcern for the public weal, so long a running sore, cured only by dogged patience, once more broke out, weakening its moral fibre and poisoning it with scepticism. It is hard to understand why the Councillors should have preferred to this shrewder course a somewhat pettifogging view of the possibilities opened up by the revival of the original decision in regard to their own

particular sites. The Council finally decided to adhere to the original decision, viz., the acquisition of the Kandy site.

A further step was taken on August 14, 1941, when Dr. W. Ivor Jennings was appointed Principal of the Ceylon University College, consequent on the retirement of Professor R. Marrs, M.A., C.L.E., so well known in Indian educational circles. Since the arrival of Dr. Jennings, who has now been appointed Vice-Chancellor of the Ceylon University, there has been a complete metamorphosis of this long outstanding issue. In a well reasoned memorandum he has adduced a cogent case for the immediate conversion of the Ceylon University College from its present status to that of a full-fledged University. That the University of Ceylon will not be a shoddy degree factory is clearly outlined in Dr. Jennings' document:

"Though the association with London has produced many defects, it has compelled the College to prepare its students to a higher examination standard. It is urgently necessary that that standard should be maintained and not be debased to those of most Indian Universities. This is the burden of the advice constantly repeated to me by University teachers and administrators in England. It accords with my own experience. Though I have had many very able Indian students, we have never been able to equate Indian degrees with British, Dominion or American degrees. If the effect of creating a University of Ceylon is to lower the degree standard, I am not prepared to recommend it."

In another masterly contribution, Dr. Jennings proceeds to give equally strong reasons in recommending that the University-to-be should be autonomous.

These reasons are so self-evident that the mere stating of them appear almost a platitude. In claiming complete academic freedom for the Ceylon University, at a lecture on "The Ideal Social Order" delivered by Dr. E. Asirvatham of the Madras University at the Central Y. M. C. A., Colombo, Dr. Jennings, who presided, referred to the obstacles to the proper development of the University, adding that "the only solution is for us to establish and maintain contact with our neighbours as far off as Australia, South Africa and Manila, but even more with India and Burma, and above all with Madras. If national self-sufficiency and rules about leave out of the Island prevents us from joining the community of learning, we are doomed to mediocrity at the best."

The grant of full autonomy was a thorny question. This anxiety to have a finger in every pie (on the part of the Commissioners) can well be understood. Even on their antiquated plane of thought they failed to grasp the terms of the problem. It had to be pointed out that though the Government of the United Kingdom made an annual contribution of £2,400,000 to the British Universities, it did not seek to control them in any way. Similarly Local Government Bodies in the U. K. contributed £800,000 annually to the Universities but did not ask for any measures of control of the Universities. The first essential is that University education must be divorced from all political interference and State control if it is to be one worthy of Ceylon. Sir Baron Jayatilaka in his Budget speech last year observed that: "Our University, if it is going to serve the country, must have freedom as regards

its pursuit of studies—free from external control, whether that control is going to be exercised by the Education Committee or by the Department of Education or anybody else." As a matter of fact, even the Ceylon University Commission had advocated the imperative need of academic freedom and freedom from State control being granted to the University. However, the constitution of the University of Ceylon as passed by the Ceylon State Council is not all it ought to be in this regard.

It is now proposed to carry on the University in Colombo before the transfer to Kandy, chiefly owing to the delay in the change-over from London syllabuses to syllabuses suitable to local conditions, necessitated by the exigencies of the situation created by the war. The constitution is modelled on the lines of that proposed by the Ceylon University Commission and closely follows those obtaining in the leading Universities of Great Britain, the Dominions and in India (since the Report of the Calcutta University Commission in 1919). Due provision has been made for the Faculties of Arts, Science, Oriental languages and Medicine. It is hoped to include the Faculties of Law, Engineering and Agriculture and the institution of a Board for the Training of Teachers in the not distant future.

The planning of the University has been entrusted to Mr. L. P. Abercrombie, the Professor of Town Planning, University College, London, in collaboration with Mr. A. C. Holliday, the Town Planning Consultant. Incidentally, Professor Abercrombie has been selected to re-plan Greater London after the war. The actual work on the site of the Ceylon

University was commenced on June 2, 1941. Dr. Jennings has referred, in eulogistic terms, to the plans and site at Kandy, declaring that "Kandy itself is one of the most beautiful towns in the world and the Peradeniya Gardens (near by) have set a standard which the University must emulate . . . we have an environment which, properly treated, should be one of the finest in the world. . . . When you create a University you cast your bread upon the waters with the intention of finding it after many years. Men may come and men may go, but the Mahaveli (river) and the University go on for ever."

The stagnation and the hesitations of the past twenty-one years ought to disappear and the Ceylon State Council has to play a much worthier part than it has played hitherto. It is neither the wish nor in accordance with the temperament of the people that its representatives in the Legislature should perpetually seem to act as brakes upon the wheels of educational progress and that they should spend so much of their time in cheese-paring criticism. As the late Sir Ponnambalam Arunachalam uttered as far back as 1906:

"One need not be a prophet to anticipate that Ceylon is destined from its central position and its historical and religious associations to be a focus of eastern and western culture throughout the East and to exercise a great influence over the world's thought."

May the University of Ceylon—born of the inspiration of long cherished dreams and pious hopes—become an integral part of Ceylonese life and may its products be shining lights helping to link Western and Eastern culture and institutions.

HISTORY AS PROPAGANDA

By MR. V. G. RAMAKRISHNAN, M.A.

THERE was not long ago a theological Professor who was determined not to impose his own views on his students. In dealing with ancient dogmas, he always tried to put the case for both sides. The judicious historian who is always trying to put the case for both sides is generally the historian without a public. Like the judge in Dryden's play, men are annoyed when the defending counsel upsets the opinion so admirably insinuated by the prosecution. The judge would have been still more greatly bewildered if the two sides had been presented with equal signs of conviction by the same man. That is why some historians have not been ashamed to recommend a certain degree of bias as a necessary ingredient in history. No less a historian than J. B. Bury has maintained that, within due limits, historical method should be as scientific as biological and yet he says: 'I do not think freedom from bias is possible and I do not think it desirable. Whoever writes completely free from bias, will produce a colourless and dull work.' Bishop Stubbs remarks: 'It seems as if history could not be written without a certain spite' and he adds: 'The most effective histories have usually been partial, like those of Tacitus, Gibbon, Macaulay and Mommsen.' Is there any event worth writing about on which the writer can fail to have a definite bias if the subject really engages his interest? Otherwise he cannot hope to produce anything that will engage the attention of the world. No history can be instructive if the personality of the writer is entirely suppressed, however faultless it may be in detail, however carefully the historical

method may be applied. This is true, but it is one of those awkward truths of which we meet so many in life and which it is very difficult to apply. Bias is good up to a point and some spite leads a tang to history as to social intercourse. But in neither case it must go too far and it is precisely the 'too far' that arouses dispute. How often have we seen Macaulay called a 'bad' historian because of his prejudices! Gibbon has similarly been attacked. Coleridge declared that Gibbon's style was one in which it was impossible to tell the truth. If Mommsen became a text-book, said Freeman, 'the result would be full of evil not only for historical truth but for political morality also'. The 'spite' which Bury desiderated may spring from the most various causes and lead to the most various results. Biographies of a statesman have been not infrequently inspired less by admiration of their hero than by hatred of their hero's rival; there are lives of Disraeli which are really slanders on Gladstone, and lives of Robespierre which are in effect denunciations of Danton.

We may pass over many of the partisan histories of early times and confine our attention to some of the recent historians. Treitschke's whole aim was the glorification of Russia in general and the Hohenzollerns in particular and in the wild bursts of national pride which followed the successful wars of 1864, 1866 and 1870; he obtained an enthusiastic following comparable with that which Hitler gains to-day. The exaltation of Prussia meant, of course, the depression of France, and Treitschke set about the

depression with a will. Nor did he spare England, the political ideas of which were the antithesis of the Prussian. Carlyle is another typical example of a historian who had an extraordinary gift of dressing up prejudice so as to look like moral indignation. His cult of the superman, followed as it was by Nietzsche's still deeper adoration and supported by a complete misunderstanding of the Darwinian doctrine of the survival of the fittest has had its practical outcome in the emergence of the many would-be Napoleons of our day. Carlyle preached that the dark races must kowtow to the white races, but H. S. Chamberlain went further and promulgated the theory that there are certain white races which are the chosen ones—we are here not far from the modern Nazi or Fascist theory—and he tried to prove that the Nordic race is superior to all others and all others must admit this fact. Few books have been more popular or influential than this strange farrago. The Kaiser perused it with admiration and the German public followed suit. Not that we must condemn Germany alone for such fantasies. Almost every nation at one time or another has imagined itself the elect of God, and whenever a small fraction of the nation has won a victory in war, the least martial of the citizens feels a glow of pride, imagines that he has had something to do with the triumph and swaggers about as if he were a superior being. After Wolfe's victory at Quebec, the London grocers and drapers put on an aristocratic air and as Goldsmith remarked, showed pride in their port, defiance in their eye as the recognized lords of human kind. Much greater men have

fostered the delusion. 'When God,' said Milton, 'is decreeing to begin some great period, he reveals himself to his servants, and as his manner is, first to his Englishmen.' It is often found that many historians have not indulged in direct falsehood. Skilful omission may do the work better or a dexterous twist or a mere turn of phrase. Many histories of India written by Anglo-Indian writers have painted the pre-British period in such a dark background as to give a favourable setting to British rule in India.

It is on this principle that the majority of school books have been written. The object is not so much to tell the truth as to inculcate patriotism. In Germany, in the days of the Kaiser, he insisted that the history in the Imperial Schools should be devoted to the glorification of the Hohenzollern family. Even in democratic America, the School histories were for long time grossly partisan.

At times, of course, this tendency is naturally seen in an exaggerated form. At the beginning of the War in 1914, all the good deeds of the French were brought out in full relief in a way strikingly contrasting with what had been the habit during the Fashoda quarrel. If the historians were telling the truth in 1914, they ought not to have told a different tale in 1906. It is at once painful and annoying to compare the tone of histories of Germany during the War with that of what was written before. In 1815, it was safe to give the Rhine Provinces to Prussia, for she had never been aggressive. A century later she had never been anything else. What we should emphasize is that a change of political attitude has led to a different conception of facts. Even more remarkable

is the phenomenon of 1870. When the Franco-Prussian War began, the sympathies of England were all with 'religious' Prussia against 'Godless' France. The first stage of the War was hardly over before feelings had veered round; Prussia was becoming too dangerous. What is certain, is that the truth was almost as visible at the one time as at the other and that a genuine historian would have been unmoved by the circumstances of the time and would have written independently of them on a fair and comprehensive view. The facts were as they had been, but the writer's attitude towards them had altered and he desired to create in his readers a different state of mind.

Of all distorting influences, the one the true historian will endeavour to hold in check is his patriotism. If Satan is the father of lies, patriotism is its mother. De Quincey says: "Many are the falsehoods in our history which our children read traditionally for truths, merely because our uncritical grandfathers believed them to be such and in nine cases out of ten, the impulse that started the lie was the patriotic feeling and the same patriotic feeling that forbids us to explode the myth. Such falsehoods told in the so-called histories of various peoples have been the fruitful parents of international discussions, wars and rumours of war." Again in the words of Spender in his 'Men and Things': "All over Europe today there is a persistent demand by different sects and schools that history shall be turned into propaganda for the theories they favour. In Germany, it has to be written to support the idea of the totalitarian state and its doctrine of blood

and race; in Russia and in Italy it must be subdued to the official creed, Communist or Fascist, as the case may be. In England, socialist critics dismiss as shallow and superficial all historical writing which fails to confirm their interpretations of events. If we let go things like this, history or what passes for it will be cluttered up with a mass of speculation, much of it pretentious and provocative and colouring and distorting the statement of fact which must be the basis of sober and useful speculation."



"THE LADY OF THE LAMP"

This is a portrait of Miss Florence Nightingale (1820-1910), and it was painted by her contemporary, Sir George Scharf when she was thirty-seven years old. Her soldier patients in the Crimea, who worshipped her, called her "The Lady of the Lamp".

DEMOCRACY IN THE SOVIET UNION

BY "AN INDIAN MARXIST"

THE conception of democracy is much older than Pericles. "We are called a democracy because the city is administered, not for the few but for the majority." So Pericles said: Under the aegis of Imperial Rome, the idea of democracy was practically suppressed. Aristocracy, heredity, privilege, and the divine right of kings were the dominant ideas that ruled humanity in the Middle Ages, and even up to the 18th century. The revival of the democratic idea which began in the 18th century, and followed in the wake of the idea of 'Nationality', was greatly eclipsed and even suppressed by the growth of "Imperialism". National states came into existence, and gradually began to acquire imperialist ambitions. Democracy and nationality were undoubtedly the formative ideas of the 19th century, but imperialism was an unhealthy growth in the 19th-century history. The two political ideas of democracy and nationality are inter-related but the idea of imperialism is entirely different and has no logical relation to either democratic ideal or the nationality ideal. While equality, both political and economic, is implied in the democratic ideal in most of the modern nation-states, importance is given only to political equality; it is more a political than an economic democracy. Imperialism, on the other hand, ignores both political and economic equality. Obsessed by the ideas of nationality and imperialism, dominated by their capitalist organisation of society, the modern democratic states have lowered the democratic ideal to the mere political plane. *Vox Populi, Vox Dei* and the doctrine of "sovereignty of people" remained merely as lip-ideals to

be repeated *ad nauseam* in the speeches of ruling politicians. The ideal of democracy has up to now found its highest expression only in representative institutions and a periodical vote by the electorate. In the modern democratic state, the electorate merely gives its vote, but does not rule. It is a state where "the gentlemen rule and the people simply obey".

The modern democratic state has undoubtedly a real advantage; but it is a limited advantage. Freedom of speech, freedom of the press, freedom of organisation are there; but they are there only to a limited extent. Absolutism and aristocratic privilege are not usually cherished, but not completely abolished. We have certainly opportunities to organise political parties and organise workers into trade unions. But as Prof. Laaki points out: "This utilisation of the mechanism of the modern democratic state does not imply its acceptance as an unshakable principle." On a closer examination of the conditions prevailing in the Western Democracies, the emptiness and unreality of the democratic principle is made clear and manifest. The American Negro is guaranteed freedom, equality and his franchise under the American Constitution; but he is still lynched, and he dare not exercise his rights. Freedom of speech is guaranteed in all democracies; but the state, in the plenitude of its power, has never hesitated to suppress it whenever it proved a disturbance of the established capitalist order. No amount of ideal right will make the ignorant peasant cultivator the equal of his landlord. All men are equal

before courts of law; but no one can enforce his rights save by the possession of wealth which very few have. "The humble tenant who seeks redress against his landlord, the servant girl who is dismissed without wages, the workman injured in a factory and refused compensation by the employers who argue negligence on his part—all these are but instances of inequality before the law, which give the lie to the democratic thesis of equality."—*Lasaki*. Lenin wrote: "There is not a single state, however democratic, which does not contain limiting clauses in its constitution, which guarantees the bourgeoisie the legal possibility of dispatching troops against the workers, of proclaiming martial law and so forth in case of disturbance or interference with the established order."

Even the representative institutions of which the modern democracy is so proud have declined both in prestige and authority. The real power in many a modern democratic state is concentrated in a small group of vested interests and has practically become their monopoly. It is impossible for the individual elector to have any voice or influence in the electorates of the modern size. What really happens is that a small group or groups of vested interests get into power by a caucus or party machinery and run the state, nominally in the name of the people but primarily for the benefit of their class. All political conflicts are really conflicts between one group of vested interests and another, while the mass of the people are either inert or acquiescent. The will of the people is generally not a factor of any importance, and is often not even known. It is the "dictatorship of the vested interests" that prevails in the modern democratic state. To quote Prof. Lasaki again: "What is

interesting in representative government is not its anatomy but its pathology."

Modern idea of democracy implies that the will of the majority should prevail. Does the will of the majority really prevail? Disraeli once said, probably in a temporary fit of democratic ebullition that no effective moral unity could be possible in a state divided into two nations of the rich and poor. In the modern capitalist state, whether a democracy or a monarchy, the rich are always a minority and the poor are always a majority. But it is the rich alone who have vested interests that rule over the parliaments and cabinets and even over the electorates. The majority rule implied in the democratic hypothesis is more a fiction than a reality. Granting that we have the majority rule, is it always right, just and on the side of fair play? In almost every aspect of human activity, there will be found a majority and a minority; there is no political state in the world where there are no such majority and minority differences. It is difficult to contend that the majority rule has created or would create any happier state of society than what we enjoy now. The value and importance of the majority principle is further reduced in a multinational state, i.e., where there are racial, religious or communal minorities in a state.

Now, what is the communist ideal of democracy? Communism does not believe in any ideal which cannot, within a reasonable time, be put in actual practice. Communism does not recognise mere ideal claims: it recognises only actual facts. Unless you are able to translate the ideal into a concrete reality, the

ideal has no value whatever. It is a fundamental maxim with the Marxist philosophy of life that no difference between the ideal and the practice is to be tolerated.

Soviet democracy is social, political, economic and even racial. Political equality, social equality, economic equality and racial equality are all essential in the Soviet democratic ideal. What the Communist understands by democracy is that the mass of the people themselves, i.e., the workers (producers) should govern. This is possible only when we educate the mass of the people in government by actually associating them in the very act of governing. The active association of the maximum possible number of the people in the machinery of the government is the essence of Soviet democracy. A mere periodical recording of votes in political elections does not amount to such active participation in the act of governing.

The other dominant attribute of democracy is "equality". At no time, communists have said that all men are equal. Men are not born equal, nor are they gifted alike. The dogma of equality arose only as a protest against hereditary rank and aristocratic privilege, and such like conceptions. But no one has the brain or sagacity of Lenin, or the wisdom of Aristotle. Few could write poetry like Milton or Keats. Only Einstein could have discovered the law of relativity; only Rutherford could have split up the atom into its constituent parts. As Prof. J. B. S. Haldane says: "In a scientifically ordered society, innate human diversity would be accepted as a natural phenomenon like the weather, predictable to a certain extent but very difficult." The

danger to democracy to-day lies, not in the recognition of this plain biological fact but in the lack of opportunity. The recognition of innate inequality of men should not be a bar to the recognition of equality of opportunity. What the communists do assert is equality of opportunity for every human being to achieve the fullest expression of his or her personality. This is possible only when both rich and poor disappear, when private profit is done away with, when all capitalists are liquidated and when all vested interests are abolished; and all this will be achieved only when the workers get power, seize the government and establish the workers' government. The people are the workers, the masses are the workers. Workers are not merely the majority; they constitute all the people, all the masses.

Citizenship in the modern democratic state is only political and geographical. Birth or naturalisation is the only criterion. All persons born or naturalised in the state and subject to its jurisdiction are citizens. Citizens need perform no other function in order to maintain their citizenship and may even remain as drones. Under Soviet communism, the conception of citizenship is totally different. Political-geographical basis is done away with; birth and naturalisation have no recognition. The essence of citizenship under Soviet Communism is an economic relation that would conform to the needs of a socialised and planned economy. Only those persons who perform productive or useful service are citizens; they are the workers; they are the masses; and the government is theirs, and for them.

With the avowed object of putting into practice their ideal of democracy,

communists have adopted two methods: one is application of the principle of voluntary association of every citizen-worker in the machinery of administration and the other is their multi-form structure of democratic state.

How far the principle of voluntary association of citizen-workers in the machinery of government is carried in actual operation will be seen if we examine the methods of work adopted by the village and city soviets (councils). Every village and city soviet is required by statute to appoint, besides its usual executive body, a number of committees or sections to deal with separate parts of the rural and municipal work; and these committees are composed, not merely of the members of the soviet but of a large number of active and intelligent citizens, though they are not the members of the city or village soviet, thus ensuring the participation in government, of citizens outside the duly elected administrative body. These committees deal with every work of importance in the city and the village. In sharp contrast with the rural bodies and municipal councils in Great Britain or America, very little use is made of salaried and permanent staff.

In the administration of rural areas, the association of citizen-workers is particularly real and striking. The chairman of the village soviet is required to call all the citizens in his village to a meeting as often as possible throughout the year and submit every proposed action for a public discussion before it is issued in the form of an administrative order. It is not enough if the proposal is discussed and passed in the village council without the knowledge and behind the back of the electors. The following

extracts from an address by M. Kalinin the President of the U S S R, to a conference of chairmen of village soviets in 1938, will give us a clear idea of the practical application of this principle of voluntary association of citizens in actual administration. He said, among other things:

"It is no easy task to lead a village soviet. A village soviet is a government organ—an organ representing the government in the village; it is also an elected organ which represents the workers in a village. A weak chairman of the village soviet tries to do every thing through administrative orders. The more politically developed the chairman is, the less frequently does he have to resort to administrative methods and to the employment of coercive process. Take the following example:—A chairman of the village soviet issues an official order that on such and such a day all must do a certain act or work. Such orders are given by strong as well as by weak chairmen of village soviets. In both cases, the orders appear on paper in the same form signed by respective chairmen. But in the case of a good chairman, the piece of paper is merely a signal to all the citizens; the good chairman would organize his men and make all preparations in advance; and his official order would merely announce a decision about which every one already knows and agrees in substance. The order merely gives the signal to start, to get into action. It is the same as the bugle-call of a commander, when the whole army moves as one man. The whole village moves as one man. That is how things work when the chairman knows his job; his order falls on the ears of a prepared, willing and co-operative audience. The people know in advance what is to be done, why and for what purpose; and they get together to do it. With a weak and inefficient chairman, the order is the first step he takes; and the citizens reading it begin to ask what it is all about and what good will it do. In the first case, the order is carried out promptly and willingly because the

people are prepared for it. In the second instance, the announcement would be the first step taken, and naturally things would be done haphazardly; stern orders would be necessary, and resort to coercion would be called for. The first method is the soviet method. The second one is the method used in the municipal government of a capitalist state.

But preparatory work, the preparation of the people, that is the essence of soviet work and soviet method. That work is performed at the meetings of your citizens, at the meetings of communists, at general meetings and the like. Herein lies the essence of our democracy. Our soviet democracy is not expressed in official edicts. It is expressed in broad activity, wherein every decision is worked out by the mass of the people, criticised a hundred of times by collective farmers, by individual peasants, by all workers in trade unions, and by active citizens from every possible angle."

Such is the method by which the citizens of Soviet Union are actively associated in the government of their country, the method by which the consciousness of continuous participation in public administration is created and developed in every citizen under the soviet form of democracy.

The second feature of the soviet communism, in relation to the soviet ideal of democracy, is the multi-form structure of the soviet constitution. What is this multi-form democracy, about which Lenin and his followers were so proud? In the words of Sydney and Beatrice Webb, "it is a highly integrated organism in which, each individual man, woman or youth is expected to participate in three separate capacities: as a citizen, as a producer, and as a consumer. The U. S. S. R. is a government instrumented by all the adult inhabitants organised in a varied array of collectives, having their several distinct functions: political, social and economic." Unlike the democratic states of Europe and America, the Soviet Union is not a mere political

state, not a mere political democracy. Under the Soviet constitution, citizenship involves a threefold duty. It is this threefold conception of the rights and duties of man and its practical application in the constitutional fabric of the Soviet Union, that is described as multi-form democracy. Political bodies like the soviets (councils), ispolkoms (executives), and congresses are as much an integral part of the Soviet constitution as the economic bodies like the producers' organisations and the consumers' co-operatives. The U. S. S. R. is a democracy in every field of human activity, in the political, economic, and in the social. Collective principle is the dominant factor in the day to day political, social, and economic life of the people. The U. S. S. R. is a democracy in economic production, because it is a planned production for community consumption. It is a democracy in economic distribution, because it is a planned distribution for collective consumption.

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TIME MEASUREMENT

BY DR. J. W. ROY M. VERGHESE, B.A., M.Sc. (Lond), F.R.A.S., Ph.D.

THAT the measurement of time is an important astronomical problem very seldom dawns on people, except on those who have given this fascinating subject some thought or study. This is partly explained by the lamentable situation which now prevails and makes the study of astronomical problems rather an expensive hobby, much less a lucrative profession, especially in India. America seems to be the only place, at present, where there is no dearth of courageous workers or of moral and financial support, they are getting ready the 300 inch telescope, the biggest in the world.

It has come to be taken for granted that the watch or clock one possesses shows correct time. It is daily corrected for any irregularities by comparison with the Tower clock or the time signal at noon. This, in turn, is regulated by the Greenwich time signal from the wireless or, perhaps, by the striking of Big Ben. But let us not forget that it is from observations of transits of stars at Greenwich and by interpolations and corrections of it that we finally get our correct time.

The world is divided into time zones, so that the time increases by one hour for every 15° of longitude towards the east, beginning from Long. 7½° E. of Greenwich, which place is our reference, and decreasing similarly towards the west, beginning from Long. 7½° W. of Greenwich. Some places like Calcutta and Trivandrum do not keep the zone or standard time but make use of the Local time as given by their correct longitude.

The longitude 180° E. or W. is so drawn that it does not pass thro' any land.

Ships that cross this line from E. to W. put the clock back by one hour and ships that pass in the opposite direction put the clock forward by one hour. This is what is usually called the Date Line.

Modern inventions and innovations, and mechanical devices have made time measurement available to all. But the history behind the watches and clocks of our day is very interesting and intriguing and the development of this particular branch of science has progressed with human advance from barbarity to civilisation!

The measurement of time is intimately bound up with the rotation of the earth on its axis. We assume uniform or cyclic movement and observe physical coincidences to give us correct time. To the primitive man, therefore, day and night provided a measurement of time but, later on, the variations in the seasons made him seek some device other than the earth as his clock.

The earliest known mechanical device was the Clepsydra or water clock, used by the Romans, which is attributed to have been made by Scipio Nasica about 50 A.D. About the same time sand clocks also were made which use practically the same arrangement as in the Clepsydra.

Alfred the Great introduced the candle clocks into England. These were candles of certain fixed size and weight and they were all supposed to take the same time to burn out.

The Greeks invented Sun-dial, in which the shadow cast by the gnomon pointing in the direction of the Pole was the time indicator. Many intricate details

were worked into this to give a more reliable measurement of time and some of these can be seen in many of the observatories even today. But a great drawback here was that during night time and on days when there was no sunshine, the time could only be guessed.

During the 18th and 14th centuries and during the renaissance period, the monks carried on their research and finally evolved the first mechanical clock. From then onwards progress was made in making finer and more delicate time-keepers. The famous Dover Castle clock and De Vic's clock are the products of their labour. We also know that the Wells clock was made by the monk Peter Lightfoot.

The pendulum or the synchronous movement in the clocks was introduced by Galileo, who was also responsible for making the first telescope. The story goes that while attending church he noticed that the swings of a lamp hanging on chains attached to the ceiling, though its amplitude altered, seemed to take the same interval for successive oscillations.

Though, by 1500, springs were used in clocks and the invention of the fusee by Jacob Zich of Zurich, about 1525, also proved a great advantage, it was not until 1672 that the hair-spring began to be used by Hooke, for the first time. A few years later, Huyghens applied the anchor-escapement to clocks and also published a book embodying the valuable results of his research called 'Horologium'. By 1715, the dead weight anchor-escapement of Graham was being used.

During the early part of the 18th century it was noticed that the periods of pendulums varied with temperature. In 1736, Harrison's compensated grid-iron

pendulum was accepted as the best solution for the temperature problem. Two decades later, Harrison perfected his chronometer making use of the Mudge lever detachment escapement and even to this day, his chronometers are doing their work very satisfactorily.

The researches and deliberations of Faraday and Clerk-Maxwell, made it possible to harness electrical energy for mechanical work. In 1857, B. L. Jones, a station master at Chester, took out the first patent for an electrical clock and in 1907, Hope Jones devised the modern slave and master clock system, which combined mechanical and electrical methods. The master clock was placed in vacuum and did very little work except drop the weight. The release of what is called the 'gravity arm' took place every 80 seconds in the slave clock by means of an electro-magnet and this regulated the fall of the gravity arm in the master clock. Thus much of the work is relegated to the slave clock. In spite of certain alterations introduced into this system by Short, there is still the handicap that should the clock miss one whole beat, it cannot be immediately put right.

Quartz crystals are used in the electrical circuit to keep the frequency of wireless stations steady. Loomis, in America, utilising this principle, has invented a clock without a pendulum, where the time keeping depends on the vibrations of a quartz crystal. This has one advantage that through electrical calculations it is possible to get a correction curve from which correct time from the clock can be interpolated any time.

Even though we have progressed thus far, it still remains for man to produce a clock that will not err and will show the correct time as obtained by astronomical observations.

ANTI-INDIAN DRIVE IN SOUTH AFRICA

By SWAMI BHAWANI DAYAL

[While the democracies are eloquent in their denunciation of German pretensions to superiority, it is a sad commentary on current affairs to be reminded of what is happening nearer home, in a part of the British Commonwealth. In this article, Swami Bhawani Dayal tells us how the White Settlers are treating the Indians in South Africa. He reports that the Durban City Council intends to expropriate over a thousand acres of Indian-owned land in the city limits and allocate them for the use of Europeans. We are told that nearly ten thousand Indians are to be deprived of their homes. This is a regrettable move at any time, but more so at a time like this when British and Indian and South African soldiers are fighting together to rid the world of racial arrogance and domination. No wonder that the Indian Legislative Assembly rejected Mr. Aney's motion to postpone consideration of the Reciprocity Bill and straightway passed the Bill to refer it to the Select Committee.—ED. I. R.]

THE history of Indians in Natal may briefly be summed up as a continuous course of deprivation and ultimate ruin. The epitome of the Broome Report was that there was no "penetration" of Indians into European areas to the extent alleged, and if acquisition of property had taken place, it had been in areas contiguous to those owned and occupied by Indians. So the alarm raised by a group of Europeans was unjustifiable and groundless. It was my belief that this finding of an eminent judicial commission would create an atmosphere of goodwill between the European and Asiatic races in South Africa at least for the duration of war, but subsequent events have proved beyond any doubt that the City Council of Durban, consisting mainly of Englishmen, is determined to oust the Indians from its borough and reduce them to a state of helotry.

The latest information received from the Natal Indian Congress reveals the fact that the new move of the Durban City Council involves the expropriation of 1,095 acres of Indian-owned lands at Riverside, Merebank and Sydenham in terms of Section 11 of the Slums Act. This unjust action of the City Council has already received the modified approval of the

Central Housing Board and is now awaiting final sanction from the Minister of Interior and Public Health. The Slums Act was passed by the Union Parliament in 1934 to clear slums in the municipalities of the Union. The Act places enormous power in the hands of the Municipalities and eliminates all rights of an aggrieved party to seek the aid of an independent board or of a court of law. The only appeal lies to the Minister of Interior and Public Health, who may delegate his power to hear appeals to the Central Housing Board.

The Indian Congress expressed its fears clearly prior to the enactment before the Minister that the Slums Act invests local authorities with wide and discretionary powers, without the necessary safeguards and protection to those affected, but the Minister assured the Congress that the Bill would be strictly used for the elimination of slum conditions, irrespective of the race or colour of slum owners or tenants. If, however, it should be found that the provisions of the Bill are in fact being utilized in a spirit of discrimination so as to give effect to policies extraneous to its object, it would be entirely appropriate that concrete evidence on this point be brought to his notice.

In accordance with this assurance the Joint Council of Action consisting of Natal Indian Congress, Durban, Indo-European Council, Non-European United Front, Natal Indian Farmers' Union, Durban Indian Trade Unions, Durban Anglican Church Council, Durban Christian Ministers' Association and various Indian Ratepayers' Associations have submitted a memorandum to the Minister of Interior and Public Health pointing out the ulterior motive of the City Council in expropriating the Indian-owned lands, which will be allocated for European or coloured housing schemes. The unfair attitude of the City Council clearly means the ruin and ultimate elimination of Indian settlers in Durban. The wholesale expropriation of various areas in Durban will deprive nearly ten thousand Indians of their homes, where no slum conditions prevail, and houses of fine structure have been built. These Indians will be uprooted for the sake of European housing and settlement.

The sinister object of achieving racial segregation at the cost of the happiness and well-being of thousands of Indian residents is nothing less than a criminal act. It was an unbearable shock to me when I heard from a reliable source that Sir Shafa'at Ahmed Khan, the Indian High Commissioner in South Africa, when approached by the people affected, said that he had done everything in his power but felt that the Minister, Mr. Lawrence, would definitely sanction the expropriation scheme.

The expropriation proposals involve the principle of racial discrimination in that, it is proposed to confiscate lands from Indians and allocate them for the use of Europeans. The sum total of the City Council's contribution towards the Indian housing scheme since the passing of the Housing Act about twenty-two years ago, has been to erect 50 economic and 125

sub-economic houses for an Indian population of 90,000 at the cost of £78,547, whilst for 98,000 Europeans it has built 656 at the cost of £787,085. Though a sum of £50,000 was placed at the disposal of the Durban City Council by the Union Government especially for Indian housing, this was never used for the benefit of Indian residents.

The time has arrived when the issues before Indians in South Africa have to be faced boldly. The Durban City Council, it is obvious from recent events, want to squeeze out as many Indians as possible from the City and segregate them in isolated locations like helots. It is impossible for the Government of India to disown their responsibility and yet, if Government refuse to see facts which stare them in the face, who can help us? Mr. M. S. Aney is still busy solving the problem of Indian evacuees from Japanese-occupied British territories and the High Commissioner in South Africa is unable to assist those Indians affected by the sinister move of the Durban City Council. So where should we look for help, guidance and protection at this hour of our distress and calamity?

INDIANS OVERSEAS

BY

DR. LANKA SUNDARAM, M.A. Ph.D.

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By "AN INDIAN JOURNALIST"

Gandhi and the Cripps Mission

FANTASTIC stories about Gandhi's interference in the Cripps-Congress negotiations have been set afloat by persons holding responsible positions. Both the Congress President and Pandit Nehru have told us repeatedly that Gandhi left a free hand to the Working Committee. With all his pacifism, Gandhi is too much of a democrat to thrust his views on a body like the Working Committee against its own better judgment. That is just the reason, why, in spite of acute differences with his colleagues on many matters, he still retains their esteem and confidence. It is, therefore, no little surprising that during the India debate in the House of Commons, Sir Stafford Cripps should have intervened with a fantastic story throwing the blame on Gandhi for the break-down of his negotiations. He said:

A change took place on Mr. Gandhi's intervention. The Congress Working Committee had passed a resolution to accept the recommendations but Mr. Gandhi intervened and subsequently the resolution was reversed.

Cripps has led the way for other stories equally fantastic which Lord Erskine, once Governor of Madras, and Mr. Coatsman have begun to air. Gandhi is in prison, and not even a sense of chivalry has deterred them from hurling accusations against one who is not in a position to contradict the allegations. Mr. Rajagopalachari has, therefore, done well to rebut this "baseless story" from his intimate knowledge. As one who was present from beginning to end during these talks, his words must count:

I can say authoritatively that Mahatmaji, who was absent from Delhi during the latter stages, was not responsible for anything that took place. In spite of Mahatmaji's adverse opinion expressed at the preliminary stage, the Working Committee entered into discussions with Sir Stafford and carried on according to their own policy and Mahatmaji did not interfere.

Quite a valuable and independent testimony as to why Cripps' mission failed is furnished by Mr. Louis Fischer, the American writer and lecturer who was in India at the time of the negotiations. Mr. Fischer quotes a letter from the

President of the Congress to Sir Stafford Cripps recapitulating the negotiations and describing the offer. In his reply, Sir Stafford Cripps did not deny making the proposal and allowed Mr. Azad to print the letter in a pamphlet. The letter read:

What we were told in our very first talks with you is now denied or explained away. You told me then that there would be a National Government which would function as a Cabinet and that the position of the Viceroy would be analogous in fact to that of the King of England *vis-à-vis* his Cabinet. In regard to the India Office, you told me that you were surprised that no one had so far mentioned this important matter and that the practical course was to have this attached or incorporated with the Dominions Office. The whole picture which you sketched for us has now been completely shattered by what you told us during our interview.

Mr. Fischer quotes British military officials as well as Congress partisans to the effect that the withdrawal of the offer caused the negotiations to break-down.

The Late Sir K. V. Reddy Mads

We deeply regret to record the death of Sir Kurma Reddy, Vice-Chancellor of the Annamalai University, which deprives the province of a well known public figure.

Sir Kurma, who was 67, at the time of his death, had held a number of high appointments in his time, including that of Acting Governor of Madras in 1936 during the absence of Lord Erskine on leave. One of the principal men of the Justice Party, he became Minister for Agriculture and Industries in Madras, and in 1928 went as India's delegate to the League Assembly at Geneva. Sir Kurma succeeded the Rt. Hon. Dr. Srinivasa Sastri as Government of India's agent in South Africa. Soon after his return to India, when the Congress Party declined to form a Government, he stepped in and accepted office as Chief Minister in the Interim Government.

In 1940, he accepted the Vice-Chancellorship of the Annamalai University in succession to the Rt. Hon. Srinivasa Sastri. Sir Kurma died in harness at the end of a long and successful public career.

The Legislatures and the Situation

It has been repeatedly said that the life of the Assembly as well as the Council of State has been periodically prolonged and as such the legislatures could not be said to represent the real mind of the country at the present juncture. Apart from it, the absence of the Congress members, now in detention under the Defence of India Rules has shorn them of much of their importance, not to speak of their spectacular effectiveness. And yet the force of public opinion and the strength of popular feeling are such that no one who reads the proceedings will miss their significance.

In the Assembly, Sir Reginald Maxwell, the Home Member, took up the tune set by his masters in the British Parliament and declaimed that "on the basis of all the information at present available, we cannot absolve the Congress from responsibility for these very grave events". Sir Reginald recounted the damages done during the disturbances and concluded in a note of complacent satisfaction.

To-day although many terrible things have happened, control has been established almost everywhere and the country as a whole is quiet; and although this suicidal movement is not yet finally quelled, we can feel some justifiable confidence in our power to deal with any situation that may yet arise.

The Home member was challenged by more than one speaker, and it would be enough for our purpose to draw attention to the observations of Mr. K. C. Neogy, a Nationalist Member of the Assembly. On the larger political issues, he said there were two important factors that were responsible for the present political atmosphere in India.

The first is that, there is installed to-day in the seat of power as British Prime Minister one who has been an inveterate enemy of India all his life.

The second factor on which Mr. Neogy dwelt and which he regarded as tragic was that in India itself authority is actually monopolised by a set of reactionary die-hards.

Even a more thorough indictment of Government's policy and propaganda came from Rai Bahadur Ramsaran Das in the

Council of State. Government, he said, were suffering from 'propaganda complex'.

Having made up their minds not to part with power, they realised that they must one day come into clash with the Congress. They thought that the Congress could be crushed at a stroke. Having assumed that the Congress movement would have no backing, they gave to the world a daily picture of all quiet on all fronts. For some weeks they were told that there were hardly any disturbances worth the name, and the All-India Radio even ceased mentioning the matter. Suddenly the Government appeared to have changed their propaganda technique and had now let loose an account of arson, looting, murder and sabotage to show that they had been faced with open rebellion and that but for the loyalty of the military and the police and the Government servants, the rebellion might have paralysed the machinery of the Government. I suspect that the motive behind the propaganda is to keep the Congress leaders locked up in jail during the war.

The Rai Bahadur had no hesitation in saying that the Defence of India Act had been misused. The real position was sought to be hidden under the plea that there were eleven Indian members on the Executive Council.

It is our misfortune that their number is being exploited to deceive the world regarding the true state of affairs in the country.

Europeans and the National Government

As a rule, Europeans in India take their cue from the Government; and when the three big ones of the British Cabinet—Churchill, Amery and Cripps—had spoken, and denounced the Congress, European opinion in India expressed itself in a resounding echo. But time brings sanity and better judgment; and the more thoughtful among them reacted differently. Evidence of "the sanity of second thoughts", as a Calcutta journalist put it, is furnished by the resolution passed at a meeting held in Calcutta of a group of Europeans drawn from most sections of the community in that city. The resolution reads:

That this meeting is of the opinion that the British Government should forthwith announce its readiness to transfer full powers to a National Government of India, and provide immediate facilities for its formation.

There is no doubt that this sensible attitude, supported by nationalist opinion all over the country, is gaining ground. And Europeans in other cities will ere long be revising their judgments.

Europeans and the Sea-fleet

The seriousness of the situation created by Government's blindness to the reality and the tragic sequel to the arrests of popular leaders is well realized by such of those Europeans who have made their home in India, as teachers or missionaries. Three Europeans, Horace Collins, D. S. Wells and A. G. Gidley, writing from Calcutta, while deploring hooliganism with the resultant loss of life and property, rightly observe:

We think that this is merely a symptom of the great and burning desire of all self-respecting Indians for a declaration of their right to rule themselves now. Repression and force may gradually subjugate the unruly elements as it has done in past years, but it will only result in a recrudescence backed by an ever increasing personal hatred. It is we who live and work in this country of our adoption who should be thankful for the co-operation, kindness and many indulgences which we are shown at every turn. These are the traits which are far more general than the opposite, and far too little appreciated by the European community. To all Indians we say you are not alone in your quest for freedom, nor is India the only country in which this quest is being made.

This admirable appeal is reinforced by the statement issued recently by a number of British missionaries serving in South India. They say:

It is our earnest desire that a real opportunity should be given for negotiations between the Government and the representative Indian leaders to be resumed, and that the recent repressive action of the Government should be followed by a bold attempt towards reconciliation. In the circumstances it seems clear to us that the responsibility for such a move must rest with the Government of India.

To this end they urge that effective support should be given to such proposals as those made by the Metropolitan and Sir Tej Bahadur Sapru. For "there is no time now for gestures, but there is urgent need for bold, imaginative and informed action".

That the absence of such action is bound to widen the breach between the Government and the people is well realized by many members of the Anglo-Indian community as evidenced by the speeches delivered at the recent meeting of the Bombay Branch of the Anglo-Indian and Domestic European Association of India. Mr. Frank Anthony, President-in-Chief

of the Association, affirmed that their desire was to see India ruled by a real National Government. Mr. S. H. Preter, who was elected for the eleventh time as President of the Bombay Branch, endorsed these sentiments when he said that:

suppression is no solution to the problem. It is bringing the people and the Government no nearer. On the contrary it is creating a volume of hatred and discontent and an underground army of Quislings which would lead to enormous and grave disaster. There is only one solution and that is the establishment of the Government in this country which will have the support of all the Indian people.

Editors' Conference and Pro-Sensoryship

In the Central Legislature, spokesmen of the Government have made statements calculated to create the impression that an agreement had been reached between the All-India Editors' Conference and the Government, and that the present system of compulsory scrutiny of all factual news in force in Delhi and likely to be brought into force in other provinces is in accordance with that agreement.

Contradicting these statements, Mr. J. N. Sahni, Convenor of the All-India Newspaper Editors' Conference, says in the course of a statement to the Press:

I wish to make it clear that no agreement has hitherto been reached or accepted by the Standing Committee of the All-India Newspaper Editors' Conference for the Central Press Advisory Committee acting in its behalf. The principle of previous scrutiny of certain categories of news relating to disturbances was agreed to by the Standing Committee on certain fundamental conditions being accepted by the Government. The arrangement that the Government have now enforced in Delhi does not accord with these conditions, and the Central Press Advisory Committee has made this clear to the Government.

In the Council of State, Pandit Kunzru moved a resolution urging that the restrictions on the Press must go. The existing system of restrictions, he said, was working in such a way

that the people and the Press felt that the Government of India were not merely controlling the publication of news which might be of military importance or tend to promote disorder, but also suppressing news relating to the Nationalist movement and the excuses provided in suppressing the movement. They prevented accurate news relating to the state of things prevailing in this country from reaching America, China and Britain herself. That was the most serious charge that one could bring against the Government of India's policy.

Mr. Arthur Moore's Lead to the Europeans

The stand taken by the progressive group of Europeans is justified and vindicated in a series of statements and articles by Mr. Arthur Moore, the well known ex-Editor of the *Statesman* whose move in this direction is a most welcome and relieving feature of the situation amidst all the froth and folly of certain financial and business interests among Europeans in India. The Bengal Chamber of Commerce, purporting to speak for the "European Commercial and Industrial Interests" has no doubt expressed its complete identification with Churchill's statement of policy. But then, the Chamber is by no means a free and unfettered body. Apart from the lack of a leisured class of Europeans, with full freedom to take part in public life, nearly every one, as Mr. Moore points out,

is either in Government service, or in a firm whose interest he has to consider before his own views; and most European firms naturally desire their employees to avoid the controversies of politics.

In a remarkably frank and significant statement, which is backed up forcibly by Mr. Catley, Editor of the *Pioneer*, Mr. Arthur Moore points to the muddle-headedness of those of his countrymen who cannot see the simple fact of India yearning for her freedom, just as any European country would. Britain's unwillingness to part with power is at the bottom of all the trouble and tragedy.

What the British public have not been told is that Indian differences are the excuse but not the cause of Britain's refusal to transfer power. Our refusal has hitherto been absolute and would remain so, even if all Indian differences were composed.

Mr. Moore says that he

furnished documentary evidence of the intense feeling amongst loyal Indians, including the recent Members of the Viceroy's Council, that the services of Indians on a large scale were neither wanted nor treated.

But all these warnings went unheeded. And Mr. Moore asserts:

The view expressed by the Prime Minister and Mr. Amery that they have "saved India", and that by repression they can sufficiently master the forces of Indian nationalism to make India a secure base for the prosecution of the war is complete illusion.

But the most pregnant of all passages is the one in which Mr. Moore asserts that he can answer for Mahatma Gandhi that if Britain will declare her willingness to transfer power now, he will call off non-co-operation. Hence Mr. Moore's final warning.

Let us learn the lesson of Durna. There is little time to lose. 'Do wrong and stick to it' is no motto for wartime.

The Hindu Maha Sabha

The Hindu Maha Sabha has stolen the thunder from the Congress and through its energetic Working President, Dr. Shyam Prasad Mukerjee, has acted with vigour and patriotic earnestness. In a lengthy resolution of the Working Committee at Delhi, the Maha Sabha demands immediate declaration of India's independence, the release of national leaders, the formation of a National Government and the intensification of war efforts. These aims are doubtless unexceptionable and the Maha Sabha repeats its assurance that

the Indian National Government in India will declare its determination to fight the common enemy. It will act in close collaboration with Britain and the United Nations for carrying out a common war policy, which will be determined by the Allied War Councils on which India will be represented by Indians chosen by the National Government, the Commander-in-Chief remaining in charge of the operational control of the war. . . .

But this can be done only if the present irresponsible Government gives place to a truly National Government.

Machine-gunning of Mobs

"Have mobs been machine-gunned from the air anywhere and, if so, where?" asked Pandit Kunera in the Council of State on September 26.

Sir Alan Hartley's written reply said:

Yes, at the following five places:—

On the railway near Girak in Patna District, about 12 miles south of Bihar Sharif, on the railway line Bhagalpur to Sahibganj in Bhagalpur District about 15 miles south of Kurua; near Kanchhat some 16 miles south of Krishnagar in Nadia District; at a railway halt between Farukha and Mahan Khunt in Monghyr District on the line from Hajipur to Kothari; and two or three miles south of Talcher city in Talcher State.

FOREIGN AFFAIRS

By "CHRONICLER"

The Battle of Stalingrad

FOR more than a month now the Russian army has defied the German onslaught on Stalingrad with amazing courage and fortitude. The tide is now definitely turning with the increasing output from the allies.

German military circles now admit that the Russians are counter-attacking both from the south as well as the north of Stalingrad.

The Battle for Stalingrad is now, in reality, a battle along the whole of this Front, cables *Reuter's* Special Correspondent from Moscow. The strategical conception dominating the Red Army's operations takes in not only the lion-hearted defence of Stalingrad, house by house and street by street—which is tactically essential—but also involves the whole of the Southern Front, from the extreme northern flank at Voronej to the southernmost point in the Caucasus.

The Second Front

In a written statement handed to the foreign Press in Moscow, Mr. Wendell Willkie states:

I am now convinced that we can best help Russia by establishing a real Second Front in Europe, with the help of Great Britain, at the earliest possible moment that our military leaders will approve. Perhaps, some of them will need some public prodding. Next summer might be too late.

Russian intelligence reports show that our few raids to date have had a devastating and demoralising effect on the German people. Russia wants 1,000-plane raids on Germany from England every night.

British Occupation of Madagascar

British troops have occupied Antananarivo, capital of Madagascar. The occupation of Antananarivo virtually ends the Vichy French resistance to Madagascar. The naval bases in the north of the island were occupied in May this year.

Further landings were made on the Vichy-controlled parts of Madagascar on September 10, and though there was some resistance, British columns steadily advanced on the capital in a move to make all Madagascar ports safe from Axis, particularly Japanese activity.

Dictatorship in Rumania

Marshal Antonescu has become the only law-creating authority in Rumania, says a Bucharest despatch to the German News Agency.

All constitutional law has been abolished for the time being. All legislative power is concentrated in Marshal Antonescu's hands under a decree signed by the Rumanian Government. The Decree states:

Rumania of today has no constitution, and accordingly the power of the Court of Appeal, as the supreme guardian of the constitution, has become meaningless. The 1938 constitution is a reflection of the regime that was overthrown. The present Government, therefore, have empowered the Marshal to create general constitutional laws. At the same time, the law-creator is above the law.

Japan's Military Strength

American intelligence officers believe that Japan's Army has been broken up and used as follows:

Fifteen divisions in China; 10 in Manchukuo; 12 in Burma, Malaya, and Singapore; 8 in Java; 5 in the Philippines; 5 in Jap islands (Motherland); 7 in Formosa and Jap-mandated Pacific islands; and 6 in New Guinea and neighbouring islands.

This makes a total of 68 divisions. The grand total of trained men is believed to reach 81 divisions, leaving a strategic reserve of 13 divisions.

Jap Troops in Manchuria

Japanese troops in Manchuria are estimated to have been increased to 20 divisions, besides the 20 mixed brigades of Chinese puppet troops. There are also railway guards and White Russian units.

Japanese and Korean settlers in Manchuria are being armed and are receiving military training.

China's Preparedness

China has enough soldiers for five more years of war without affecting the supply of manpower for her agriculture and labour, according to General Chiang Tseun of the Chinese War Ministry. He said to-day that ten million conscripts, besides as many volunteers, had been drafted for active service at the front or were in training.

DIARY OF THE MONTH

: 0 :

Sept. 1. Rommel begins his new offensive in Egypt.

—Mr. Shigenori Togo, Japanese Foreign Minister, resigns.

Sept. 2. Mr. Roosevelt meets Chinese Ambassador.

—Government warns Madras students.

Sept. 3. Hindu Maha Sabha invites leaders of other parties for Indo-British settlement.

Sept. 4. H. V. Hodson, Reforms Commissioner, resigns.

—Government warns against anti-social acts.

Sept. 5. Bremen raided by R. A. F.

—Rommel's attack halted.

Sept. 6. General Wavell welcomes Chinese troops in India.

—Commander-in-Chief warns Ceylon of impending danger from enemy.

Sept. 7. It is announced that 28 Divisions of German troops are in France.

Sept. 8. Dr. Shyam Prasad Mukerjee, Working President, Hindu Maha Sabha, interviews Viceroy.

Sept. 9. Sir K. V. Reddy passes away.

—Jap advance in New Guinea.

Sept. 10. Mr. Churchill makes a statement in the Commons on India.

—Indian Leaders appeal to the Premier.

Sept. 11. Indian leaders and Press condemn Churchill's statement.

—Mr. Amery attacks Mr. Gandhi during debate in the Commons.

Sept. 12. London Committee of the Congress appeals to President Roosevelt to arbitrate on Indian problem.

—Fall of Novorossiisk.

Sept. 13. Ambanja on west coast of Madagascar is taken.

Sept. 14. Central Assembly Session begins.

Sept. 15. Sir Reginald Maxwell, Home Secretary, makes a statement in the Assembly on the disorders and defends official action.

Sept. 16. Indian Members of War Cabinet are received in audience by the King.

—Viceroy turns down Maha Sabha's request to see Gandhiji.

Sept. 17. It is announced that the Governor-General of Madagascar has sued for 'cease fire'.

—Quaker's appeal to Viceroy.

Sept. 18. Madagascar rejects British terms.

—Hostilities recommence.

Sept. 19. General Von. Kleist killed on Mosdok front.

—British forces are closing in on Antananarivo in Madagascar.

Sept. 20. Mr. Arthur Moore's spirited appeal for transfer of power from Whitehall to a popular war government.

Sept. 21. Stalingrad defiantly fights the invader.

Sept. 22. *New York Times* urges fresh efforts for settlement of Indian deadlock.

Sept. 23. U. S. reports reveal Russia's insistence on second front.

—M. Stalin receives Wendell Willkie.

Sept. 24. British Military regime set up in Madagascar.

Sept. 25. Hundred arrests in Bombay.

—Pope receives President Roosevelt's envoy.

Sept. 26. Sind Premier, Mr. Allah Bux, renounces his titles.

—Indian Liberals urge re-opening of talks.

Sept. 27. Rt. Rev. A. M. Hollis is enthroned Bishop of Madras.

Sept. 28. General Wavell's talk on war position.

—In the Council of State, Pandit Kunaru urges abolition of pre-censorship of news reports.

Sept. 29. American Senators urge immediate settlement of Indian problem.

Sept. 30. Gen. McArthur's communique states that Japs are retreating in New Guinea. Allies recapture important ridge.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

ECONOMIC PROBLEMS OF MODERN INDIA. Volume II. Edited by Professor Radhakamal Mukerjee and H. L. Dey. Macmillan & Co., Ltd. Sh. 15.

The second volume of the "Economic Problems of Modern India" brought out by Professor Radhakamal Mukerjee and H. L. Dey maintains the standard set in the first volume of this book. The three subjects that are treated in this book, *viz.*, Industry and Labour, Currency and Banking, and Public Finance would have been, but for the spate of flux in which the country now happens to be, of great topical value.

The book opens with a chapter entitled "A Preface to Planning" by Prof. Mukerjee, which is an interesting attempt to relate Indian conditions to the movement towards planned economy.

The chapter on "Industrial Labour" is particularly noteworthy as it comes from the pen of Dr. Pillai of the Indian Branch of the International Labour Office.

The chapter on "Economic Planning" by the Hon. Mr. N. B. Sarkar presumably has a political value, which compensates for the lack of academic merit.

The chapters on "Currency and Banking" have been contributed by people who know what they are writing about, but they provide a historical background to this vexed question rather than suggest a solution for the future.

As an academic venture, the editors are certainly to be congratulated on their effort in placing before the Indian public in an attractive form a collection of admirable essays, written by competent persons on the various economic problems pertaining to this country.

INDIAN STATES. By K. M. Panikkar, Oxford Pamphlet. Oxford University Press.

The author of this pamphlet, Sardar K. M. Panikkar, has been intimately associated with more than one State during the last 15 years and attended all the three Round Table Conferences as Secretary to the Princes' Delegation. As a student of history and a facile penman, Mr. Panikkar puts the case for the States with copious arguments and no little power of persuasion.

There are twenty major States and more than five hundred smaller ones in India, varying in size, population, revenue and the extent of the rights they enjoy. The author traces their relations with the Crown and the gradual evolution of the conception of paramountcy. They are not merely picturesque relics of antiquity, but in the view of the author they have a unique place in the Indian body politic "by acting as laboratories of social experiment".

CAMERA. By Joan Morgan. Penguin Ltd., England.

Strange fiction this *Camera*, a story told with a vividness that can only spring from years of personal experience; a story based on fact. The setting, the characters, the film technicalities are all the more convincing that Joan Morgan, the author, betrays no weakness in the treatment. She has at her finger tips all the intricacies of film production and direction; she does not shelve any difficulties, even in relating the facts connected with the invention and development of sound recording.

ADMINISTRATION AND SOCIETY, LIFE UNDER VIJAYANAGAR. By T. V. Mahalingam, M.A. (University of Madras—Historical Series)

This book is a valuable addition to the literature on social life and government in the epoch of Vijayanagara rule with its characteristic features of interaction between administration and culture. It is comprehensive in scope and careful and balanced in reasoning and conclusion, while exhaustively utilising the bulk of the available sources of information. Among topics of interest that it covers may be mentioned the status of the co-ruler and of the *Yuva-raja*, the paternalism of the government, the burden of taxation, its assessment and collection, the existence of assignments of land and revenue-farming, and the methods of collection, which were far more consequential to the subjects than the items of taxation. Barring a quantity of preamble which might be smaller, the chapters on law and justice and military organisation are informative.

The picture of society portrays an increasing consciousness of communal and caste solidarity that persisted well on into the 18th century. Festivals, pageantry and the fine arts come in for a due share of notice; while the Vaishnava revival in the 16th century, Christian propaganda manifest from the time of St. Xavier, temples and religious architecture and secular buildings of the time receive adequate treatment. The book will serve as a useful supplement to the study of the history of the Empire and of South India in that epoch.

THE GARLAND. By Susi P. David. Published by the author at Palamcottah. Rs. 1.

This is a collection of 47 sonnets originally contributed to the *Indian Review*, *The Indian Ladies Magazine* and other Journals. They deal with a variety of subjects and reveal a deeply religious spirit surcharged with Faith and Hope and Love.

THE GROWTH OF RESPONSIBILITY IN SIKHISM. By Prof. Teja Singh, M.A. Khalsa College, Amritsar. The Sikh Publishing House, Lahore. Rs. 1-8.

Prof. Teja has already established his reputation as a great and sound exponent of Sikhism by his lucid and faithful translation of the *Meditations of the Guru Nanak* called *Jappi* into English. The booklet under notice is a short introduction to Sikh history. The writer traces the evolution of the Khaleas in the hands of the ten successive Sikh gurus. The handy outline helps us to study the growth of spirit of the Sikhs. All the ten gurus have stressed that for a complete cultivation of human nature, spirit needs as much the help of the body as body needs the help of the spirit. The account given here is sympathetic and straightforward, free from the taint of the proselytizing spirit. It is a very readable and useful volume on Sikhism and its history.

BOOKS RECEIVED

THE MIND AND FACE OF NAZI GERMANY. By Prof. N. Ganguly. John Murray, Albemarle Street, London, W.

AN IDEAL HAPPY LIFE OR SO BUT NEVER MIND. By Khushi Ram. Gondal Press, New Delhi.

EXAMINATION-TANGLES AND POSSIBLE SOLUTIONS.

By Paul Verghese. Kalamodagam Press, Trichur.

THEIRUVANAM: THE NATIONAL FESTIVAL OF KERALA.

By L. K. Balakrishnan, Karamanal, Trivandrum.

VAISHNAVA FAITH AND MOVEMENT IN BENGAL. By

Sushil Kumar De, M.A., D.Litt. General Printers and Publishers Ltd., Calcutta.

MAGADHA ARCHITECTURE AND CULTURE. By Sri

Chand and Chatterjee. University of Calcutta.

GURUDHYA TAGORE. By H. S. Mordia, Mordia Book House, Calcutta.

OXFORD PAMPHLETS:

An Atlas of the U. S. S. R. By J. H. Stenbridge.

War at Sea To-day. By Admiral Sir Herbert Richmond.

The Cultural Problem: A Symposium. As. 8.

The Economic Background: A Symposium. As. 8.

OUTLOOK. By H. A. J. Kulungale.

SOCIAL PROBLEMS. By S. Natarajan.

Democracy in India. As. 8.

Oxford University Press, Bombay.



TOPICS From PERIODICALS



GANDHIAN SOCIALISM

The Russian experiment in socialism is undoubtedly a landmark in the history of social and economic evolution, but Marxist thought is not the last word in social experiment. Prof. Agarwal, writing in the *Modern Review*, shows how Gandhian socialism, by attempting to eliminate violence and dictatorship, points out the better way. Gandhian socialism, he says, is quite plain and consistent. The first fundamental premise of the theory is that violence cannot lead to any kind of lasting peace and socio-economic reconstruction.

Violence breeds greater violence and whatever is gained by force needs to be preserved by greater force. Violence is inconsistent with true freedom, and liberty gained through it is tainted with human blood. Gandhiji will, therefore, have nothing to do with it, because to him Socialism is only a means and not an end in itself. Even if it were end, he does not subscribe to the theory that the end justifies the means. In order to conserve the purity of the end, the means employed towards its attainment must be equally pure. That is why Gandhiji maintains that a socialist society should be established through non-violence and not through a sanguinary revolution.

The second fundamental premise of Gandhian socialism is that centralization of any kind is inconsistent with true freedom and equality.

He has, therefore, a real horror for any centralized control whether in a Capitalist State or a Socialist regime. That is why Gandhiji, though he admires the ultimate ideal of Soviet Communism, is against the concentration of power in one individual, however great he may be. He is against the centralization of both political and economic power. That is why he pleads for decentralised industries and village communities.

The third important premise of Gandhi's socialism is the dignity of labour and its influence on our intellectual and moral development.

Gandhiji's enunciation of the Basic Education popularly known as the Wardha Scheme is based on the same principle. He maintains that intelligent manual labour is conducive to the natural development of the mind; it is even essential for healthy intellectual growth. The intimate relation of mind-culture with hand-culture has been emphasized by all the modern psychologists, and education through handiwork is now recognised as a sound psychological proposition. Gandhiji believes that an empty mind is the devil's workshop, and, to him, the lure of leisure is a dangerous moral trap. The problem of utilising leisure will be even more difficult than the problem of finding leisure, and want of sufficient work will generally lead to physical, intellectual and moral dissipation.

Gandhiji gives us his outline of a new picture and leaves the details to be painted in course of the experiment. He does not wish to be dogmatic.

For example, he does not exclude the modern conveniences from his village communities. They may have electricity, radio-sets, telephones and the water closets. The houses may be quite artistic, with lawns and flower-gardens. There may be printing presses, dairies, bakeries and other modern facilities. Gandhiji will not like to impose any undue asceticism on the people. His main conditions are that there should be sufficient work for all, and the possibility of exploitation should be excluded. There should be no unnecessary infringement of civil liberties owing to excessive centralization. In such a country there will be real non-violent Socialism with true liberty, equality and fraternity.

INDIA AND ENGLAND

A recent issue of *Life and Letters To-day* exclusively devoted to India has some pertinent observations on the situation created by England's doings in India.

Whatever is offered is offered in the spirit that has characterized British rule in that country—a spirit lacking understanding and vision on the one hand and courage and even expediency on the other. We ourselves may not find it paradoxical that we stand as champions in Europe of a liberty we refused India; we ourselves may cheerfully endure our own habits of belated and makeshift compromise; but they are not necessarily endearing to a race of another cast of mind.

CLOSER UNION

Churchill's eleventh-hour project of a Union with France and Clarence Streit's proposal of Britain's reunion with U. S. A. have led to speculations on the prospects of closer union among certain countries of the world to ensure stability and peace in the future. In the *Indian Social Reformer*, T. R. V. S. discusses the possibilities of such union with Britain with special reference to the position of India and other countries with coloured peoples. The association of white settlements with Britain, he says, is one of comparative equality crystallised in the Statute of Westminster.

Even among them there may be slight differences. Canada has a small French population in Quebec. South Africa has a large proportion of Africans. Ireland is not a colony except in regard to Ulster. Australia and New Zealand are British Colonies. Except South Africa, no colony has an indigenous or non-British population worth speaking.

The history and evolution of this White association has a lesson of wider application, but colour prejudice prevents it being learnt in all its significance.

The resistance to the claim to freedom lost the U. S. A. in the 18th century. Time has healed the hostility and common defence of their imperilled freedom has brought them together. They rise or sink together, bond or free, as they now see it.

Mr. Clarence Streit in his latest book treats his proposal as Reunion reversing the separation of 1730. Incidentally one may mention that the union of the seven countries mentioned above is to be effected immediately without waiting for the framing of a constitution which can wait till after the war. And also India, which is now owned or possessed by Britain, will be owned or possessed by the Union, as no one component state can have a satellite.

South Africa received her freedom from Campbell-Bannerman whose vision was assisted by the uniform dispersal of Europe to British war on the Boers. On the whole, that act of trust has paid even with so tough a people as the Boers.

The Irish solution was delayed and maimed. The consequence is now in evidence. Even American intervention has not prevailed. Some wrongs are not easily forgotten.

Up to date the lesson is:

What Britain sought to bind by subjugation or denial of freedom she lost. What she freely and willingly released clung fast to her. Every variation in temper and trust had its due reflection in the relations established.

In the case of India, the writer goes on to add that her non-white character prevents trust. Distrust, therefore, is the result.

India has been and still remains a dependency. War time administration has accentuated the true condition of India. High places to the dominant race; policy and control with that race; supply of raw material for European industries as the duty assigned to other countries and continents, particularly Asia and Africa. Even the war in Europe is for domination and exploitation. Equality is offered. Germany wants dominance denying equality to the rest of Europe. What is galling in Germany's claim is denial of equality to the rest of Europe, not the assertion of inferiority of the world which both accept but express more or less frankly. A new basis in Indo-British relations must put an end to the exploitation that exists.

How is that to be done and when? In England as in India, the solution is desired during the war, because after the war the struggle of the old against the new (between the labour groups and the aristocratic rulers) will arise with uncertain results.

My preference was for a true dominion status (a description of a constitutional relation *mainly*) rather than independence and treaty. I will not say that that preference is now as strong but I still see some advantages. Help in defence we shall need. That help as a duty of Britain will be stronger in dominion status. It may be an inferiority complex to admit it, but I do feel that in the development of our country for its due place in Asia and the world we would require much technical help for a time, as much time as it has taken Russia to build herself up to present strength.

But in a world of greater security, if that is established, with no chance of Japan as an aggressor, India's independence on the same footing as China is not unthinkable. In any case, he says, India must have a place in the Peace Conference.

Whether it is setting up like China, or in dominion status, it is willingness of Britain that is required. We do not get our rights by military might. It must be by non-violent non-co-operation in the last resort, but steady moral pressure must work as it has worked so far from year to year. Britain will not countenance independence. She may agree to dominion status in the hope that subtle forms of exploitation will still be available. But it is up to our men to stop it. If the Government passes into our hand, it can be done.

The pressure on Britain will be effective and irresistible if we were united. But we are not. Oh, the pity of it!

A WORLD CHARTER

Raymond Clapper, an American journalist, who has returned home after an extensive tour of the Far East, gives his impressions of the temper of the people of these countries and their attitude to the Japanese conquest. Incidentally he draws a much needed lesson, which, if Britain is wise, will do well to profit by. He returned deeply troubled by one thing:

Wherever Japanese armies have gone, except in China, the Philippines and some Indies islands, they have had either passive or active help from native populations.

It was so in Thailand, Indo-China, Malaya and Singapore. Even as I write this with Japan's conquest of Burma at its climax, Burmese are helping the invaders. In India, worried officials anticipate that a portion of the population would welcome Japanese invasion.

After referring to "murmurs of apprehensions" in India, he writes in the American journal *Look*:

Something is wrong. Something is gravely wrong when Japan, with the blood of decades on its hands—with the cruel conquest of Korea serving only as a prelude to its rape in China—is welcomed by its next victims and when in the face of this threat, even the intentions of the United States are viewed with suspicion.

We are not doing ourselves justice, and neither are the United Nations, by permitting this misunderstanding to continue. It is interfering with winning the war and it threatens to poison the peace. It interferes with winning the war by causing the native peoples to aid the enemy. It threatens to poison the peace, because no good peace can rest on the shoulders of sullen and suspicious populations.

"We and every one," he says, "must know what our war aims are in Asia. And we must know now." As to Europe, the aims of the United Nations are pretty clear. Free countries have been subjugated by Hitler. The victory of the Allies will restore to them their soil, their right to govern themselves and their opportunities to play their part in a free peaceful community of nations. But what of Asia?

Until the colonial peoples of Asia are convinced that defeat for Japan means freedom for themselves and not a restoration of the old imperialism, they will have little heart for a war against Japanese aggression.

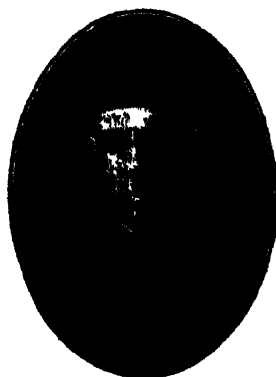
They have little heart for battle now. The fault is not theirs alone; it lies with the United Nations. We must correct it.

And it cannot be counted solely by a military victory. For a hundred years, England has been militarily supreme in India, but during all that period the movement for Indian independence grew. Britain must convince the people of India that victory means their freedom. Not "mere Atlantic charter but a world charter alone will be of any avail at the present crisis".

And we must convince them (the people of Asia) of our sincerity. There must be no wadded words, no exceptions. What is holding back such a declaration of independence for Asia? Selfishness? Pride? Fear? It is true that freedom for Asia means drastic readjustment for nations whose economies rest on colonial empires there. But the sacrifices they would have to make are more apparent than real. No matter what happens, drastic readjustments will be necessary. Japan has snatched a good deal of those empires away already.

And more than that, Japan snatched away the mighty force of white prestige. That probably can never be fully recovered.

We of the United Nations have an Atlantic Charter—for Europe. What we need is a World Charter for Asia and Europe.



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THE GENERALS

The memoirs of the 1914-18 war revealed a shocking amount of intrigue and personal jealousy among generals of all nations, as well as some appalling incompetence, writes John Brodhy in *World Review*. The British Army today is probably much better served, yet it would be rash to assume that all these defects have disappeared.

One outstanding characteristic of most professional soldiers who rise to general rank is a lack of moral courage. It is not their fault. Their careers depend on a tactful tongue; if they speak their minds too freely they are sure to offend someone who, if he has not power today may have it tomorrow. Promotion, like kissing, goes by favour. Add to this the fact that the incompetence of certain generals, though it may be a byword in the clubs, rarely brings dismissal until a campaign has gone wrong beyond all concealment, or a fortress is captured by the enemy, and large numbers of innocent men have lost their lives. Where frank criticism is penalised, and caution is made an absolute virtue, moral courage has a poor chance.

There can be no simple remedy for such a state of affairs.

The problem is first to weed out the incompetents before they have done disastrous harm; and in the last twelve months an astonishing number of generals have quietly come unstuck. And, secondly, the problem is to get the good generals into posts where their qualities will be most fully and usefully employed. There are three major types: generals who are leaders of men, generals who are organisers and administrators, and generals with analytical and critical minds, who can produce new ideas and work other people's ideas into practicable form. Very rarely are all three qualities found fully developed in the same man, and an administrative general for the present system must, to secure, promotion and further his career, often take a post where leadership or original ideas are called for, while a man who could do the job better is making a mess of administration somewhere else.

A German colonel can do a captain's job for a time without loss of prestige, and a German chief of staff may hold higher rank than his commander. But in Britain, the post determines the rank and if the right man is too exalted or too lowly, he does not get the job at all.

MR. JINNAH'S CLAIM

Every attempt made to persuade Mr. Jinnah to join hands has failed, writes *Blits* which, in examining his claim to speak for 100 million Muslims, observes:

"In the General Elections of 1937, he adds, the strength of the Muslim League in relation to other Muslim Groups is shown by this table:

PROVINCE	MUSLIM LEAGUE	OTHER MUSLIM GROUPS
Madras	11	17
Bombay	20	9
Bengal	40	77
U. P.	37	37
Punjab	1	63
Bihar	nil	29
C. P.	"	14
Assam	9	25
N.-W. F. P.	nil	36
Orissa	nil	4
Sind	nil	36
Total	106	377

Out of a reservation of 480 seats for Muslims in a total of 1,581 in the eleven Provincial Legislative Assemblies, the Muslim League was able to secure only 4.6 per cent. of the total Muslim votes. The figures are: Total Muslim votes 7,819,445; Muslim League votes 821,778. And yet we have thrown at the world, from time to time, figures which do not appear to be backed by actual fact or finding.

Mr. Jinnah is a super-propagandist. There is nothing wrong in that. But his statements regarding the following he enjoys are not very convincing.

On October 15, 1937 at Lucknow, he claimed eighty million Muslims. At Delhi on November 25, 1940, he spoke of the whole-hearted support of ninety million Muslims. On Xmas Day of 1941, in a statement to the *News Chronicle* of London, he talked of the will of one hundred million Muslims. To say that the true position is obscure is to put it very mildly."

AN ARTIST IN THE HIMALAYAS

The famous artist Nandalal Bose recently visited the Advaita Ashrama in the Himalayas, and a member of the Ashrama gives an account of his talks with the artist in the columns of *Prabuddha Bharata*. To the Bengali artist, who has mixed closely with the disciples of Sri Ramakrishna, the Ashrama is a place of pilgrimage. The writer showed the artist a lovely spot where he had seen some European and American artists had made sketches. But Nandalal did nothing of the kind. For he explained:

Yes, artists in Europe and America, or people who follow their method, generally do so. When attracted by a beautiful object or scenery, they try to copy it then and there. But there are people who will not do that. They will try to retain in memory what they see, and afterwards they will draw. It may be that their productions will be quite different from what they actually have seen. Nevertheless the result may be very valuable. Here is a leaf on this plant. One may draw a picture of this leaf looking at it. But one may meditate on this leaf, may feel by touch whether it is warm or cold, and then afterwards draw a picture. You will be surprised that in the latter case the result may be better.

But what was the use of touching the leaf and feeling the degree of its warmth or coldness in order to draw it in a picture? "For identifying oneself with the subject," said the artist,

unless one can fully identify oneself with the subject, one cannot produce the best result. If one meditates on the subject, one can visualise its setting much more clearly. If one looks at the subject and draws just from visual impression, the production will be a mere copy—a photograph. But if one follows the second method and looks at the subject not only with the physical eye but with the mental also, it will be a better work of art.

So I am trying to absorb something from the atmosphere. It may be, what I shall produce on going back to my school will have absolutely no connection with the scenery I have seen here, but nevertheless it will have some influence on my future productions.

By staying in the beautiful surroundings and seeing there sublime Himalayan landscapes, the artist explained that he

could develop a breadth of vision and his mind could be raised to a higher plane. As a result what he could produce afterwards would be of a higher order.

Indian art is idealistic. The Indians want to see the soul of a thing and give expression to that. If you can enter into the spirit of the Himalayas, you will have the conception of a grand sublimity. Afterwards if you draw the picture even of a human being, it will be very sublime. But artists in the West want to imitate. Either they try to copy the exact visual sight or they try to delineate in incoherent details some sort of "dream experience" based on recent theories of psycho-analysis. One way or the other, it is extremely realistic. . . . If the Western artists will draw the picture of a street, they will draw the picture of a street, a woman standing on a corner, a piece of newspaper on another corner, and so on. That is, they will jumble so many incoherent things together. If you ask them, what is the meaning of this?—they will say, this represents reality. Our present-day life is very much disturbed. This picture is the expression of our disturbed mind. But can't it be that when we shall see a thing, we shall see that only and not anything else? As for instance, the case of your meditation. When you meditate intensely, there is only one picture in your mind—other thoughts are kept away. But the Westerners generally have no conception of that. . . .

For an artist to have the real artistic sense and the creative power is the most important thing. Having them, he may learn and develop techniques throughout his whole life—it does not matter. But lacking the first requisites, one cannot produce any real work of art. Sometimes, people give too much importance to technique in their overzeal to produce finished works.

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LANGUAGE AND CULTURE

The question of a *lingua franca* for all India has been discussed *ad infinitum*. The same question arises in different parts of the world. Mr. P. Kodanda Rao, writing in the *Calcutta Review* of his experiences in Fiji, points out how Indian residents there are divided in opinion as to the merits of Hindi and English and the South Indian languages. It finally led to a furious controversy and the establishment of separate institutions for the study of the different languages and the maintenance of separate schools by the respective parties.

Language is an instrument for the conveyance of thought. It should be judged, he says, by the criterion of its efficiency in fulfilling its purpose rather than by mere historicity.

Inasmuch as any language can be learnt by anybody to express any idea, and nobody has a monopoly over any language or over any idea, the feeling that this is "my" language and that is "your" language has no scientific justification. It is a superstition which has caused much unnecessary human misery and strife. Instead, let a language be selected for its maximum utility, and let historicity be sacrificed, if necessary. There is no justification for a Hindu to eschew the electric lamp because his grandfather read his *Mahabharata* in the light of an oil-lamp. There is no need for a Muslim to avoid the fountain-pen because his uncle used a reed-pen and a bag of sand as a blotter. If English is more useful to the Indians in Fiji than Hindi, there is no reason why they should heroically burden themselves with Hindi. If the Fijian language is never likely to give access to as much knowledge as the English language, there is no justification for sticking to the former. The immigrants from the European Continent soon give up their particular languages when they settle down in the United States of America and make English, rather American, their mother-tongue. . . . Language is mutable and dynamic. Survival depends on efficiency, not ancestry.

The writer holds that languages and dialects spoken by comparatively small number of people have no future and should in fact be even deliberately eliminated.

TRUE AND FALSE PATRIOTISM

We have seen how narrowly conceived patriotism has proved destructive in the modern world of interminable wars between nation and nation. A writer in the *Commonwealth* pleads for a proper perspective. The true patriotism is the patriotism based on the idea of "world republic" and conceived in terms of "human family" as one. He says:

Has not patriotism in the past been too narrowly conceived of? It has been thought of by many as "My country right or wrong"; Militaristic Offence or Defence"; My nation over against other nations"; "Loyalty to Race"; "Tradition", Emperor, King.

A true patriot loves his neighbour nation as a part of his own Patria, and his own Patria as a member of the great Human Family. His aim is not nationalistic but World Republican, and that his nation should help to lead the way to the Parliament and the Federation of the world. The nation that will be "greatest among the nations, let it be servant of all", must be its motto, however far it may have been in the past from acting up to it.

But the democratic patriot cannot stop short at defensive patriotism. His aim must be to undermine the false ideal of humanity out of which wars springs, and to plant in its place the true ideal of humanity as one—not a mechanical uniformity but a world-wide unity in Difference and Difference in Unity—a unity of aspiring, progressive beings at different stages of evolution but made for each other, and restless until they unite in helping one another's evolution.

It is a tremendous idea, says the writer. But is not this a tremendous universe—material, physical, mental, moral, spiritual,—of which each of us is a member?

INDIA IN PERIODICALS

- AN ANALYSIS OF SWARAJ POLICY IN INDIA. By Srivastava. [The Modern Review, September 1942.]
 BROTHERHOOD IN ISLAM AND HINDUISM. By Dr. M. Hafis Syed. [Prabuddha Bharata, September 1942.]
 INDIAN THINKERS ON AESTHETICS. By Ph. D. [The Aryan Path, September 1942.]
 WAS INDIA EVER NON-VIOLENT? By Akshaya Kumar B. Dasg. [Indian Sociologist, July 1942.]
 INDIAN MUSIC. By K. L. Rallie Ram. [Northern India Observer, August 1942.]
 WARREN HASTINGS' CONCEPTION OF SWARAJ: SIGNIFICANCE IN INDIA. By Dr. Kail Kinkar Datta, M.A., Ph.D. [The Winterton Review, July 1942.]
 SW. SANKARA'S IDEALISM AND ITS MESSAGE TO OUR TIMES. By P. Nagendra Rao, M.A. [Journal of the Bharata Hindu University, Vol. 7, No. 1, 1942.]

INDIAN STATES.

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Hyderabad

OSMANIA UNIVERSITY ENTERPRISE

In the latest annual report on the administration of Hyderabad, mention is made of an important work in which the Publications Department of Osmania University is engaged in the compilation of an encyclopaedia of Muslim authors. *Mujam-ul-Musannafin-i-Islam*, to use the Urdu title of the encyclopaedia, is a pioneer effort for which a liberal grant has been made by H. E. H. the Nizam's Government. It should serve to fill many gaps in the history of the development of Indian thought, particularly in the days of the Jaunpur dynasty of the Deccan Sultanates of Akbar, Jehangir and Shahjahan—periods when literary history was not written and studied systematically. Firishta, Abdu-r Razzak, Abu-l Fasal, Nazam-ud-din Badsoni, Abu-l Hamid, Khafi Khan, and the Emperor Jahangir himself are but a few whose lives and writings, if more closely studied, should very largely add to our knowledge of their times.

PANCHAYATS FOR HYDERABAD

The new regulation for the constitution of Panchayats in Hyderabad offers these bodies the same powers of taxation as those proposed in the Madras Village Panchayats Bill of 1941 still pending consideration and should enable them to derive revenues nearly equal to their needs, says the *Mail*. Panchayats may levy a tax on property and also a tax on professions, but profession tax is limited to a maximum of Rs. 10, a restriction which conforms to the equitable principle embodied in the Professions Tax Limitation Act of British India.

Baroda

FOOD PROBLEM

In his opening address at the Budget Session of the Dhara Sabha, the Dewan of Baroda, Sir V. T. Krishnamacharya analysed the agricultural position of the State. Farming, he said, can be classed as "self-sufficing" and "commercial," India has as a whole belonged to the "self-sufficing" type. But Baroda belonged to the "commercial." The Dewan brought out the significance of this difference in these words. He said:

"We are, in fact, one of the least self-sufficing areas of India as can be seen from the large tonnage of food grains we import even when monsoon conditions are completely normal. The self-sufficing farmer providing what he requires and as a rule disposing of his small surplus, usually a mixed collection of grains for which demand is definite, is in an advantageous position. In the case of the commercial farmer specialising in a certain commodity, it may happen that this industrial commodity is not in active demand. Recovery in his case largely depends on his ability to switch over to an alternative form of cropping."

FISHERMEN'S COLONISATION

To formulate schemes for the development of the fishery resources of the State, the Fisheries Department has been carrying out surveys of Baroda's coastal as well as inland waters. Government have now sanctioned the fishermen's colonisation scheme for the year 1942-43 granting liberal concessions to fishermen, both ashore and on the sea, involving an expenditure of Rs. 7,500, of which Rs. 5,500 will be recurring.

Mysore

TACCAVI LOANS FOR PLANTERS

The Government of Mysore have directed the continuation of the scheme for granting taccavi loans to the coffee planters in the State till the end of June, 1948 and that a sum of Rs. 1,00,000 may be provided for the purpose in the Budget for the next year.

As the loans have been beneficial to the planting community, the Revenue Commissioner recommended to the Government for its continuation.

MYSORE WAR RISKS INSURANCE

The Government of Mysore have issued a press communique drawing the attention of the public to the rules framed by the Government of India under War Risks (Factories) Insurance Ordinance which, the communique states, apply *mutatis mutandis* to the State's territory. However, the provision of the Act, the communique adds, do not apply to a mine which is subject to the operations of the Mysore Mines Act, 1906, nor to factories belonging to Government.

INDUSTRIES IN MYSORE

The Report of the Director of Industries and Commerce on the working of the Department for 1940-41, states that the number of industrial establishments, employing ten or more persons daily increased from 865 in 1939 to 515 in 1940 and the total number of persons employed therein was 78,921. There were 11 labour disputes during the year, nine in Bangalore and two in the Kolar Gold Fields. The number of work-people involved in the disputes at Bangalore was 19,780 and at K. G. F. 86,118. The total number of women employed in the registered factories in the State was 4,740.

Travancore

DEARNESS ALLOWANCE

In view of the rise in the price of foodstuffs and other essential commodities, the Government of Travancore have sanctioned the payment of dearness allowance to the low-paid subordinates with retrospective effect from Chingam 1, 1118 M.E. (August 16), as follows:—

Employees drawing a salary of Rs. 14 per mensem and below, but not below Rs. 1 per mensem, will be paid a dearness allowance at the rate of Rs. 1 a month.

Employees drawing above Rs. 14, but below Rs. 15 a month, will be paid such a sum as would raise their emoluments to Rs. 15.

All whole-time employees, whether permanent, temporary or acting, and whole-time employees paid from contingencies will be allowed to draw the allowance, provided they come within the limits specified above.

FOOD GRAINS CONTROL

The Government of Travancore have passed under the Defence of Travancore rules the Food Grains Control order extending to the whole State. The order lays down that no person shall engage in any undertaking involving purchase, sale or storage for sale in wholesale quantities of any food grain except under a licence issued by the Government.

Another order states that no person shall on or after July 1 transport paddy or rice from Travancore to any place outside Travancore except under a permit issued by the Excise Commissioner or other officer specially authorized.

Kashmir**PETROL RATIONING**

With its trade and prosperity entirely dependant on motor transport, Kashmir will be more seriously affected than perhaps any other place in India with the enforcement of petrol rationing. One of the main sources of employment and income to the craftsmen and house-boat owners in Kashmir is the large number of visitors, the only means of whose conveyance from the Rawalpindi or Jammu railheads is motor transport. It is understood that to counteract the consequences of petrol rationing, the Kashmir Government is now considering a scheme of a motor transport service run by coal gas. The Prime Minister witnessed the demonstration of a gas vehicle recently.

DRINK EVIL IN KASHMIR

His Highness' Government have ordered the appointment of a Committee consisting of eight officials and non-official members of the Praja Sabha under the chairmanship of the Minister-in-Charge of Excise, to enquire into the extent of drunkenness in the State and the causes which contribute to it and suggest such preventive measures as can be adopted to lessen the evil in the State.

The Committee is empowered to co-opt two more members if they find it necessary.

General**PRINCES' CONTRIBUTION TO WAR**

The non-recurring contributions to the war effort offered by the Indian Princes up to the end of June 1942, amounted approximately to Rs. 8,16,69,000 and recurring donations (annual figure) promised stood at about Rs. 86,64,000.

Cochin**COCHIN BUDGET**

The Cochin Budget estimates for 1942-48 reveal a satisfactory financial position.

The estimates show receipts of Rs. 124,89,000 and on the expenditure side Rs. 121,61,000. The budget provides Rs. 20'49 lakhs for education, Rs. 6'56 lakhs for medical purposes, Rs. 12'59 lakhs for public works and Rs. 4'06 lakhs for Panchayats Provision has been made for other nation-building departments.

Education budget is the largest with an allotment of Rs. 20'49 lakhs from an estimated expenditure of Rs. 121'61 lakhs. The building programme of the Public Works Department has been rigorously limited. The total thus provided on the expenditure side for the next year is Rs. 121'61 lakhs—an excess of Rs. 2'06 lakhs over the revised estimate for the current year.

Other expenses of importance for the next year are a sum of Rs. 2 lakhs for irrigation, Rs. 2 lakhs towards dearness allowance, and Rs. 2'52 lakhs for A. R. P. activities.

Cooch Behar

His Highness the Maharaja Bhup Bahadur, President of the newly constituted Legislative Council in Cooch Behar, speaking on the occasion of its inauguration said that it was an event of great significance, marking a distinct advance towards the establishment of a really progressive form of Government in the State.

Under the new Constitution, the non-official majority in the Legislature had the right to elect a Minister from among its members. Mr. Satish Chandra Roy was duly elected, the election being approved by the Maharaja.

INDIANS OVERSEAS

(0)

South Africa

UNIVERSITY EDUCATION FOR INDIANS

The Committee appointed to enquire and report on university and technical educational facilities for Indians has commenced its work in Durban. Two Natal Indian Bodies, the Natal Indian Association and the Natal Indian Congress in their evidence stressed the necessity for such facilities.

The Natal Indian Association suggested that the proposed university college should not be residential but a teaching one. "We feel," they said, "that a residential college will make it prohibitive for the average Indian student to attend it because of the high cost. We visualise a college that would be accessible, not only to the rich but to every Indian with average means." The Association, while opposing segregation, was prepared to accept the scheme for a separate college which should be open to all races.

A most significant memorandum was presented by European members of the Students' Representative Council of the Natal University College, urging that the proposed college should form part of the Natal University. They consider that the starting of a separate university would be fraught with considerable difficulties. It would lack the prestige and tradition of its European counterpart and this would constitute a permanent handicap to its clientele. "In justification of these assumptions," they stated, "we turn to Fort Hare. Since it functions under a permanent cloud of racial prejudice between the black and white peoples, it is riddled internally with petty prejudice between race and race."

Great Britain

INDIANS IN MERCANTILE MARINE

Broadcasting, the High Commissioner, Sir Azizul Haque said "that since the number of Indian seamen in the British Mercantile Marine had considerably increased and he believed that now the number was nearly 40,000. They were serving in every type of craft in the Atlantic, Pacific and Indian Oceans and had proved their endurance and adaptability to all weather conditions.

Ten of these seamen have so far received the British Empire Medal for heroic and courageous acts.

There are 84 Indians holding commissioned rank in R. A. F. and at least 29 in the British Army and about nine in the Royal Navy. The officers in the Army include a number of doctors.

The Indian Company of the Auxiliary Military Pioneer Corps, which has a strength of over 145, rendered signal service during the blitz on London.

A considerable number of Indians, who are unfit for the Services, are working in munition, aircraft and other factories."

INDIAN CONGRESSMEN'S APPEAL

The Secretary of the Committee of Indian Congressmen in Great Britain has sent an appeal to President Roosevelt through the American Embassy in London, requesting him to arbitrate on the Indian situation.

In a statement on Mr. Churchill's speech on India, the Committee says: "It is futile for Mr. Churchill to assert that the Congress does not represent the majority of the Indian people. The Congress is the largest political organisation in the country with an active membership of seven million people. Mr. Churchill and Mr. Amery have never been friends of India."

MULTUM IN PARVO

NEWS # DEPARTMENTAL # NOTES

QUESTIONS OF IMPORTANCE

LEADERS' JOINT APPEAL

A demand that the British Prime Minister should settle the Indian problem is made in a joint statement issued by the leaders who have been engaged in the Delhi political talks. The appeal asks for a declaration of immediate transfer of real power to Indian hands postponing all controversial issues. Copies of the leaders' statement have been cabled to Mr. Churchill and forwarded to the Viceroy. The signatures include Dr. Sir S. Radhakrishnan, Mr. K. O. Neogi, M.L.A., Mr. Fazlul Huq, Premier of Bengal, Mr. Allah Bux, Chief Minister of Sind, Dr. Shyam Prasad Mukherjee, Working President of the Hindu Mahasabha, Master Tara Singh and others:

We feel that an atmosphere of violence and counter-violence is hardly the atmosphere for a satisfactory reconciliation between India and Great Britain. If Great Britain is willing to grant Self-Government to India after the war, what is it that prevents its accomplishment to-day? A National Government, pledged to the support of the war against the aggressors, consisting of representatives of major political interests with complete autonomy in the internal administration during the period of the war and unfettered freedom thereafter, will satisfy the demand for independence put forth by all the political parties in the country. Such a declaration of immediate transfer of real power to Indian hands, postponing all controversial issues until after the war, will produce the right atmosphere for dissolving differences and harmonising the divergent tendencies which are now over-emphasised. By solving the Indian problem, Britain will help the Allied Nations, improve her own case and be a powerful instrument for the overthrow of the aggressive powers which are menacing civilisation to-day.

There does not seem to be any justification for shirking the issue any longer. Here and now His Majesty's Government must proclaim that India is independent. We have not the least doubt that a free India will not negotiate any separate treaties with the enemy powers, but will whole-heartedly fight the aggressors along with the Allied Nations. Events in India are rapidly moving towards a dangerous climax and there never was a period in the last hundred years when the feeling against Britain was so bitter as it is to-day. Before it is too late we urge the British Prime Minister, who has, if he chooses, courage, vision and statesmanship, to settle this problem now and for all time in the interests of Britain and India.

UTTERANCES OF THE DAY

GEN. WAVELL'S TRIBUTE TO INDIAN ARMY

"Taking it all round, we begin the fourth year of this war with much better prospects than we did the fourth year of the last war," declared General Sir Archibald Wavell, the Commander-in-Chief, in a broadcast from New Delhi on September 8—

Where does India stand with reference to this world war? The danger to her homes is closer than it has been for more than 180 years; but her armies and air forces are stronger and better equipped than ever before, her industrial progress in the making of munitions has been astonishing, and the military renown of her soldiers never stood higher.

To-day thousands of young Indian officers and over a million men have joined up to support India's magnificent pre-war army, which has already played so great a part in the land struggle. The Indian Navy and Air Force are growing in numbers, in equipment, in skill, in reputation.

Lift up your hearts then, and trust in your fighting men. As their representative, I proclaim to you my admiration for them, my pride in them, and my trust in them. By their valour you shall conquer.

LORD HALIFAX ON THE CHRISTIAN WAY

The British Ambassador, Lord Halifax, broadcasting to people of the United States on the Second Anniversary of the bombing of London, said:

Although we see the war as one of liberation for enslaved peoples, we also see it as a struggle to keep open the road from the Christian past to a more Christian future. The real issue for us is whether Christianity and all it means is to survive. We have only realised its value now that we are in danger of losing it and have a clear picture of what life on the Nazi model would be like. The Nazis will say that Christianity offers no answer to the pressing problems of life. But we know that there is a better answer. By the Christian way we can and shall conquer poverty, insecurity and unemployment. So, there is among the British a deeper sense that it is not enough to recognise the source and value of our birthright. We have to dedicate ourselves to its defence. Recovery of old truths is giving us new confidence in ourselves and our future. During the last three years we have learnt the new humility which we needed. We have resolved never again to lose the new sense of values which we have won through the war. We shall uphold them at whatever cost, so that we may build the future in which they shall rule the lives of men.

CASUALTIES IN RECENT FIRING

Replying to a question in the Central Legislative Assembly, Sir Reginald Maxwell, Home Member, stated that casualties caused by police firing in the disturbances were 840 killed and 850 wounded. The figures were, however, incomplete, especially as regards parts of Bihar.

Casualties caused by the Military were 818 killed and 158 wounded.

Property burnt or damaged or otherwise sabotaged by rioters, in addition to properties of Railways and Posts and Telegraphs was as follows: About 70 police stations and posts were attacked, out of which 45 were destroyed. Some 85 other buildings were attacked, of which a great majority were destroyed. This number included many buildings, such as courts and treasuries. There was considerable damage to municipal and private buildings details of which are not yet available.

MR. HUMAYUN KABIR ON GANDHIJI

"The justice of the demand has won the overwhelming support of Muslims as well as Hindus in this vast sub-continent; only those who are blinded by self-interest or prejudice can deny that Mahatma Gandhi's call has thrilled the country from end to end and brought new hope and courage to millions of despondent hearts," observes Mr. Humayun Kabir, member of the Standing Committee of the All-India Azad Conference in a statement in support of Mahatma Gandhi's demand.

A NATIONAL GOVERNMENT FOR INDIA

At the meeting of the Commonwealth Movement in London last month, Mr. Lionel Fielden, formerly Controller of Broadcasting at Delhi, outlined a method for the formation of a National Government in India. He proposed that the Viceroy be instructed to constitute a Committee of all Provincial Premiers, Congress and non-Congress, whether in jail or free, and delegate to them the task of forming a National Government.

WHIPPING OF STUDENTS

In a letter to the press, Dr. George S. Arundale, President of the Theosophical Society, expresses his abhorrence of the severe sentence inflicted upon the students by a Madras Magistrate. They were sentenced to 15 stripes, says Dr. Arundale.

"I certainly deprecate strikes whether of students or of work-people, but to inflict whipping upon those who take part in them is to my mind a gross injustice and a very mischievous wrong. I can understand whipping in the case of certain hardened criminals, though even in such cases I have grave doubts if whipping can ever take place without an element of vindictiveness. But students are certainly not hardened criminals. They may be misguided, as I believe they are. But when all is said and done, they are the hope of the future and this fact must never be left out of account. Even if they have resorted to violence, whipping can never be the punishment for them, though a term of rigorous imprisonment may be unavoidable in very grave cases.

The punishment of whipping is revolting, particularly to Indian sentiment, and if used on students, is certain to create embitterment and hatred among a generation of Indians with whom in the future interests of both Britain and India, the British authorities in India should seek to establish the friendliest of relations. Its application to students is a disgrace to us all."

MR. N. S. SUBBA RAO

Rajakaryapravina N. S. Subba Rao, former Vice-Chancellor of the Mysore University, who retired from that post only on March 14 this year, has been appointed Head of the Department of Economics of the Allahabad University.

An eminent educationist of All-India reputation, Mr. Subba Rao was connected with the Mysore University from its very inception, and as Vice-Chancellor he rendered signal services to the cause of higher education in the State.

DELHI MAGISTRATE ON THE DISTURBANCES

"I am not satisfied that the demonstrations and the disorders which followed the arrest of Mr. Gandhi and other Congress leaders, and the mass movement sanctioned by the All-India Congress Committee are one and the same," declared Mr. A. Isar, Additional District Magistrate, Delhi, in his judgment, discharging Mr. Devadas Gandhi, Editor, and Mr. Devi Prasad Sharma, Printer and Publisher, *Hindustan Times*.

The charge against them was that they contravened an Order made by the Delhi Provincial Government prohibiting printers, publishers and editors from publishing in any newspaper any photographs or pictures relating to the mass movement sanctioned by the All-India Congress Committee, or to the measures taken by the authorities to deal with that movement. They were also prohibited from using headlines relating to the same subject exceeding one-fifth of an inch in height for English type or calligraphy, and three-tenths of an inch in height for Hindi type or calligraphy. Lastly they were prohibited from publishing in any one issue more news relating to the same subject than could be contained in three columns of the newspapers.

It was contended on their behalf that the prosecution had not proved what the mass movement was. There was nothing to show what programme the A. I. C. C. had drawn up. The headlines and the news, to which exception had been taken, referred to acts of violence, arrests, etc., about which there was no prohibition.

The Magistrate, after summing up the arguments, made the following statement:—

Without knowing what this mass movement was to be, it is difficult to say whether the demonstrations and acts of violence which followed the arrest of leaders were a part of the contemplated mass movement.

It was admitted that the creed of Mr. Gandhi and the Congress was non-violence. The disgraceful acts of violence and sabotage, to which the mob had recourse, can be said to be indirectly the result of the general Congress programme of civil disobedience, but it cannot be said that they were part of the original mass movement for the simple reason that it had not been shown what that movement was.

INSURANCE OF RIOT RISKS IN INDIA

Lloyds and other Insurance Companies are covering strike, riot and civil commotion risks to property in India at about 7s. 6d. per £100 for one month, but longer periods have sometimes been covered at about the same rate because rioting risk, if any, is considered immediate and not remote and with the situation already quieter, the danger of future disturbances is not considered serious.

Outstanding annual policies at about five shillings per cent. annually naturally continue until the normal expiry date without a higher premium; such policies have considerable premium reserve from previous quiet years. The current rate for strike, riot, etc., risks on transit of goods under marine policies is 2s. 6d. per £100 compared with the normal rate of 6d.

WAR RISKS INSURANCE

Under a new rule, added recently to the War Risks (Factories) Insurance Rules, plant and machinery appertaining to or appropriated for the purposes of a factory but situated outside the geographical limits of the factory, which were hitherto uninsurable under the Central Government's scheme, have now been made insurable subject to the fulfilment of certain conditions. Insurance of such plant and machinery is compulsory and must be effected by September 15, 1942. The rate of premium for property of this kind, which was in existence on May 29, 1942, is 4 per cent. of its insurable value.

STUDENTS' SICKNESS INSURANCE SCHEME

A unique experiment is being tried at Wardha. The Govindram Seksaria College of Commerce has instituted a Sickness Insurance Scheme for its students from 1st August 1942, under which each student will pay a total premium of Rs. 1-8, and will be paid all medical charges incurred by him during his illness up to 31st March, 1943. The Scheme is probably the first of its kind ever introduced in this country and as such will be watched with interest.

NEW PROVINCIAL LOANS

The Government of Madras have issued a notification inviting subscription to a new 8 per cent. loan issued at Rs. 97½ per cent. redeemable at par on the 18th September, 1935. The proceeds of the loan will be used for repayment of part of the loans taken from the Central Government for financing remunerative capital expenditure prior to 1st April, 1937.

The amount of the loan will be Rs. 125 lakhs. The issue price will be Rs. 97½ for every Rs. 100 of the loan applied for.

The Government of Bombay has notified the raising of a similar loan of Rs. 350 lakhs at 8 per cent. maturing on the 18th September, 1935 for a similar purpose.

The issue price will be Rs. 98-8 for every Rs. 100 of the loan.

The Punjab Government's loan for the same purpose is for Rs. 250 lakhs at 8 per cent. maturing after 18 years.

The issue price will be Rs. 97 per cent. It is learnt that the three loans are being oversubscribed.

BUCKINGHAM AND CARNATIC CO., Ltd.

The report of the Directors of the Buckingham and Carnatic, Co., Ltd. for the half-year ended June 30, 1942, state that the result of the Company's working for the six months, after allowing Rs. 4,81,809-8-7 for depreciation, is a profit of Rs. 4,99,725-8-11. This with unappropriated profit brought forward from previous account of Rs. 3,88,788-8-4, amounts to Rs. 7,88,514-1-3. The Directors have made the following payment: dividend at Rs. 2-18-0 per share, on the 7½ per cent. Cumulative Preference Shares for the half-year ended 30th June, 1942, absorbing Rs. 79,892-8-0. The Directors propose to deal with the balance as follows: to pay an Interim Dividend of Rs. 5 per share on the Ordinary Shares for the half-year ended 30th June, 1942, at the rate of 10 per cent. per annum, Rs. 4,44,195; to Superannuation Fund, Rs. 21,962-11-1; and to carry forward Rs. 1,61,978-14-2.

THE FEMININE INVASION

To the fastidious, nothing can perhaps be more unchivalrous than to declare war on women. But a section of the men of Britain are getting ready for what they call "the post-war fight against feminine invasion". An organisation has been formed called the National Men's Defence League, which claims that feminism is a "menace just as threatening to Britain as Hitlerism".

Charges that "feminism is a menace to your job, to family life and to the very existence of Britain as a first rate power" are made in a pamphlet issued by the League, outlining the strides women have taken since the last war, and appealing to men to plan now for a counter-offensive because the present political parties have failed to face up to the menace, steps are being taken to form a "Men's National Party". Because the majority of the press has carried on a feminist policy, the League plans to start after the war a "man's paper".

According to the League, the feminine invasion is bound to cause wide-spread unemployment among men, as leaders of the feminist movement will do their utmost to keep women in men's jobs after the war. Feminism is also said to be one of the chief causes of the falling birth-rate. Quoting an eminent authority, the League asserts that at the present decline in the birth-rate, the position in 25 years would be catastrophic. "We are not going to fight a sex war, but we are going to fight those feminists who advocate purely feminist claims," concludes the pamphlet.

GIRL PICKETERS ARRESTED

The eight girl picketers, who were arrested for picketing in front of the Assembly Chamber, were fined Rs. 200 each or in default, to undergo simple imprisonment for two months. The girls preferred to go to jail.

Almost all the American correspondents in Delhi were present at the trial, which was held in the jail.

DEFENCE OF THE NOVEL

Mr. Howard Spring, the novelist, speaking in defence of the novel to the Manchester Luncheon Club, said it was not unusual when publishers' statistics appeared for newspapers to deplore that so many of the books were novels. He could understand anyone saying that it was a pity so many of the novels were bad. That was another matter. Most of the houses that were built, the sermons that were preached, and the newspapers that were printed were as bad as bad could be, and that this was true of novels was no point against the novel.

NEWSPAPER EDITORS' CONFERENCE

In response to requests made by many members that the dates announced for the plenary session of the All-India Newspaper Editors' Conference and the meeting of the Standing Committee are unsuitable, the President, Mr. K. Srinivasan, has postponed the meeting of the Standing Committee, which will now be held at Bombay on October 3 and 4, and the plenary session will be held on October 5 and 6.

MR. EVELYN WRENCH

Sir Evelyn Wrench has been appointed American Relations Officer in India and his duties will be "to guide and assist Americans to see Indian life and Indian administration in its various phases. There are at present a number of American correspondents in India and it is probably the duty of Sir Evelyn Wrench to take them round and help them to see India from his angle.

DR. HIRALAL HALDAR

The world of Indian scholarship has been left distinctly poorer by the death of Dr. Hiralal Halder. Philosophy has always appealed to India and Dr. Halder had with conspicuous success filled a role which has been graced by men like Sir Brajendranath Seal or Sir Sarvapalli Radhakrishnan.

MR. T. R. V. CHARI

Mr. T. R. V. Chari has been appointed Information Officer in the Bureau of Public Information, Government of India. He was until recently Deputy Press and Publicity Officer, Burma Government.

MAJOR KUMARAMANGALAM

Major Kumaramangalam, son of Dr. P. Subbarayan, ex-Member of the Congress Cabinet, who was recently reported missing and believed to be a prisoner of war, won his D. S. O.; it is revealed, for great bravery and cool demeanour in the face of machine-gun and anti-tank fire from enemy tanks, which undoubtedly inspired his men with confidence and enabled them to withstand the final tank attack.

MR. S. E. RANGANATHAN

Mr. Samuel E. Ranganathan, one of the three Advisers to the Secretary of State for India, is now in New York with his wife for a four-month lecture tour. Representing the Indian Christian, depressed classes and other minorities, his lectures, he said, would be perfectly detached, giving an objective view of the Indian situation to help America to form its own opinion on our problem.

SIR DAVID DEVADOSS

Sir Maneckji Dadabhoy being precluded by indisposition from discharging his functions as President of the Council of State during the session commencing on September 21, the Governor-General has appointed Sir David Devados to be the President of the Council during the session.

MR. HARDYAL NAG

Mr. Hardyal Nag, popularly known as the grand-old-man of Bengal, died at his residence in Chandpur on September 20.

Mr. Nag was 90 years of age at the time of his death. He was one of the pioneers of the Swadeshi movement.

TRIBUTE TO SRI AUROBINDO

"Sri Aurobindo towers as a beacon of light effulgent," says the famous artist, Nicholas Roerich, in a tribute to Sri Aurobindo Ghosh, sent on the occasion of the latter's seventieth birthday.

THE LATE MR. SPEAKER

Mr. G. R. Speaker, one of the world's best-known mountaineers and co-organiser with Mr. F. S. Smythe of 1924 Everest expedition was killed while climbing Great Gable in Westmorland.

RECRUITMENT TO THE I. M. S.

In a recent statement at the Press Conference in Delhi, Mr. N. R. Sarker, Member for Education, Health and Lands, explained the measures taken by the Government to meet the increased demand for doctors for the army.

The rate of recruitment to the I. M. S. has been about 50 officers per month for the last few months. This is more than three times the average monthly rate achieved during the last war and as a matter of fact as against about 850 I. M. S. officers recruited during the whole of the last war, we have already recruited twice that number during the present war. I purposely do not quote exact figures.

While there is appreciation for the Hon'ble Member's efforts to break the monopoly of the Service, the Indian Medical profession is by no means satisfied with the pace of Indianisation. There is still discrimination against Indians, says Dr. Jivaraj Mehta. What is demanded is changes in the very structure of the Indian Medical Service. Dr. Mehta asks:

Why should not the Indian Medical Service be entirely reserved for Indians even after the war? Before the war the ratio of recruitment between Britishers and Indians had been laid down in a Government order as 2 to 1. What assurance is there that this ratio would not be altered to 4 to 1 after the war or in some other manner adversely to us? The Indian medical profession cannot respond to Mr. Sarker's appeal unless fundamental changes are made in the structure of the Medical Service.

TUBERCULOSIS AND ASTHMA

Take one part of mirabolams powder (kadukal), 2 parts of garlic (poondu), 4 parts of long pepper (thippili), 15 parts of Coral Baspam (prepared with Vasa juice) and 8 parts of Vasa juice (adathundai) and grind them well and make them into pills of the size of one big pea. These pills taken twice a day, morning and evening, on empty stomach will not only cure lung diseases of any kind and all common fevers wherein the intestines are not inflamed, but also would be a preventive for any illness and act as a tonic to the whole system. Smoking mothers, if taken at bed-time, may save their children from any kind of digestive disorders, says Dr. R. Krishna-murthy, Madras.

NUTRITION

Dr. K. P. Basu, broadcasting from Dacca on "All About Nutrition—Eating to Live", observes that appetite in humans is much more complex than in animals and is constantly assailed by rationalisations based on false notions, prejudices and sales propaganda, thus rendering "instinct" in food selection practically without value. While instinct dictates of appetite may adjust the intake of food to the heat requirements, they are no guide for body-building and body-protection purposes. In tackling the provision of a suitable diet, one should begin with the protective foods—milk, fresh fruits and vegetables and eggs which are rich in minerals and vitamins—then proceed to the body building protein-rich foods and then leave the energy-bearing foods to the dictates of appetite. Of all the protective and body-building foods, milk is of outstanding importance since it contains most or all of the materials necessary for maintenance and growth. The milk production in India is inadequate and should be increased about four or five times if the entire population of India is to have the minimum requirement of milk.

CIGARETTE AND THE NERVES

The claim is made that the cigarette soothes the nerves. It is true that temporarily the cigarette is a soother of the nerves of nervous women, but eventually it aggravates the very condition it temporarily palliates. In time it ruins the nervous system.

It is a serious thing for boys and young men to become addicts to the cigarette, but it is worse for a girl or young woman to form this habit. Girls of today are our future mothers. The little nervous children born to a father and mother, who are users of the cigarette, are handicapped in life's battles. The United States Surgeon-General, Hugh S. Cummings, referring to the increase of smoking among young women, said: "If American women contract the habit, as reports now indicate they are doing, the entire American nation will suffer. The physical tone of the nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

CURRENCY EXPANSION

The Government of India has to make heavy purchases in India on account of the British Government. It has to make payment to the suppliers in rupees, but from the British Government it receives payment in sterling in London. Against this sterling which the Government of India keeps with the Reserve Bank in London, the Bank issues notes to the Government in India.

This is how the Government of India obtains rupee finance for making purchases for the British Government. Since the outbreak of the war, the Government of India has been thus acquiring sterling and every accretion of sterling has been accompanied by an expansion of the note-issue.

It is clear that in the absence of British purchases or under a different method of financing them, the expansion of currency would not have been as voluminous as it has been. From the point of view of Government, the expansion has been perfectly natural. It has not been caused by a budget deficit. It is covered by good sterling assets. The expansion of money is nevertheless inflationary because it increases the purchasing power in the hands of consumers at the same time that consumption goods are becoming scarce.

JALIANWALA BAGH FUND

The Deputy Commissioner of Police, (Special Branch), Bombay, Mr. B. H. Taylor, came to the office of Basoharaj and Company, Ltd., and served a notice directed from the Punjab Government on one of its directors, Mr. Kamalnayan Bajaj, freezing the account of the Jalianwala Bagh Memorial Fund. The Police officer also inspected the accounts of the firm to see the accounts of the A.-I. O. C.

THE CHARTERED BANK OF INDIA

The Madras Branch of the Chartered Bank of India has received the following cable from its Head Office in London: "Directors have declared an interim dividend for the past half year at the rate of 5 per cent. per annum subject to income-tax, dividend payable on 30th September.

SIR E. BENTHALL ON RAILWAY TRANSPORT

Sir Edward Benthall, Member for War Transport, addressing the Transport Advisory Council recently, dwelt on the greater attention given to operating efficiency, as a result of which, he said, Indian railways had increased their efficiency by about 25 per cent. and compared favourably with the best American practice.

He estimated that the railways carried in 1941-42 some two crores of passengers more than ever before and nine to ten crores more than the pre-war average.

"I must emphasise," he went on, "that the rail transport position is likely to grow worse and not better as the production of the country increases. No one dealing with the problem underestimates the stringency of the position or the necessity of further efforts to tackle it vigorously. . . . We are preparing concrete plans for the manufacture of locomotives in India, but I fear that these plans cannot mature to be of appreciable assistance for some considerable time."

PROTECTION OF RAILWAYS IN NOAKHALI

With a view to preventing acts of sabotage of the railway and telegraph lines, the District Magistrate of Noakhali has issued notices for general information, asking for help and co-operation of the people in the matter of maintaining strict vigilance for the protection of the railway and telegraph lines.

The District Magistrate has asked the people to organise watches and patrol parties to guard the railway and telegraph lines day and night; arrest any one found tampering with them; give timely information to the nearest police station about any person found loitering in a suspicious manner or doing any suspicious acts.

He has warned the public that in the event of any act of sabotage being done in any section or sections due to the negligence and failure of the residents of those section or sections in carrying out the above orders, the residents thereof shall be punished with imposition of collective fines and shall also be liable to prosecution according to law.

SHIVA THE COSMIC DANCER

Shiva is the first dancer according to Hindu conception. "A great motif in religion or art, any great symbol becomes all things to all men: age after age, it yields to men such treasure as they find in their own hearts,"—(A. K. Coomaraswamy; 'The Dance of Siva', p. 58) and so Shiva's dance as handed down to the Hindus is something super-excellent and super-beautiful.

His name Nataraja means the king of actors and dancers. The United Provinces developed the idea of Shiva as a Yogi and philosopher, Bengal as destroyer, and Southern India as Nataraja. The colour of Nataraja is white. According to existing literature we come across Shiva's dance in seven different forms:—(i) Ananda Tandava or the joyous dance, (ii) Sandhya Tandava is the evening, (iii) Kalika Tandava is the slaying of demons of evil and ignorance, (iv) Tripura Tandava is the slaying of demon Tripura, (v) Samhara Tandava is the dance of destruction. There are two other dances which are not the solo ones of Shiva but with his consort Parvati. These are (vi) Gauri Tandava dance with Gauri and (vii) Uma Tandava dance with Uma.

ART OF THE ALLIED NATIONS

The art of the Allied Nations, now so sadly neglected because of the war, was brought out in vivid colours at a London exhibition being arranged by the Directorate of Army Welfare and Education at the War Office and Dorland Hall last month. It was a piquant summary of painting, drawing, etching, sculpture and handicraft in America, Belgium, China, Czechoslovakia, France, Greece, Holland, Norway, Poland, Russia and Yugoslavia.

INDIAN DANCING

In a talk broadcast in the Lahore women's programme on June 28, Tara Chowdhri discussed some interesting features of Indian dancing. Tara Chowdhri said:

"In Indian culture, dancing has a special tradition. Its interpretation has been different among different communities and classes. Among Hindus it has assumed the form of a religious ritual. In modern times many schools have come forward with new expressions and interpretations."

TRAGIC END OF SPORTSMAN

Baron Schimmelpenninck, former President of the Netherlands Olympic Association and representative of Holland on the International Olympic Committee, was one of the five hostages executed by the German High Command in Occupied Holland, writes Mr. C. E. Newham, former President of the Punjab Hockey Association, who has been intimately connected with India's Olympic ventures for many years.

This kindly, courteous, simple and hospitable man had connection with politics, though it may have been held against him that he had served on the personal staff of Her Majesty Queen Wilhelmina, and that he had devoted much of his time since 1920 in fostering international understanding through the Olympic movement.

FLIGHT-LIEUT. WALKER

Flight-Lieut. David Frank Walker, Oxford University Cricket Captain in 1935, who was reported missing on operational duties in February, is now known to have lost his life and buried at Trondjheim in Norway.

Walker was Cricket Master at Harrow from 1936 to 1939, before taking up an educational post under the Sudan Government. He volunteered for the R. A. F. in South Africa and returned to England in August, 1941.

HÆGG'S RECORD

The Swedish fireman, Gundar Hægg, broke his seventh world record in just over two months on the 20th September when he ran five thousand metres in 18 minutes 58-1/5 seconds at Gothenburg. He thus beat the time of 14 minutes 8-4/5 seconds set up by "the flying Finn" Maacki.

Hægg now holds the world record for the mile, two miles, 1,600 metres, 2,000 metres, 3,000 metres, and the 5,000 metres. In the same race, Hægg set up a new record for the English three miles with 18 minutes 2-2/5 seconds, three seconds under his time of September 9.

A NEW SCIENTIFIC QUARTERLY

We welcome the new scientific quarterly *Endeavour* published by the Imperial Chemical Industries, Ltd. The name *Endeavour* is significant, recalling the historic barque in which the British navigator, Captain James Cook, set sail from England to chart the South Pacific Ocean and observe the transit of Venus. The new periodical is designed to record the progress of the sciences in the service of mankind. *Endeavour*, we are told, "will act as a vessel to carry overseas news of the continuing vitality and progress of the sciences, which know no frontiers but are directed to improving the common lot of all men". This aim is quite laudable, especially at a time when the world is rent asunder by a fratricidal struggle which threatens to undo the magnificent achievements of science and civilization. "Our purpose," say the publishers, is briefly to enable men of science to speak to the world in an hour when not only nations but the internationalism of the sciences are threatened by a recrudescence of barbarism in its grossest and most destructive manifestation."

The aim of the journal is to see that in these dark days "its light is thrown overseas"—a very laudable and worthy aim. *Endeavour* is a welcome addition to the periodicals devoted to modern scientific thought.

THE "TANK"

Relating how the "tank" first got its name, Major Paul C. Raborg tells this story in his book entitled "Mechanized Might".

"The British built the first tanks in World War I, with complete secrecy. Even the workmen who made them did not know for what purpose they were built. They were told that the machines were to be used in Egypt for transporting large containers of water, and every record in connection with their manufacture was made under the heading 'water carrier'. Eventually the men in the factories adopted the word 'tank' for brevity. The name stuck and is now used by practically all countries."

GOOD COMEDY

Good comedy is more important to-day than at any time in the history of the motion picture industry.

Norman Taurog, currently directing 'Design For Scandal,' a new Metro-Goldwyn-Mayer comedy, co-starring Rosalind Russell and Walter Pidgeon, is a firm believer in the old saying: 'There's nothing a good laugh won't cure!'

This statement coming from one of Hollywood's greatest directors of serious drama is revolutionary in itself. "The entire world is going through a series of epoch-making changes," he said. "If we are going to keep pace with the swiftness of events, we have to change with the times."

GEMINI NANDANAR

The moving biography of Nanda, the Pariah saint, is a household theme in Tamil Nad. And this classic has been given a simple and delightful screen-airing by the well-known Gemini Studios, Madras. Set against the charming background of South India, beautifully reproduced with its colourful religious rites and rituals, *Nandanar* offers an intimate insight into the life and environment of rural life.

Nandanar is essentially a devotional play offering a rare feast of South Indian Music where the musical talents of Sama and Desigar find adequate scope. Sama as VEDIYAR is perfect and the supporting cast leaves nothing to be desired.

FILM OF THE BATTLE OF MIDWAY ISLAND

A film of the Battle of Midway Island has been released to cinemas throughout the United States.

The film, which was taken by Commander John Ford, the well-known film director, now attached to the United States Navy's Special Service Branch, is in colour and shows actual battle scenes as well as the bombing of American outposts by Japanese planes. In several scenes the picture "jumps" because of bomb concussions which shook the cameras.

President Roosevelt is reported to have been impressed by the film that he suggested its release to the public as an official naval film.

LAYING UP A CAR

The first thing in laying up a car, writes the Motoring Correspondent of the *Times*, is to ensure that it is as clean and as dry as possible. The garage or building in which it is to be housed should be well ventilated. The axles of the vehicle should be supported so that the tyres are clear of the ground—not by the use of hydraulic jacks. If it is not practicable to take the weight of the car off the tyres in this way, the tyres should be removed and stored in a cool dark place. In no circumstances should they be allowed to rest on a wet oily surface, and the same observation applies to the wheel rims. Boards can be placed under the wheels if necessary.

All the plated parts of the car should be covered with vaseline; tools and any unpainted surfaces liable to rust should be treated with oil, grease or vaseline. Any bare patches from which paint has been rubbed may be "touched up" to prevent rust. The grease-gun or oilcan should be used wherever required, and the road springs and the joints of the brake-operating mechanism and engine controls should not be overlooked.

It is advisable to drain the engine pump and to refill with fresh oil. After this the engine should be started and allowed to run for a few minutes to ensure proper circulation. Cylinder bores and pistons may be protected against rust by taking out the sparking plugs and pouring in through the holes about an eggcupful of oil. Before replacing the plugs the engine should be turned by hand several times to distribute the oil. This operation may be usefully repeated every two or three months. The water circulating system must be drained completely.

MOTOR AMBULANCES FOR THE ARMY

All ranks at the 8th Gurkhas Regimental Centre have subscribed a total of Rs. 8,800 for the purchase of a motor ambulance for the Army in India.

Six fully equipped ambulances purchased with voluntary subscriptions to the Madras Ambulance Fund have been handed over to the Army.

BOMBING HEIGHT LIMIT

Fighting and bombing will probably go no higher than 40,000 ft.—less than eight miles—unless new methods are perfected.

The trouble is in man himself. Man has been surpassed by his machines. Even pure oxygen cannot ward off bad muscular co-ordination; the body and brain become weary and slow down above 35,000 to 40,000 ft. The human body, which lives a hand-to-mouth existence at any altitude, stores up little or no oxygen. The greatest hazard for altitude air-men is their conviction that they are perfectly all right when a reduced oxygen supply actually makes them act silly.

Experiments detailed in a new issue of the *Journal of the Aeronautical Sciences*, showed that 44,000 ft. with oxygen masks, is probably the absolute upper limit for flying. In a low-pressure chamber which reproduced conditions at that altitude, subjects passed the limit of effective activity and were in a precarious state. For all practical purposes, the limit is below 44,000 ft.

AMERICAN PLANES

"The flying capacity of American machines, says ex-Lieutenant, Otto Young, of the *Luftwaffe*, and now a Staff Sergeant in the United States Army, is far superior to those of the Germans and the United States Army, and Air Force training is far better than that of the Germans."

Young, who has taken out his first American citizenship papers, was drafted into the *Luftwaffe* when he was a Graduate at Heidelberg University, but came to America in 1938.

INDIAN AIR FORCE

Increases in rates of pay of all ranks in the Indian Air Force have been sanctioned by the Government of India.

Pay on entry to the I. A. F. was formerly Rs. 80 per month. This has now been doubled to Rs. 60 per month for recruits selected for training in skilled trades and Rs. 40 per month for unskilled. There are other increases all round according to rank and trade. These rates increase as a trainee passes his trade tests. The new rates have effect from July 1.

SIXTY YEARS A PAPER MILL COMPANY

The Titaghur Paper Mills celebrates its Diamond Jubilee this year.

The origin of the paper industry in India can be traced back to the year 1867 when a mill—since taken over by "Titaghur"—was established at Bally. The Titaghur Paper Mills Company was established in 1882 with one mill at Titaghur, and paper manufacturing started in the year 1884. Its success was immediate and by the year 1892 two more machines were installed.

Indian paper industry, while still in its infant stage, was put to a very serious test in the year 1895 when the Indian market was invaded by cheap woodpulp paper from Germany and Austria. In consequence of this, after 1900 when practically every paper mill in India wound up its business, "Titaghur" not only stood firm against heavy odds but increased its organisation by acquiring in the year 1902 the Imperial Paper Mill Company, the best equipped mill at the time and in 1905 the Royal Paper Mill at Bally, the oldest mill in the country.

The production of Titaghur paper is now well over 80,000 tons a year, mainly consisting of fine printings, and writings, but also including specialities. Nowadays, of course, the bulk of the production is being delivered to the Central and Provincial Governments, the Army and the other Fighting Services.

INDUSTRIAL INDIA TO-DAY

Entering on the fourth year of the war, few industries in India, big or small, are unaffected by war production activities. In the first year of the war, India executed war orders to the total of Rs. 65 crores. By the end of the second year, this rose to nearly 185 crores and, as at July 31st this year, they totalled Rs. 365 crores. War orders are now being placed at the rate of nearly Rs. 20 crores a month.

In the munitions field, output is many times pre-war capacity, six times the pre-war output of rifles, eight times of machine-guns, ten times of bayonets, 24 times of gun ammunition and nine times of guns and gun carriages are a few of the new production figures.

PRODUCTION OF RICE IN INDIA

Of her normal production of 22,500,000 tons of rice in 1927-28, India exported only 250,000 tons, while she imported 1,398,000 tons of paddy and rice so that her net available supplies were 20,678,000 tons valued at Rs. 292 crores.

The latest Report on the "Marketing of Rice in India" suggests that as one step towards self-sufficiency, better farming and improved seed can do much to improve the yield per acre. Figures given in the report show that in 1938-39 the average yield of rice per acre in India was 781 lbs.—a figure which compares very unfavourably with those of the U. S., Japan, Egypt and Italy where the yield per acre during the three years 1936-37 to 1938-39 averaged 1,481 lbs., 2,807 lbs., 2,079 lbs. and 8,000 lbs. per acre respectively.

The Report stresses that by a proper system of financing and a more direct participation in the marketing of his produce, the grower can secure an increased share of the price paid by the consumer. It observes that co-operative organisations of growers for financing, storing and milling rice are needed.

STEADY FOOD PRODUCTION

In connection with the food production drive inaugurated by the Government of India, the question has been raised whether the position of the cultivator will not be seriously affected if a nation-wide effort towards increased food production leads to such an augmentation of output as to affect the saleability of the crops. It has been suggested that in the event of a sudden termination of hostilities, the demand for foodstuffs may fall off, leading to a deterioration in prices.

The Government of India regard the possibility of any such developments as remote. They would, therefore, ask the cultivators to be on their guard against any exaggeration of these fears and to go ahead with their plans for increased food production to meet the proved need of the hour. With the growing demand for foodstuffs on all sides, there is little chance of any serious fall in prices in the immediate future.

LOCK-OUTS WITHOUT NOTICE

Lock-outs without 14 days' notice have been made illegal under an order issued by the Government of India.

An earlier order issued on March 5, 1942, under Rule 81 (a) of the Defence of India Rules, made strikes without notice illegal. It was not at the time considered necessary to apply the order to lock-outs, but it has always been the intention of the Government to treat strikes and lock-outs on the same terms.

As Rule 81 (a) enables orders to be passed both in respect of strikes and lock-outs, the original order has been replaced by a new one which makes both strikes and lock-outs illegal unless 14 days' notice is given or until two months have elapsed after the conclusion of conciliation or adjudication proceedings.

Where, however, a strike has been started in an undertaking, no previous notice of a lock-out is necessary.

ASSISTANT LABOUR ADVISERS

The Labour Department of the Government of India has decided to appoint eight Assistant Labour Advisers under Mr. B. S. Nimhkar, who was recently appointed Chief Adviser.

Madras, Bombay, Bengal, Bihar, U. P. and Assam will each have one Assistant Adviser, while O. P. Oriassa, the Punjab, the Frontier Province, Sind and Delhi will form two separate circles each under an Assistant Adviser.

MAN AND MACHINE

How does a man's labour compare with that of an efficient machine? The question was answered not long ago when an expert cyclist decided to test his industrial worth by working a dynamo off the back wheel of his machine.

Connected to the wires of the dynamo was a battery of electric lamps totalling 920 watts, and although the cyclist worked as hard as he could for the space of one minute, he was unable to produce enough current to light the lamps to their full brilliancy.

The machine, which recorded his effort, showed that in one minute's furious pedalling, he had generated electricity equal in value to one-eightieth of a penny.

WELFARE SCHEMES FOR INDIAN SOLDIERS

The creation of a fund to finance post-war welfare schemes for Indian soldiers is announced by the Government of India.

The pay and allowances of ranks other than Indian Commissioned and King's Commissioned Officers in the Indian Army have been during the period of the present war subject to increase on merits and have in fact been brought to a figure which enables the sepoy, particularly when serving overseas, to make a generous allotment to his family without any personal hardship. The Indian soldier on active service overseas has been drawing Rs. 28 per month with proportionately higher rates for N. O. O.s and V. C. O.s. For the army in India, an extra ration allowance of Rs. 2 per month for messing was granted per head per soldier which resulted in a considerable improvement in his feeding conditions. In addition he has for some years past been entitled to Rs. 1 per month deferred pay to be made available to him in a lump sum on release from military service.

TO RE-PLAN GREATER LONDON

The man who will re-plan Greater London after the war is 78-year old Professor Leslie Patrick Abercrombie, Professor of Town Planning at University College, London. This was announced in the House of Lords by the Minister of Works and Buildings, Lord Portal, Professor Abercrombie would be aided by technical experts covering housing, transport and other public utility services.

REFORMS COMMISSIONER

A Press Note says that Mr. H. V. Hodson, Reforms Commissioner, having represented that under the present conditions of the work of the Reforms Secretariat, he would prefer to be engaged on work more closely connected with the war, H. B. Governor-General has regretfully accepted his resignation.

U. S. NATIONAL INCOME

In 1929, the U. S. national income was \$82½ billions. Last year, it reached \$92½ billions. Recently, the Department of Commerce reported that it was running at the rate of \$106 billions annually.

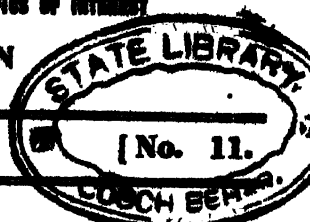
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THE WORLD WAR AND THE FEMININE

BY SIR A. R. BANERJI, C.S.I., C.I.E., I.C.S. (Retd.)

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It is now three years since the war which has now spread in both the hemispheres, began. Millions of men, mobilised, enlisted, trained, and finally sent out to the different theatres of war, have left behind millions of women belonging to them either as Mothers, Wives, Daughters, Sisters and Sweethearts. They do not appear in the headlines of the newspapers giving news about the war. In most European countries including England at least half the number of able-bodied young women are working in the munition factories and in various war industries. Their enlistment in such work has been gradual and great transformation has taken place in their daily habits and in their general outlook. The changes that are taking place in these matters nobody has time to consider in the dust and in the din of battle.

Taking the young women first, they are doing magnificent work in the countries of the Allied nations as well as in the Axis countries. They do not get any public recognition, nor any thanks for the hardships they are

undergoing, but they do not mind. The way they have reacted to this unnatural situation is worthy of examination. They must have relaxation and also a certain amount of compensation in other ways which they take when they can get it. In all these developments, does any one devote a moment's thought to the changes that are taking place in feminine psychology? These I wish to emphasise for the benefit of your readers.

In the first place, women have learnt to be more self-reliant, they do not require the help of a man in travelling, in their work or in their amusements. They are becoming a class by themselves. It is a common thing to find two or more women in groups, in uniform sitting in a restaurant and amusing themselves. They are not sensitive to men's advances in such public places. They have a superior air and a look as if they are doing their bit just as much as the men, and if opportunities were given, they would even go to the front. The feminine nature is thus gradually being destroyed. Can anyone imagine what will happen when they return to their homes?

The Spartan women who excelled in every form of athletics acquired a physique which showed women to perfection in the feminine form. The modern woman in war time is reaching that stage and in all probability will require no attention or admiration from the men. Pursuing the argument further, we may also imagine a period when, these women, will become radiatic in tendencies, having come in daily contact with the roughness, and the cruelty of war; and their gentle instincts, and chiefly their maternal instinct, will slowly disappear.

From my personal experience, I have come across this tendency amongst the young English women who have been drafted to the big industrial centres of England. Without going into details, it may be said that the ordinary conversation one hears in the black-out amongst these women has no characteristics of the feminine sex. In fact, it has been known that they take the role of men when they accost a young British soldier, or officer, or for that matter any man. Here is what I once heard in the black-out.

Soldier: "What Ho! who goes there?"

Girl: "A Friend."

Soldier: "A friend indeed come and walk with me."

Girl: "Where do you live? I live in a nice flat."

Soldier: "I only live in a hut."

Girl: "Then come and I will make you comfortable in this cold night." So they proceed.

Mind you, there is no harm thought of in this little episode, but what develops

later is 'nobody's business. Probably nothing, and they part as good friends next morning. I know personally, at least one case, in which a young woman, an Oxford Graduate of 30, thus took care of a young British Soldier. Here the question of sex did not arise at all, the pre-occupations of the war, the grim outlook of life forced upon the people, the danger of air raids any moment, causing destruction and havoc all round have mutilated the inner springs of the human body, as between man and woman. Both are machines being worked to death with a certain purpose.

Here is what an English friend of mine who is in the Department of Education, though married, writes on the changed situation in England. "Nursery schools are springing everywhere, communal feeling is becoming the thing of necessity, people of all sorts and conditions get together for lunches. That should continue even after the war, it breaks down class barriers and saves ordinary women countless hours of drudgery. Public schools have evacuated to the country, and with their change of address have sloughed off much of their old class conscious habits and traditions." The same friend gives an account of a young pupil of hers, who was a teacher, giving up her job and joining the A. I. D. which rude folk tell that it means 'always in drink', but officially it means Aircraft Inspection Department. This is what another young woman has written to me about her work. "This business of sending everyone as far as away from home as possible asks for trouble, and is quite senseless. I am working all day and it just seems senseless kind of work. I hate saluting and standing up for

Officers." About a woman officer, she writes. . . . "she always seems to be pulling me up for nothing at all and giving such looks down her nose at me, why I do not know".

If you follow up this line of thought in various other spheres of women's activities, you will discover that the middle-aged woman is helping in a more drastic manner than you imagine to kill sex in the young woman by their own example. Is this a blessing in disguise or an evil, the consequences of which may be felt by the future unborn generations.

In this country we receive accounts of women's activities in various spheres of social and economic life, both in England and America from the newspapers. Amongst the older women, hardly any change of psychology is perceptible. They are doing what they did in the last war, knitting for the most part, and preparing articles for the comfort of soldiers. Middle-aged women through influence or otherwise, mostly push, have secured for themselves lucrative positions in the various organisations relating to war, industries, and war effort, principally for the purpose of controlling younger recruits placed in their care. I cannot say that they are a credit to their sex with many exceptions, no doubt. The majority of them are more bossy, domineering and intolerant than men could be, placed in similar situations. They have got their pre-occupations, some as old maids, others as discontented wives, and spend their time mostly outside their homes. I am not very much concerned with the future of the old women, or those middle-aged persons of the same sex in the 'New World Order.' Except those

who are keenly studying the changes that are taking place in our society in general, and recording their impressions through story-books, novels and other descriptive works, the majority of them will pass out of notice without exercising any influence whatsoever. It is the young women that count. They will emerge from this war with a totally different psychology and also a totally different physical outlook. They will be hardened, less sensitive, and will assert themselves to gain for them and their sisters, a place in the social, political and economic life of the country. So much so, that their influence will be transferred from the home to the outside world, and as regards rearing up families, looking after children, their education and up-bringing, they will play a lesser and lesser part. Such a result will naturally force the Government of the country, that is to be, to assume responsibility such as we see in Soviet Russia. These young women will for the most part be socialistic in tendencies and year around to the mentality of the women of Soviet Russia where, in every respect, they are equal in status and importance to the men, and have no domestic drudgery to face. It would be difficult to foresee how the Soviet example will practically be followed in America or in England, but one thing is certain, and that is the general breaking up of the home life and the family life as it is seen to-day in the capitalistic countries. The independence of women caused by their increased capacity to earn for themselves will put them in a position of power and influence in every sphere and, however desirable an improvement this may be, it is too early yet to foresee the repercussions that would

take place in all the spheres of human life, in which a woman has been a co-partner with man hitherto.

Turning now to Eastern countries, it is significant that although Women's movement has spread rapidly in Japan, China and India, one hears very little as to what the women are doing towards this war, from these countries. It is possible that in Japan women are doing as in European countries, munition and other war work. The new movement in Japan, which has brought about an ambition on the part of the Japanese nation to secure the supremacy of Asia, has imbued the women also, as I noticed during my visit to Japan in 1936. Their spirit of earnestness, efficiency, and great patriotism seem to characterise all their efforts in study and home life, and even in regard to rearing of their children. It is a great force in the national life of Japan that has to be reckoned with by her opponents. In China likewise, but not to the same extent the Chinese women, who have had the benefit of education as the Chinese Commander-in-Chief's wife, Madame Chiang Kai-Shek, are taking a leading part in the regeneration of the country and have been brought to come to a sense of their overpowering responsibility by Japanese aggression. But they are a minority and their psychology is for the most part influenced by education that has been spread amongst them through American agencies, either American Missionaries in the country or American Universities to which the Chinese women have been sent for higher education.

What about India? Reading the newspapers one does not see what the Indian women are doing in this war.

All that appears in the Press relates to the activities of the men leaders of the different parties, and the holders of responsible positions under Government. The country is going through a crisis and the war effort which now is going to be whipped up by the National War front movement inaugurated in every province and most of the Indian States, does not seem to have brought the women to the forefront, although many of them are working silently behind the scenes. For example, not a single woman has made any pronouncement regarding the recent Congress resolutions, which is likely to cause a major political crisis. Looking at them in big cities, one wonders whether the women who enjoy the luxuries of modern life through the wealth and opulence of their husbands, ever realise the possibilities of drastic changes in the country, sooner or later. They are the ones that are spending money in a capitalistic system of society. Whatever organisations there may be amongst the women of India to promote war effort in various directions, except of course as munition and factory workers, for which they are not as yet fitted to take an equal part with men, one has yet to find out the extent and scope as to what the women are doing. No leader has come forward amongst the women to set up a movement to counteract those evil influences which are now at large, spreading over the country against war effort. Most of this kind of work is done by men. If co-operation between men and women is needed, anywhere, or at any time, it is now in India, where women have advanced beyond anyone's enlightenment. It has yet to be seen how far such

advancement has brought about with it the sense of responsibility in national welfare. It is the women and their children that will suffer when aggression comes to the land in real earnest. In A. R. P. organisations or Volunteer Bodies set up to relieve distress through unofficial agencies, it is absolutely necessary to enlist the co-operation of women in every endeavour that the nation will require to meet acute suffering, distress, and general dislocation of national life. In other words, a movement should be set on foot to train Indian women of education in a healthy form of socialism, by which not only the sufferings of the poor, but the need for the sacrifice of the rich have to be attended to, before anything tangible can be done to prevent the spread of chaos and dislocation in national life, panic and in fact, disaster in every field throughout the country. I appeal to the women of India to come forward and offer their services by setting up an organisation of voluntary effort. There are many European women who have not been able to go back to their own countries that are holding responsible positions, and not a few Parsee women are doing the same; but Hindus and Moslems and also other communities should contribute their quota of national workers amongst women after providing for a course of training, if necessary, to enable them to take an effective part in relieving the sufferings of all classes of people that are bound to come in the wake of this grim and ruthless war.

To conclude this article a reference can, with advantage, be made to two movements

led from opposite sides, one, the war on women and the other war on men which have manifested in civilised countries of the West. I have just read an account of an ambitious programme for post-war fight against the feminine invasion which is being planned by the National Men's Defence League. This league says, that feminism is a menace to men's jobs, family life and to the very existence to Britain as a first rate power. This sounds serious enough. The League quotes statistics, however, to show that when there were two million unemployed men in England, there were six million women in industrial trades and professions. It is difficult to visualise with what intensity the sex war will be launched after the present war is over. There is another side to the question. From the women's point of view, there is a Defence movement in certain allied countries and we have one instance of that from Australia, where girls want to fight the "brownout Romeos" by carrying hand pins, bag needles, spikes, files, penknives, cayenne pepper, scissors, or weighted torches in their hand bags. Many young girls are apparently victims of undesirable attentions from men when they return after late hours working in munition and other war factories. The tendencies thus manifested are surely not conducive to bringing about harmony which is essential as between men and women for the growth of a healthy national life.

The problems set forth above are of sufficient importance to invite the attention of social workers with adequate knowledge of feminine psychology.

CHRISTIANITY—A WAY OF LIFE

By MR. S. K. GEORGE, M.A., B.D.

(Author of "Gandhi's Challenge to Christianity.")

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CHRISTIANITY, in its orthodox forms, has been presented to the world as a creed, a system of beliefs, acceptance of which decides one's destiny in a future existence. But Christianity, as it was lived and taught by its Founder, was essentially a way of life, a way of victorious living in this world, not by escaping or evading its many sorrows and trials, but by cheerfully overcoming them. Says a writer of rare spiritual insight*.

Christianity, in the official, or authorized presentation of it, is a smothered religion; smothered almost to the point of total asphyxiation and collapse, but not quite; smothered by the vested interests of great institutions, and by the ambitions, fears and self-seekings that such interests breed; smothered by the elaborate theological defences that Christians have built, not against Antichrist, but against each other; smothered by anxieties, not unnatural in these embroilments, for its own future. If you take Christianity along with its entanglements, encumbrances and unnatural alliances if you present it with all the secular baggage which the ages have fastened upon it, you will then find it a hopelessly perplexing thing, a thing which neither Reason nor Faith, whether acting singly or in combination, can accept. But alongside the authorized version, and sometimes hidden within it as an inextinguishable spark of life, Christianity has an unauthorized version, which the former has often repressed, persecuted and condemned to the hangman or to the eternal flames. Of this unauthorized version a fair copy exists in the hearts of men, a fairer copy in the hearts of women, and the fairest copy of all in the hearts of children—for Christianity is pre-eminently a religion of the young. It is the unauthorized version which has kept Christianity alive through the ages and defied the smotherers even to this day.

It is the rediscovery of this radiant way of life that is needed by the times. But let no one imagine that it is an easy way of life. It is a way that leads to the cross; and the cross

symbolises a great principle of life. The cross of Jesus is the classic instance of love resisting evil and overcoming it. There is no virtue in suffering, however patiently endured, when it is the consequence of one's own wrong doing. It is unmerited suffering, voluntarily endured, out of love for the wrong doer, that is effective in redemption. The vocation to such suffering, such Satyagraha, to give it its modern name, is one to which all those who dare to follow in the footsteps of the Man of Nazareth are called, in these days when wickedness is so rampant. For real Christianity can never come to terms with the forces of evil, as official Christianity has so often done. "Christianity," says Dr. Jacks,* "is not an accommodating religion. It is a challenge. The willingness to encounter opposition is the very breath of the Christian life. If the Cross means anything it surely means that. It is the paradox of Christianity that while, in one aspect, it is the most pacific of all religions, in another it is the most warlike. It follows a Prince of Peace, but it follows him with a sword in its hand, practising sweet reasonableness to its utmost limits, but ready also for the moment, which is sure to come, when persuasiveness takes the form of disciplined courage and the Church becomes an army "marching as to war", every man a potential warrior "girded with all the armour of God".

* L. P. Jacks: "Religious Perplexities."

* L. P. Jacks: "Elemental Religion."

How much one is reminded by all this of the technique of Satyagraha as developed by Gandhiji, its resolute resistance to evil, its willingness to negotiate, as well as its determination to resist, if resistance there must be, but always by the way of love and truth. Gandhiji to-day has recaptured the spirit of Jesus, exhibiting the same joyous trust in God, the same faith in man, the same love that suffers long and is kind, that overcomes evil with good. He is an invaluable commentary on the life of Jesus, throwing a flood of light on many of the difficult sayings of Jesus, and demonstrating the soundness and the practicability of Jesus' way of life. Christian thinkers can ill-afford to ignore the light that is thus thrown on the life of their Master.

Another element in Jesus' life and teaching, in fact the most important that still makes it a Gospel or Good News to man, especially the common man, is the hope of a Kingdom of God, of a New World Order, to use modern phraseology. We have seen how in Jesus' mind, as a first century Jew, it was linked up with many supernatural beliefs. Purged of these the hope of a new and juster order of society belongs to the very heart of Jesus' gospel. It is a hope that rises ever green in the human heart, however often it may be balked. Today in the midst of a world at war it is the one hope that sustains the common man, as well as the choice souls in whom the longing for it is like a fire hidden within their hearts which will not let them rest.*

*"I Will Not Rest" is the title of a recent book by Romain Rolland.

To all such, to the weary and the heavy-laden, as well as to the Suffering Servants of God, under whatever name they may follow Him, nay even to those who deny Him because of false associations that have gathered round that hoary word, Jesus stands as a leader. Jesus has to be seen as a Leader* of men against every yoke, religious or secular, that would stifle human life, in order to be truly loved and followed. The theologies and Christologies that have been built round his person have obscured this heroic Son of Man. What is needed is that the man Jesus of Nazareth should be set forth, in the simplicity as well as the grandeur of his heroic manhood. We must try and see him as he came to those disciples of old by the sea side, and hear him calling to us "Follow me", as he sets us to the tasks he has to fulfil for our generation. And it is in the measure of our faithfulness in following him that we come to understand the full significance of his personality. That significance has to be grasped afresh and interpreted freely by every age and country. Such reinterpretations will, of course, take into account former ways of belief, orthodox as well as heterodox, indeed every avenue of faith by which men have drawn inspiration from him, but will not be bound by any of them. The attempt so far made by highly organized Christian missions and churches to present for India's acceptance unchanged ancient orthodoxies, formulated in entire ignorance of India's heritage, and in the light of a world-view that Science has long ago discarded, was doomed to failure.

*Frank Leatwood, sometime Missionary in India, wrote a book called "Jesus, Lord or Leader."

The individual successes it has had, and the struggling little community it has called into being, are not commensurate with the expenditure in men and money involved in the enterprise. Jesus has yet to be presented to India as a Leader, and Christianity as a way of life. But that presentation requires a different approach from that of the existing missions and churches. It would mean a more complete identification of the Christian movement in India with the life and struggles of the Motherland. Jesus might demand of the churches that claim to worship him to sell all that they have, even their cherished Christologies, and find him afresh in the toils, the struggles and the privations of real life. A Christian community that follows Jesus in that sense will be the salt of the earth.

But even if the salt loses its savour, and is fit only to be cast out, if the churches and the Christian community cling to their vested interests and their ancient orthodoxies and are fit only to be suppressed, the message of Jesus will survive and will continue to appeal to man. India with her rare spiritual insight has the right and the duty to assess and to assign the right value to Jesus and his message. It is regrettable that so few attempts have yet been made by non-Christian Indians to make Jesus real to themselves and to present him to their countrymen. That such attempts will be made with real knowledge and insight is my fervent hope. Meanwhile let me set forth my own understanding of Jesus and his message for our modern world, in the words of a fellow-follower* of the

* Wm. Weyl: "After the Great Companions".

great Leaders and Saviours, the Great Companions, of mankind, of whom Jesus is undoubtedly one of the greatest:

"I am a Christian—

A disciple I, of Jesus, lover of mankind,
brother of all,

I share with him the dream of bliss that led
unto the Cross;

A Kingdom here on earth! A Reign of Love!
In hearts and lives a Kingdom—God's
and man's!

My task is plain, my duty clear;
In my own heart and life the love must rule
that I would see in others;

Only thus shall I like Jesus, set my part in
building up the Kingdom;

Only thus shall I, like Jesus, do my Father's will.
To raise the fallen and to lead the blind,

To free the captive, and to the broken-
hearted bring the soothing touch of pure
affection.

These are my aims;

Not creeds but deeds, service not sacrifice,

These my ideals.

My watchword Love, my goal the Brother-
hood of all Mankind.

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S. K. GEORGE, M.A., B.D.

The author of this book has handled this theme admirably by virtue of his profound faith in the Gospel and scholarly interest in the career and character of the founder of the Christian religion. His interpretation of Jesus and his miracles and his appreciation of the life and teachings, viewed from an independent but non-the-less reverential standpoint, are therefore all the more refreshing. The book will appeal alike to all Christians and non-Christians.

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THE NEW WORLD OF MAN.

A POET'S ANTICIPATION

BY DR. J. H. COUSINS

IN the year 1888, the year in which Hitler succeeded in establishing himself as dictator of Germany, I published a book in which I summarised the study over many years of the substance of Shelley's poetry, and particularly of his drama, "Prometheus Unbound," ("The Work Promethean," Ganesh & Co., Madras). Though intended to be a study of the applications of the poetical imagination to life in general, there was a natural recognition of the appositeness of Shelley's ideas to the threatening circumstances then emerging in Europe. Looking through the book in the midst of the world's most tragic and cataclysmic fall from humanity and civilisation to-day, I see that Shelley's anticipation of "the new world of man" has an application to contemporaneous world-affairs that is urgently needed as a contribution to thought on what is called the New World-Order, if the Order is to be built on essentials and not to become merely a new version of the old world-disorder; and I summarise here, on the basis of the book mentioned, the extraordinary world-wisdom on human relationships that the English poet expressed through the mythical personages and events of the ancient Grecian mind in the drama of "Prometheus Unbound."

The situation at the opening of the drama is that, under the provocative restriction of Law in its most extreme form (personified in Jupiter), Humanity, impressed by its higher self (personified in Prometheus) finds ways towards achieving the freedom that Prometheus claimed for it. But the "alleviations" of civilisation

can take it no further; for its higher self is shut away from participation in the arts of life by the chaining of Prometheus to a rock by command of Jupiter. "All best things" are "confused to ill," and must remain so until Prometheus proves himself superior in virtue to Jupiter and breaks the tyrant's power by what must surely be the most superb expression of the spiritual law of non-violence formulated by the human imagination. The breaking of Jupiter's tyranny is duly accomplished. The sufferings inflicted by Jupiter on Prometheus (in non-symbolical terms, by the restrictive elements in life on the expansive impulses of the soul of Man) draw out and strengthen his wisdom and compassion; and in the destined hour, the foreknowledge of which had carried Prometheus through his tortures (as it should carry the wise through the experiences of today), Jupiter, dethroned by triumphant Love, acknowledges Prometheus as "the monarch of the world." By allying himself with eternal Love, Prometheus (humanity in the highest) rose above the limitations of temporal Law. By Love (in the language of India) Man can free himself from the laws of action (*karma*). "By the accident of good fortune a man may rule the world for a time, but by the virtue of love he may rule the world for ever," said the Chinese sage Lao-tse six centuries before Christianity enunciated Love as "the fulfilment of the law."

So much for the general teaching of Shelley's drama, that true freedom is unattainable while the higher powers are inoperative in life. It may be added that

the struggle for human freedom has more subtle bindings than frank restriction, in deflections away from the release of the higher powers, through semi-dark insistence on the lesser freedoms of legislation, economics, and the like. These are secondary to the higher freedom; they are also inevitable; but given primary rank they may, by the allurements of temporal power and the seductions of material enrichment, if these are not made agents of spiritual freedom, be means to the delaying of that freedom which alone has the power of completeness and longevity.

But the drama has, in addition to its general significance, an intimately human import. The triumph of Prometheus not only released himself from the rock to which he was bound, but released the inner powers of the humanity of which he was the generalised type. The "Spirits" who sing the following song are the living principles of the Human Mind; not thoughts as such, for these are but the masks and counters of the inner Thinker, and may on occasion be its deceiver; but the vital thing at their centre, "fair spirits," the earth calls them, "whose homes are the dim caves of human thought."

Our spoil is won,
Our task is done,
We are free to drive or soar or run
Beyond and around
Or within the bound
Which clips the world with darkness round.

We'll pass the eyes
Of the starry skies
Into the hour deep to colonise.
Death, Chaos and Night
From the sound of our flight
Shall flee like mist from a tempest's might.

And Earth, Air and Light,
And the Spirit of Might
Which drives round the stars in their fiery flight;
And Love, Thought and Breath,
The powers that quell death,
Whenever we soar shall assemble beneath.

And our singing shall build
In the void's loose field
A world for the Spirit of Wisdom to wield.
We will take our plan
From the new world of man,
And our work shall be called the Promethean.

This is the chant of the released powers of the human mind, rejoicing in their newly found freedom through the triumph of Prometheus over Jupiter, and anticipating its unrestricted exercise. To Shelley, in his world of the creative imagination, it is an accomplishment. To his age and to ours it is a prophecy. But it is a 'prophecy' whose fulfilment may be essayed with assurance, notwithstanding the temptations to pessimism in the unspeakably insane conditions of our time; for in the chant, Shelley, the practical idealist, who declared that he would never be satisfied with anything less than the ideal, but would accept anything that helped towards it, provides us with a sure guide to action, a method which has received the ratification of those who have attained spiritual liberation in all ages and places.

When the Spirits of the Mind set out on their adventures, they will have for their helping three "powers that quell death." Here, as elsewhere in his poetry, Shelley expresses his realization of the triple process in evolution; mental, emotional and actional. The triangle is an epitome of his philosophy of life and its regeneration. Love is the redemptive power in the cosmos and human life. Thought, in its highest aspect as Intellectual Beauty, is to Shelley a synonym of Love made intelligent. The *Breath* of life—more abundant blows through every crevice of his life and heart. But in this song he invests these at present callow powers of humanity with the import of a law of life. They are not simply the normal

loving, thinking and breathing of the mass of humanity. They are powers that presuppose development and discipline for the attainment of their death-quelling potency.

There are schools of discipline in India that teach the attainment of death-quelling power by one or other of the means known as *bhakti-yoga*, the discipline of devotion; *jnana-yoga*, the discipline of the mind; *pranayama*, the disciplined development of the vital powers of the body; or *karma-yoga*, the discipline of action. These in their totality form the royal discipline, *raja-yoga*, the full expression of the Will directed towards the regeneration of the complete individual and the chaotic world, and the construction of a "New World-Order" in which the Spirit of Wisdom may reign.

What that Spirit of Wisdom stands for in Shelley's imagination we shall better understand if we link up this Chorus in "Prometheus Unbound" with the great chant in "The Revolt of Islam" (following stanza 51 of canto 5), in which Shelley sings of Wisdom as the Mother and Soul, the source and living principle, of the manifested universe, the *Maha-Sakti* of illuminated Indian religion. Shelley sees Wisdom (the cosmic intuition or *vijnan* of the *Upanishads*) re-ascending the human heart, and Her "irresistible children" chaining both the elements and their own wills in order to swell, not their own glory, but Hers. In "Prometheus Unbound" he sees the same irresistible children building a world for the habitation, not of themselves alone, though they will inevitably share it, but of their Mother, the Cosmic Wisdom. In both poems Shelley's imagination shines and glows as it contemplates in one "the light of

life" and in the other the "work . . . Promethean," the organization and activities of human life carried out under the guidance of the illumination of the spirit; the transmission, from the higher regions of life to the lower, of that celestial flame that brings light to the mind, warmth to the heart, and beauty and intelligence to action. This is the inevitable way to that "heaven of freedom" that Rabindranath yearned after for his country, a condition that was not heavenly because it was free (for there are phases of freedom that may be but masked forms of bondage), but that was free because it was an embodiment of the heavenly principles of love at its purest, thought at its highest and clearest, and action that, being energised by pure love and guided by high and clear thought, will build "Jerusalem in England's green and pleasant land" and *awerga* between the boundaries of India.

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THE NAZI CREED

: 0 :

SETTING aside the particular incidents that served as the immediate causes of this great world war, everybody could see that it is at bottom an inevitable conflict between two opposing ideals. If Pan-Germanism with its cult of force was the leading ideology of the last war, it has since crystallized itself into a brutal creed in the Hitler regime. The armed opposition of the Axis Powers to International Law as accepted by the civilized countries was but the inevitable consequence of a scheme of life, systematically enforced on the people with German thoroughness through a succession of years. The Nazi view, as opposed to the Christian view, was pressed into the service of the state with amazing results. It is explicit in the statement of its doctrines and aims by successive leaders of national socialism in Germany. Far from being ashamed of its crudeness and barbarity, they gloated over its immediate successes. The world is now paying its penalty for ignoring the noxious growth. It is hoped that in what is now deemed as the final struggle, the forces of evil will be worsted and the way made for the restoration of decent society.

That cannot be done without a proper understanding of the real mind aims of Nazi Germany. Prof. Gangulee* has made a valuable contribution in exposing the true character of Nazism from the speeches and writings of its leading spokesmen. Here the Nazi leaders express themselves unashamedly and with brutal frankness. We have thus a damning

* THE MIND AND FACE OF NAZI GERMANY: An anthology selected and edited by H. Gangulee, O.B.E., F.R.S. John Murray, Albemarle St., W. London.

indictment of the Nazi creed out of the mouths of its own hierophants.

Their pretensions to reasoning and their deification of Hitler would be amusing were they not so very tragic in their results.

There has arisen a new authority as to what Christ and Christianity really are—Adolf Hitler. Adolf Hitler . . . is the true Holy Ghost.

The Reich Minister for Church Affairs.

God has manifested Himself not in Jesus Christ but in Adolf Hitler.

Dr. Engelke, German Christian: reported in the "Manchester Guardian", July 15th, 1938.

We believe in this world in Adolf Hitler alone . . . we believe that the Lord God has sent us Adolf Hitler, that Germany should be established for all eternity.

Dr. Ley in his 'Schulungsbrief.'

In later centuries, when one will have a true measure of things as they are to-day, it will be said: 'Christ was great, but Adolf Hitler was greater.'

Wilhelm Becker, Speech.

Fancy this sort of blasphemy taught to a whole nation, young and old, men and women!

And then we have Hitler and Goring, and Goebbels and Rosenberg, trotting out their doctrine of aggressive nationalism and the annihilation of Christian culture.

We may be inhuman! But if we save Germany we have accomplished the greatest deed in the world. We may be unjust! But if we save Germany, we have repaired the greatest injustice in the world. We may be immoral! But if our people is saved, we have paved the way for morality.

Hitler, Speech, 1933.

. . . Christianity has no conception of Honour . . . as it wanted to subdue not only the body but the soul as well.

Alfred Rosenberg.

The Christian religion must be fought, because it is of purely Jewish and Oriental origin. . . . We demand:

- (1) that all state contributions to the Churches should cease;
- (2) that purely German community schools be established;

- (3) that all Theological Faculties be closed;
- (4) that all churches and monasteries of the Christian Confession be closed;
- (5) that all burial grounds be closed to Christian pastors;
- (6) that the Army be protected against all Church influence.

From a Manifesto by the German Faith Movement, 1937.

Conscience is a Jewish invention. It is a blemish, like circumcision.

Hitler to Rauschning.

Mercy is an un-German conception . . . with which we can have nothing to do.

Bishop Muller.

Hear nothing that we do not wish you to hear.
See nothing that we do not wish you to see.

Believe nothing that we do not wish you [to believe.

Think nothing that we do not wish you to think.

Goebbels.

It would be tedious to be quoting at length; for every one of them takes his cue from the Fuhrer and repeats the same old story. But we must find room for two precious bits of counsel to the journalist.

The freedom of the Press is a phantom, a mere label. There is not, and never has been, freedom of the Press in any part of the world. One should have sufficient feeling for realities to admit this fact. The Press is always dependent, and always under obligations to someone. The only question is, to whom? To business and party politics, to the anonymous power of gold and destruction of order and morals, or to the responsible statesmen and Government?

Dr. Otto Dietrich: Germany Speaks, 1938.

Freedom in Germany is not destroyed; it rather begins to-day in a real creative sense. It involves the duty to be socially creative out of a spiritual principle of unity. The German journalist, for example, will only be able to discharge this duty, if he identifies himself with the creative idea of the state.

George Forester: Freedom in the Authoritarian State, 1938.

No wonder there is no such thing as a Free Press in Nazi Germany.

The Nazi conception of the role of women in society is almost antediluvian. Its cynical disregard of their claims to freedom is notorious.

The granting to women of a permanent influence in state affairs necessarily characterizes a period of decay.

Alfred Rosenberg.

The woman's place is in the home; her duty the recreation of the tired warrior. There is no higher or finer privilege for a woman than that of sending her children to war.

From a Declaration of the Women's Order.

The Nazi leaders specialise in training the youth. For to them belongs the future. What is the sort of stuff that is put into their heads? It is pitiful to see them marred, and moulded by a scheme of an unholy training which passes for education.

In my great educative work I am beginning with the young. We older ones are used up. Yes, we are old already. We are rotten to the marrow. We have no unrestrained instincts left. We are cowardly and sentimental. We are bearing the burden of a humiliating past, and have in our blood the dull recollection of servitude and servility. But my magnificent youngsters! Are there finer ones anywhere in the world? Look at these young men and boys! What material! With them I can make a new world. My teaching is hard. Weakness has to be knocked out of them. In my *Ordensburgen* a youth will grow up before which the world will shrink back. A violently active, dominating, intrepid, brutal youth—that is what I am after. Youth must be all those things. It must be indifferent to pain. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey.

Hitler to Rauschning.

Queer cult this for the makers of to-morrow! Save us from these "beasts of prey" in human form!

In fact, life in the Nazi state would seem to be not far different from life in a vast prison house. One cannot choose his own way of life and obedience but give himself up to a complete system of regimentation. Nazi rule is indifferent to personal taste and personal freedom. For what is one to think of the extraordinary powers vested in the police and the myrmidons of law? We have Goring's definite instructions to his lieutenants which should make Luther turn in his grave.

I am quite aware that many of my instructions conflict with the existing law, as regards both the Reich and the provinces. I expect, however, that my subordinate administrative officers and jurists will find the proper way of resolving this contradiction. I, at any rate, will protect every official who follows my instructions without reservations of any kind. Even with regard to the criminal side, the officials will be completely protected by me; whether the state can be made liable by any legal proceedings has become a matter of complete indifference.

Goring, Speech at a conference of Lord-Lieutenants and presidents of provincial councils, 1933.

It is all so extraordinary that a highly cultured people should be so wanting in spirit as to submit meekly to this meaningless tyranny in the name of the state. Or is it possible that they suffer this miracle in silent protest and await their hour of redemption just as the peoples of the occupied countries of Europe are awaiting theirs?

REFORM OF HINDU LAW

BY

Miss SARASWATI D. MIRCHANDANI, B.A., T.D., (Lond.) BAR-AT-LAW

THE Rao Committee on Hindu Law has just presented us with two bills—a bill to amend and codify Hindu Law relating to intestate succession and a bill to codify Hindu Law relating to marriage. These bills, which seek to remove the glaring anomalies and galling restrictions of Hindu Law as far as they relate to women, will come for consideration in the Central Legislature during its next session. The bills have been before the public for quite a long time now and the views expressed by eminent lawyers, public men, newspapers and women's organisations have indicated whole-hearted support.

INTESTATE SUCCESSION

The bill to amend and codify the law relating to intestate succession regulates succession to heritable property other than agricultural land and property which descends to a single heir by a customary or other rule of succession. Agricultural land has been left out to the provinces to be dealt with in the manner they deem to suit their own varying problems. It is hoped that the Governor's provinces will soon take up the question of enacting

complementary legislation in respect of agricultural land so that the whole of Hindu Law can be codified and enforced by 1946 as envisaged in these bills. It is reported that Sind is shortly going to introduce a bill in its legislature to extend the provisions of these bills to agricultural land. This is a welcome lead. The exclusion of impartible estates from the proviso of the bill is only on the ground that it constitutes a separate branch of Hindu Law and must, therefore, be dealt with separately.

A COMMON LAW

A very important feature of the bill is that it embodies a common law of intestate succession for all Hindus in British India. A subtle compromise between the two great schools of Hindu Law has been obtained in order to do away with all anomalies and conflicting issues by adopting the Dayabhaga scheme for near succession and Mitakshara scheme for distant succession—a compromise which does no great violence to either school as the report puts it. The Mitakshara jurisdictions have already accepted the change by the legislature of 1929, giving a higher place

to the son's daughter, the daughter's daughter, the sister and the sister's son. And a similar promotion to higher rank of certain other relations such as the paternal aunt's son and the maternal uncle's or aunt's son who are included in the Dayabhaga scheme of near succession should not be difficult. In the same way the Dayabhaga jurisdictions ought not to find it difficult to accept a few changes needed to assimilate the two schools of Law. In a nutshell, the proposed reforms are based on blood relationship rather than the right of a person to perform funeral ceremonies as under the existing law.

SEX DISQUALIFICATION

The bill seeks to bring about a substantial change in the law of succession by removing sex disqualification and recognising the daughter's right of inheritance as an agnate in her father's property. The daughter is made a simultaneous heir with the widow and the son but her share is half that of the widow or the son or his sons though many of us would have wished an equal share for the daughter as well. Obviously the Rao Committee have tried to accommodate the orthodox and conservative sections of the Hindu society.

There is no longer any difference between married and unmarried daughters. And since the daughter, be she married or not, will be a sharer as an agnate in her father's property, the Rao Committee has deemed it unnecessary to provide for a widowed daughter-in-law in her father-in-law's family. She will, of course, continue to take her share in her husband's property as his widow. But it is said that she will be given the right of maintenance as against the father-in-law when the subject of

maintenance is taken up. This would, indeed, secure for her a position far better than what is now under the Dasmukh Act of 1937.

WIDOW'S ESTATE

The bill abolishes the Hindu Women's limited estate once and for all and "gives her a long rope to hang herself with" as was commented by a disgruntled lawyer. In India, Muslim women, Christian women, Parsi women and Jaina women all take a full estate, not to speak of the women in other lands. Whatever may have been the case in the past, a general disability of this kind can hardly be defended at the present day, when we have women legislators, women lawyers and women ministers, to quote the Rao Committee. Besides, this disability has led to too much litigation in the past penalising our women in their real need. It is only fair that it should be set right.

STRIDHAN

A woman has been given the same rights over her stridhan as a man has over his acquired property. But stridhan inherited by a woman from the husband goes back to his heirs first if she dies intestate without leaving a valid will. In the explanatory note we find that in regard to Stridhan other than the one derived from the husband, the husband's heirs come first after the direct heirs before her own mother, sister or brothers even in regard to property inherited from her father. This seems unfair when in regard to property inherited from the husband, his heirs come in before all others if the wife dies without a valid will. It is hoped that it would be possible to amend this before the bill becomes law.

ADOPTED SON

The Rao Committee also seeks to abolish the distinction between the adopted son and the natural son for the purposes of inheritance to simplify the rules of intestate succession. Variations to meet individual cases may be left to the individual owner to make by will.

CASTE RESTRICTIONS

The bill has tried to put all legal marriages on the same footing in regard to the legal rights of the parties and their issue. This enables it to do away with galling caste restrictions—the unjust distinction in the inheritance rights of descendants of a marriage outside the caste or within the caste.

MARRIAGE

The bill to codify Hindu Law relating to marriage is the second of the successive stages by which codification of the whole of Hindu Law is to be achieved. The bill covers both the forms of marriage—the sacramental marriage and the civil marriage. It seeks to abolish polygamy—the traditional law of the land as conveyed in the explanatory note. In practice the vast majority of Hindu marriages are monogamous. But now and then a few glaring instances of polygamous marriages jump up. Making monogamy a rule of Hindu law is the only right and just thing to do in consonance with the spirit of the times. Only such a rule of monogamy may not be enforced effectively in practice without providing for a simultaneous law of divorce. But I believe the right to divorce is coming forthwith, for this bill is only the first chapter of a comprehensive law of marriage, dealing as it does with the subject of the celebration of marriage. The topics of the rights and duties arising out of

marriage of nullity, separate residence and maintenance and divorce and so forth will be dealt with in subsequent chapters as promised in the explanatory note.

CIVIL MARRIAGE

As regards civil marriage, most of the provisions of the Special Marriage Act have been retained. But the bill has sought to remove one of the most glaring anomalies. The Act as amended in 1928 provides inter alia (a) for the marriage of persons neither of whom professes the Hindu religion and (b) for the marriage of persons both of whom possess the Hindu religion. When Brahmos marry with a declaration disclaiming the Hindu religion they are none-the-less governed in succession by the Hindu Law—the declaration being regarded as for the purpose of marriage only. But when Hindus marry with a declaration professing Hindu religion, they are by virtue of Section 24 governed in matters of succession not by the Hindu Law but by the Indian Succession Act. The bill seeks to remove this anomaly by not reproducing the provisions of aforesaid Section 24.

CASTE AND GOTRAS

The bill also enjoins both the parties to belong to the same caste and separate gotras or graveyards. Still a marriage once solemnised is deemed to be quite valid.

The bill provides that if the bride has not completed her sixteenth year, her guardian in marriage must consent to the marriage. The bill has overlooked to incorporate the provisions of the Child Marriage Restraint Act by not fixing the minimum age of parties to the marriage. Marriages in violation of the above Act are a common occurrence because of the

illiteracy, ignorance and superstition of the vast majority of people and also because of the lukewarm attitude of the authorities in enforcing these provisions. It is very essential that the minimum age of 14 for a girl and 18 for a boy be incorporated herein as in the case of civil marriage and if possible a clause may be included to raise the respective ages by a year or two to suit the changed conditions of society.

The bills as already pointed out are very much in the nature of a compromise and the framers of the bills have appeared to have relied too much on Shastric injunctions in proposing these changes in the existing Laws. To the younger generations—convention—freed and democratised, these bills are only a mild measure. It would have been a unique thing if the daughter had been placed on a par with the son and given an equal share, for this is the crux of our many social evils and social injustices. Still the bills are distinctively progressive and should be able to satisfy the liberal mind to a large extent. Even this may appear a bold measure for a still larger number of men and women, to whom the Shastras and the Smritis are the word of God. But the framers, supporters and sympathisers of these bills ought not to despair of such opposition as the

protests no doubt will be loud but not deep. And it is a common experience that whenever a piece of reform or change is contemplated, the greatest opposition comes from quarters for which the benefit of the change is intended and the pioneers and the initiators are sneered at and condemned. Religious beliefs and social customs die hard. The omnipotent authority of law alone can conquer them. And it is for broad-minded and enlightened men and women to canvass support for these reforms. We cannot afford to be indifferent just because it does not satisfy us quite. We should see and ensure that the infinite labour spent by the Rao Committee does not go in vain. It would be far more effective if the services of Sir B. N. Rao are sought for the introduction of these bills—to carry conviction to members of the Assembly about the urgency and importance of these reforms. And I hope all the progressive and liberal elements in the country through their various organisations, especially the young enlightened womanhood of India would rally support to the members of the Central Assembly, so that these bills and many others that are to follow may be carried by an overwhelming majority and put on the Statute-Book.

HINDUSTANI: SOME PROBLEMS

BY MR. HANS RAJ BHATIA

(0)

Is there such a language as Hindustani?

Can it ever become the *lingua franca* of this vast sub-continent of India where intra-specific differences of caste, creed, tradition and province are accentuated by differences of numerous dialects and languages? Do we really need such a language? Can it ever become the language of cultural intercourse among the leaders of thought in the country and can it ever replace English which is not only the medium of instruction at the university stage but also the vehicle of our political

thought and aspirations? For some time past these and kindred questions have been vehemently discussed, often not without some political, communal or provincial prejudice which dies rather hard in this country. That the problem of Hindustani has not received fair consideration at the hands of its critics is the plea of the present writer and that its prospect and value needs to be studied closely with due reference to the inevitable and powerful influences which are at work in spite of the critics.

We need an all-India speech nobody can gainsay. In a country like ours a common language will facilitate social contacts, widen group influence and develop group consciousness leading to national unity and solidarity. It is a necessary step to political unity in India, for though its far-flung provinces have a common cultural heritage, common ways of thinking and feeling, its sons cannot communicate with each other except through the medium of a foreign tongue. There is no vernacular so universally known and used which may replace it. Hindustani can do it and will do it for one great and powerful reason that it is still growing. When fully matured it will meet all needs and satisfy all sections of people. It is free from communal or provincial bias, has no stereotyped tradition to direct its course along a narrow channel and can borrow as much as it likes from other languages without losing its identity or caste.

That Hindustani has aroused a fund of argument is true but it is also true that such argument has not been free from feeling and prejudice. Some doubt its very existence, for they are used only to Hindi, Urdu, Bengali, Gujarati and the like. It has no separate script and any language without a script of its own is not known to exist. Some are too provincial to rise to an all-India plane and cannot brook any imposition in preference to their provincial tongue which has grown out of their native soil, their hearth and home, their life and flesh. Some Muslims who are devoutly attached to the Arabic script smell a rat and think that the Congress in putting forward the claim of Hindustani is really advocating the cause of Hindi. With them the difficulty is partly of script and partly that the word Hindi so aptly suits the name of a country about to be re-christened Hindustan. With them some Hindus too have joined hands, partly because they have found in it a convenient point on which to criticise the Congress and partly because they themselves know only Urdu. Some Hindus press the claims of Hindi on similar grounds. And there is another section, quite well-to-do and quite

indifferent to what may happen to their country, whose imagination is filled by the scientific luxury of the West, whose tongues derive an insidious pleasure in rolling out Oxford accents and whose livelihood depends on the use of English. They sneer at the vernaculars in general and blush if perchance a vernacular word escapes their lips. To them Hindustani does not raise any issue nor arouse any interest. As M. Gandhi observes: "The fight is not between Hindi and Urdu, but between the two on the one hand and English on the other."

Does Hindustani exist? Can it ever grow and prosper? These questions cannot be dispassionately considered in a country, where the two major religions advocate that the language of their scriptures is a divine gift and not a human growth, that prayers conducted in these very languages alone can be entertained as if the Almighty knows no other. They never pause to understand that language is a human growth. No doubt it cannot grow in a month or even in a year, but in a vast country like ours once the seed is sown, the plant will come out soon. In a recent article in the *Harijan*, Mahatma Gandhi gave a very pertinent and unambiguous answer: "All who want one all-India speech should today learn both the forms, Hindi and Urdu. Those who do will ultimately give us a common language. That form which is more popular and more understood by the masses, whether Hindu or Muslim, will surely be the all-India speech." This growth is already under way in spite of the sceptics. The filmland is helping it with very rich measure. When a really good production is on the screen, its dialogues and songs are on the tongues of everybody irrespective of caste, creed or province. Beauty has scored over truth, while the latter may be concealed, neglected or misrepresented by narrow communal or provincial crochets, the former rises above them, catches feeling and imagination in a very effective manner and goes straight to the heart. Nobody ever stops to ask whether a particular artiste is a Hindu or a Muslim, nobody cares to inquire whether the song that grips his or her fancy and makes him

or her burst into a tune spontaneously by a sort of mysterious sympathetic induction so to say, is in Hindi or Urdu. Here the Indian films can render a lasting service in the development of Hindustani and happily they are doing it.

The All-India Radio is assuming a powerful role in the growth of Hindustani. Whether it will play this role with due sense of responsibility and exercise utmost discretion in selecting words which will have more universal appeal yet remains to be seen. For the present it is enough that they should be conscious of this responsibility and should not only be open to conviction but also eager and ready to change, to use "the watering pot and the pruning hook" as often as they can, so that the form of common speech may take shape and ripen early. With them it is a matter of life and death, for who will listen without understanding, and since anybody may be a listener the A. I. R. cannot afford to overlook such differences of language in provinces to whose needs they have to cater. Happily they are alive to the urgency and value of the question though they are moving with less speed.

The vernacular press, newspapers and magazines who are a wet nurse to our language-to-be should understand their responsibility in the matter and move in this direction. Some of them have already bent their course but others in their self-conceit of purism still hold foreign words with a pair of tongs. This purism, the tendency to use in Hindi words only of Sanskrit origin and to use in Urdu words only of Arabic and Persian origin, is perhaps the greatest danger and obstacle to the growth of Hindustani. While both cry hoarse that either of them alone can function (if it is not already doing) as the *lingua franca* of India, they both are blind to the fact that a language of all-India use cannot subsist on so scanty a fare as either of them provides. Any all-India speech must have an extensive vocabulary, which can be more conveniently and with greater advantage borrowed from kindred dialects than manufactured from abstruse origins

like Sanskrit or Arabic roots. Why should not Hindi borrow from Urdu rather than manufacture from Sanskrit and why should not Urdu borrow from Hindi rather than manufacture from Arabic far-fetched words our neighbours do not understand. And why should not words from Panjabi, Pushto, Marwari, Sindhi, Marathi, Gujarati and Bengali, words for which no synonyms can be had be absorbed? Our purists argue that such a Hindi will not be Hindi and such an Urdu will not be Urdu. But they beg the very question at issue. If your Hindi or Urdu is to prosper and certainly you wish it to prosper, if it is to become an all-India speech, it must grow and expand. And the history of the growth and development of some great modern languages like English, French and German will show that borrowing is one of the powerful methods of such growth. The caste in society has given us a box-within-box structure from which it is becoming difficult to escape and in speech it is estranging us from kith and kin to mutual loss. Will the champions of Urdu and Hindi try to rise above this caste and see things from a really national standpoint?

Mahatma Gandhi looks forward to a form of speech which both Hindus and Muslims understand. There is ample evidence of its existence in the rural areas, in markets and other centres of social intercourse. It is only the educated masses, the so-called intelligentsia who should meet on a common platform and use linguistic currency acceptable to both sections. People should learn both the scripts and read both Urdu and Hindi books. Literary academies should discuss and review books in both Hindi and Urdu and schools should use such speech (as medium of instruction) as is acceptable to both Hindus and Muslims. And people should work with patience and toleration. The growth of a language is a slow process but unanimity about the goal, about the direction in which that growth is to take place, and the will to achieve it is the essential prerequisite.

SUGAR INDUSTRY AND ITS PROBLEMS

BY MR. P. R. VISWANATHAN, M.A.

"THERE are at least at present 5,00,000 tons of sugar in India and the demand for sugar is not more than 1,00,000 tons per month. The mills will again commence work in October and new sugar will be coming out. The mills have goods to sell, but they do not get wagons and it is because of this, mill-owners and merchants are troubled," said Raja Bahadur Narayanlal Bansilal at the tenth annual general meeting of the Harinagar Sugar Mill on June 30. According to his statement, it appears as if the whole problem of sugar supply and sugar prices distils down to one of transport. As he himself admits later the difficulties will not be overcome by the supply of necessary wagons alone.

Two new factors have affected the sugar trade in India in recent times and one of the two is the capture of Java and the consequent stoppage of imports into India of Java sugar. Though this is considered as a blessing by the producing interests and to some extent by the merchant class, the second factor has been considered as an evil by both the interests. This is the purchases of sugar in large quantities by the United Kingdom Commercial Corporation at the controlled lower rate of Rs. 12 per Bengal maund and their sale in Iran at Rs. 37. When once the maximum price has been fixed here in India, this profiteering by the United Kingdom Commercial Corporation does not seem to be as much the concern of the traders and manufacturers as that of nationalists.

The one grievance of the manufacturers and merchants is against the Sugar Control Order. Speaking about it, the Raja Bahadur said: "The Government have done a lot of harm to the whole sugar industry by issuing the Sugar Control Order, 1942, and have disorganised sugar markets putting thereby the millowners and the people into difficulties. Sugar, which was available to ordinary consumers in Bombay at Rs. 18-8 per Bengal maund before the Government Control came in force, has been sold up to Rs. 30 and the situation has been steadily growing worse." The one criticism of the

manufacturers is that the Government of India did not take the Indian Sugar Syndicate into their confidence. Stressing this, the Raja Bahadur again said: "The Government ought to have taken both the factory-owners and the merchants into their confidence and fixed maximum rates and the merchants and factories would have found out a way to sell sugar either at the controlled rate or below it." How the Syndicate will be able to do better under the same conditions is not mentioned. The defect, it is said, lies in that the Government have ordered the factories to deliver their goods only to certain merchants. By this, the manufacturers say, seeds of distrust have been sown between the merchants and the factory-owners.

In this connexion it should be known that when in 1927 the sugar industry faced a crisis of overproduction, the sugar producers in the United Provinces and Bihar formed themselves into the Indian Sugar Syndicate, which was officially recognised. All the mills, who had taken out a licence for crushing cane in U. P. and Bihar had to be members of the Syndicate. As representing nearly 75 per cent. of the total production of sugar in India, the Indian Sugar Syndicate can be taken to represent the all-India producers. Though the Syndicate was officially recognised at the outset, the recognition was withdrawn later. The official view is that after April, 1940, the minimum price for cane was reduced, but a condition for the reduction was that the factories should crush the entire standing crop. The result was a record output of a million tons of sugar for the two provinces. The demand for sugar was poor, buyers keeping off the markets due to high price. Though stocks had accumulated, factories could not lower prices, because minimum prices had been fixed by the Syndicate. Any factory, which sold sugar below the minimum price would be liable to pay damages to the Syndicate at a rate not exceeding Rs. 4 per maund of sugar. Ultimately the Government of the United Provinces and Bihar put an end to the stalemate by

withdrawing recognition of the Syndicate. The official version is that after the withdrawal of recognition, a number of factories sent notices of resignation. Subsequently after negotiations between representatives of the Syndicate and the Governments, the Syndicate was re-recognised, but subject to certain conditions.

These were mainly, that the Syndicate should convert itself into a purely marketing organisation for the purpose of regulating the sales of sugar by factories in the United Provinces and Bihar, within the limits of prices and selling quotas that would be fixed by the Governments. The Syndicate's executive officer would be nominated by the Governments. Further a Sugar Commission was appointed to advise Governments on the fixation of production and delivery quotas, selling prices, and other matters relating to the sugar industry.

This in short is the official version of the history of the Indian Sugar Syndicate. There are also arguments advanced forth to show that the Syndicate as a representative of the Indian producers of sugar have done very valuable work. But when it was a case of producer versus the agriculturist or the consumer, the Syndicate was jealous of its rights. In one's enthusiasm to criticise the Government, especially when it is a foreign one, one should not lose oneself from the realms of reality. Had the Government been national, would it have been possible to make sugar available "like stamps". It will not be possible unless the manufacturers and merchants co-operated. Hence a great deal depends on the manufacturers and the merchants for the successful working of distribution to the consumer.

If under the grievance of the Syndicate not having been fully taken into confidence, the producers and merchants are going to non-co-operate with the price control machinery, they will be bringing ruin on themselves. Under the present tendency for state-ownership and state-management of key-industries, either the state will have to exert more pressure on the industries or they will introduce some change in the basic elements with which the industry is concerned and thereby bring about difficulties of the past,

difficulties which will become chronic and will take years to be got rid of.

Whatever be the troubles in the field of politics, the producer and the merchants should view the difficulties from the larger interests of the industry. A small measure taken to meet the present crisis without viewing its effect on the industry in the post-war period will re-introduce the old troubles. Some of the measures now being taken are of this nature.

There is a tendency to increase cane area under the delusion of scarcity of sugar. After the loss of Java, there is more demand for Indian sugar in Iran and other places, and the United Kingdom Commercial Corporation is said to be making enormous purchases for huge gains. This purchase is not likely to continue in the post-war period. Further, after the cessation of hostilities, the Java sugar is sure to capture the present foreign market of the Indian sugar. Even if it be not so, we do not know what the trade policy will be in post-war world. The likelihood is that once again it will be a problem of surplus canes, lower prices and the like. To meet the present crisis, measures should be taken in the light of the lesson learnt from the history of the industry.

In taking measures to meet the present crisis in the light of lessons learnt, it should be remembered that India cannot maintain the present market in the post-war years in the teeth of the competition from Java. On the basis of All-India consumption and production, it will not be wise to increase cane area abnormally and later to make the raw material go begging for a reasonable price.

The continuation of the International sugar agreement banning the export of Indian sugar to any place outside India, except Burma, would have been a solution to the present crisis. Had it been continued, the United Kingdom Commercial Corporation will not be able to export Indian sugar to Iran and the quantity thus sold outside will go to meet the demand in India. The agreement, to which Indian sugar interest was not a signatory, was in force as long as it served the British interests, in spite of the protest by Indian

interests, and was lifted when it was advantageous to Britain to supply the war demand in Iran, at huge profits to the United Kingdom Commercial Corporation.

When it is not more profitable for the manufacturers to sell to the U. K. C. O., can they not refuse to sell for foreign markets? Perhaps they will incur the displeasure of the Government by so doing, and to incur the displeasure of the Government is perhaps to perish.

As long as the post-war trade policy remains vague, it will not be wise to expand production of sugar above the internal consumption mark. The criterion should be to aim at self-sufficiency and not any more, for if production is increased without any bearing to internal demand, a crisis like that of the past is sure to overtake the industry.

To meet the present need, some attempts at substituting sugar by gur may be tried. It is but natural that the manufacturers in their zeal to meet the larger demand may encourage to increase cane area. It is even said by producers that it is cane area that will decide production. But the agriculturist should remember that once the outside demand falls, he will have to go down on his knees to the millowners to secure a reasonable price. Hence it will not be in the interest of the growers to increase the area under cane.

While the United Provinces and Bihar will continue to be the arsenal of sugar production for all-India consumption, Madras will try to be self-sufficient in the matter of sugar. The village folk in the south till very recently consumed less sugar and more jaggery. After the growth of the coffee and tea habits, even in villages, the use of jaggery dwindled. A reversion to jaggery will result either by the scarcity of sugar or by higher prices of it. The reversion during the war-period will be in the interest of the industry.

At present the hue and cry from the merchant community seems to be against the system of distribution through licensed dealers. Strict control of prices and continued supplies are possible only by such measures. Some merchants, to whom it was possible these days (and even now to some) to exploit the consumer will raise the cry. In the case of Madras, a nationalist colour will be given to such complaints, as it is a foreign company that is the sole distributor. But the merchants should remember that if they do not co-operate in price control, whatever be their grievances, they will have to succumb to the rising tide of looting or revolution, and for the misdeeds of a few small-scale dealers the trade as a whole will have to suffer.

THE WISDOM OF EMERSON

BY MR. N. N. KAUL

EMERSON, of all writers of the New World, comes nearer us Indians. This apostle of the spirit, bhakta of Nature, karma-yogi a la Bhagavatgita and preacher of self-reliance, sincerity, dignity, independence and moral discipline was a veritable ancient Indian rishi re-incarnated on the American soil. Born in Boston in 1803, Emerson was son of a Church Minister, and as such grew up in an atmosphere of hard work, moral discipline and wholesome self-sacrifice. He graduated from Harvard College in 1821, and from early age was popular among his fellow-students for his cheerful

serenity of manners, a tranquil mirthfulness and charming personality, which remained his characteristics throughout his eighty years of life. Non-attachment was in his blood since infancy. He wrote verses from his school days. Recognition came to him late in life, but as time passed the understanding of the words and sentences that he spoke or wrote has increased. He is cold, his philosophy is not human, was the comment of a section of the American people who were critical of him. Nature had weaned him from man, they said. But that betrayed

ignorance of how he lived and what he wrote. Tender husband and father, popular neighbour, engaging conversationalist, lover of children, well-wisher of the common-folk and intensely human, the poet, essayist and lecturer, Emerson was more of a Man than anything else. People from the Old and New World repaired to his retreat in Concord, to be near the sage and to partake of the peace that his towering personality lent to the surroundings. Concord was the American Santiniketan. Our Gurudeva, in his youth, was much influenced by him.

Unruffled by criticism, Emerson did not waste time over controversies, but went on telling people what he had to say in the most telling words and phrases. Everything that he says comes straight from the spirit, and is in the nature of a soothing balm to the seeking spirits hungering after Freedom. His essays on "Self-Reliance", "Compensation" and "Representative Men" are classics in the English Literature, while his address: "The American Scholar" was epoch-making for American English Literature.

Mutual understanding between Americans and Indians is, more than ever, the need of the hour; if common homage to great men of both nations can bring us nearer, then Emerson is a star of the first magnitude from whom Indians can draw light.

He is commonly called a great Transcendentalist. Consistency and systems were not, however, in his line. This attribute did not, therefore, please him. That he was a born poet, Emerson took pleasure in saying. Nothing that he uttered or wrote, was without rhyme or rhythm. Even Nietzsche acknowledged him as one of the greatest prose writers. He takes his readers to sublime heights, and those alone who can follow the array of his words from that height can find a unity that is unmistakable; loose criticism against him is that his thoughts are unconnected. The following are random writings from his essays and lectures and are given in the hope that they will rouse wider interest in his writings and utterances, and thus help towards mutual understanding:—

"All things in the universe arrange themselves to each person anew, according to his ruling love. Man is such as his affection and thoughts are. Everything is as I am.

Talent makes counterfeit ties; genius finds the real.

Knowledge is the knowing that we cannot know.

Relief consists in accepting the affirmations of the soul; unbelief, in denying them.

The greatest genius is the most indebted man.

Tradition supplies a better fable than any invention can.

Right is more beautiful than private affection; and love is compatible with universal wisdom.

The democrat is a young conservative; and the conservative is an old democrat.

Show me a man who has acted, and who has not been the victim and slave of his action. What they have done commits and enforces them to do the same again.

The greatest action may easily be one of the most private circumstance.

Talent alone cannot make a writer. There must be man behind the book.

Man hopes; genius creates.

The office of the scholar is to cheer, to raise, and to guide men by showing them facts amidst appearances.

In self-trust, all the virtues are comprehended. Free should the scholar be,—free and brave.

Fear always springs from ignorance.

The world is his who can see through its pretensions.

The day is always his who works in it with serenity and great aims.

Help must come from the bosom alone.

The fact that a new thought and hope have dawned in your breasts, should apprise you that in the same hour a new light broke in upon a thousand private hearts. That secret which you would fain keep—as soon as you go abroad, lo! there is one standing on the door-steps to tell you the same.

He who can create works of art need not collect them.

Our expense is almost all for conformity. It is for cake that we run in debt, 'tis not the intellect, not the heart, not beauty, not worship, that costs so much. Why needs any man be rich? Why must he have horses, fine garments, handsome apartments, access to public houses and places of amusement? Only for want of thought.

I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence.

It is better that joy should be spread over all the day in the form of strength, than that it should be concentrated into ecstasies, full of danger and followed by reactions.

Every man is a divinity in disguise, a god playing the fool.

If we live truly, we shall see truly.

If you can love me for what I am, we shall be happier. If you cannot, I will still seek to deserve that you should. . . . If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attention. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own.

The squirrel hoards nuts, and the bee gathers honey, without knowing what they do, and they are thus provided for without selfishness or disgrace.

So many promising youths, and never a finished man!

I do not wish to do one thing but once. I do not love routine.

To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction, and it shall be universal sense.

Navy is ignorance; imitation is suicide.

What I must do is all that concerns me, not what the people think.

The great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. Out upon your guarded lips! Sew them up with packthread, do. Else if you would be a man speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradicts everything you said today. . . . To be great is to be misunderstood.

Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emit a breath every moment.

Let a man then know his worth and keep things under his feet. Let him not peep or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper in the world which exists for him.

We want men and women who shall renovate life and our social state, but we see that most natures are insolvent, cannot satisfy their own wants, have an ambition out of all proportion to their practical force, and so do lean and beg day and night continually. Our house-keeping is mendicant, our arts, our occupations, our marriages, our religion we have not chosen, but society has chosen for us. We are parlour soldiers. The rugged battle of fate, where strength is born, we shun.

Regret calamities, if you can thereby help the sufferer; if not attend your own work and already the evil begins to be repaired.

The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide.

Travelling is a fool's paradise.

Every great man is an unique.

For every thing that is given something is taken. Society acquires new arts and loses old instincts.

The civilised man has built a coach, but has lost the use of his feet.

Nothing can bring you peace, but yourself."

PARLIAMENT AND INDIA

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DEBATE IN THE COMMONS

THE Second Reading of the India and Burma Bill provided the occasion for a discussion of the Indian question in both Houses of Parliament. Mr. L. S. Amery, Secretary of State for India, who initiated the debate in the House of Commons on October 8, reviewed the situation in India since the detention of Mahatma Gandhi and his associates of the Congress. The long speech was devoted mainly to an attempt at justifying the present attitude of the Government, which is a definite refusal to explore further avenues of a settlement with the Congress.

Mr. Amery reiterated that the British Government stood by the Cripps proposals. The Indian Constitution, he said, must balance and harmonise the claims of the different minorities and it was on that principle that the Cripps declaration was based. That declaration, according to him, offered to India a complete and unqualified freedom. That offer stands, added Mr. Amery.

"We are not quitting India under any one's orders", he said.

India can only enjoy peace under a Constitution which gives due regard to the profound differences of religion and culture in history—and traditional loyal history—and sentiments which make up a complex like that of a vast Continent.

You can't dispose of that great Moslem community of 85 millions with its distinctiveness in a spiritually alien world and with its memories of past domination as a mere numerical minority.

You can't dispose of the Princes of India, rulers of nearly half of India, as negligible accessories of British India.

You can't ignore the 50 millions of depressed classes outside the Hindu caste not to speak of other lesser but still important elements.

In its present mood and outlook, he went on to say, there was no prospect of appeasing the Congress. "That would be a betrayal of the Army, the Police and the Civil Service upon whom the safety of India and the fate of the Allied cause so largely depended."

Turning to British policy in the present circumstances, Mr. Amery said that, so far as the Congress was concerned, its

leaders by their own actions, had put themselves out of court.

There can be no question of the Government of India entering into negotiations with them, or allowing others to do so, so long as there is any danger of re-emergence of the troubles for which they have been responsible or until they have made it clear to the Authorities that they have abandoned their policy to control India by illegal, and revolutionary methods, and are prepared to come to an agreed settlement with ourselves and their fellow countrymen.

It was evident, however, that Mr. Amery was feeling somewhat uncomfortable as a result of the appeal addressed to the Government even by such Conservative organs of influence like the *Times* to take the initiative in solving the deadlock. That might be the reason why he chose to discourse at such great length, justifying the course of action adopted by the authorities.

The critical mood of the House was reflected in a number of questions and interruptions in the course of the debate and after, though, as might be expected, the House, constituted as it was, had no difficulty in endorsing the Government's move and rejecting the Amendment proposed by the Independent Labour Party by 360 votes to 17. Mr. James Maxton who moved the amendment observed that the House declined to give Second Reading to the Bill which deals only with provincial and secondary aspects of the Indian problem without attempting to solve the main difficulties of the Central Government, which are the cause of the deadlock in the Provinces.

They could not get the Indian people to fight if they did not want to, any more than they could get the Malays or the Burmese to fight. All that they could do was to say to the people of India: "Here is your freedom."

Mr. C. R. Attlee, Deputy Prime Minister, replying to the debate, repeated the stock arguments of Mr. Amery that it is the differences among Indians that are in the way of Britain transferring power to India.

The difficulty is the difference of opinion among Indians as to what should constitute India. You have Indians who demand that part of India should be taken away from India and made into Pakistan. Then you get those who wish to see India kept together.

It is no good talking about the people of India and thinking thereby you would settle the problem of Indian unity.

You might just as well say: Let Europe be governed by the people of Europe or hand the Balkans to the Balkan people or even hand Palestine to the people of Palestine.

You cannot get Indian Communities to trust each other. It is no good making unpleasant remarks about the leaders of the Muslims. When trouble was raised, the Muslim people did not raise trouble in India. . . .

There are a number of extremely effective minorities who must be considered. There are the Sikhs, the Parsis, the Princes, and the population of the Indian States. . . .

It has been noted in India that there is every range of civilisation from a Roll's Royce to a bullock cart and that does not make it easy for the Indian people to frame a Constitution.

There is a familiar ring about these arguments. The Labour Leader has not been in a Tory Cabinet so long for nothing. He has learnt to echo Mr. Amery, and the reverberations are louder than the thunderclap. Does Mr. Attlee expect us to wait till the last bullock cart in India has given place to the Rolls Royce, before Britain can think of transferring power? No such condition was present either in England or in any democratic country. The House, however, had no hesitation in endorsing the Government's proposal to prolong the rule of Governors in the Congress Provinces on the strength of the arguments of Government's spokesmen.

DEBATE IN THE HOUSE OF LORDS

If the Commons' debate was disappointing, the debate in the Lords was no better. The Duke of Devonshire's speech in opening the debate in the Lords had little that is new or refreshing. He repeated faithfully the old stereo-typed arguments and maxims to which the House of Commons has been repeatedly treated. The Cripps offer stands. It is a proof of Britain's sincerity. The disturbances that have broken out in the country following the arrest of Congress leaders should be put down with a stern hand. There could be no attempt at concession or appeasement. Congress does not represent India. Nor for the matter of that does any other party. Their demands are

"incompatible" and, therefore, could be ignored. The Duke expressed annoyance at the never-ending rain of speeches and articles demanding that we shall do something—something that is never specified—but do it forthwith.

However, he came forward with a snap:

Six months is not long in the eyes of the historian. The delay imposed upon Indian progress by the recalcitrance of the Congress will probably be longer than six months. Let no friend of progress lose heart.

The Duke had a cheap sting at the prelates and politicians. He said it was puerile to suggest that the invasion of Burma by British forces is held up because of India's hostile attitude. In his view there was no hostile attitude in India, and what little there was would not matter, evidently.

The Duke admitted that "there is no direct evidence that any enemy influences have been at work in India", but the Marquis of Crewe, maintained

the extreme Congress leaders were not so much anti-British as anti-European, and it was not impossible that they would be more than willing to bargain with Japan even at the cost of an inferior position in Asia, if it would mean complete severance with all European ties.

While Lord Addison opined that the Duke of Devonshire had not been helpful, the Earl of Huntingdon asserted that

we could not ignore the feeling among our Allies. India is the key to Allied victory and the touchstone on which Britain's real motives are being tested. American opinion was profoundly disturbed. They could not understand Britain fighting a war of freedom while violently suppressing the Indian national movement. The Chinese were also disturbed and we could not ignore the feeling among our Allies. It had been asserted that a vast constitutional change could not take place in war-time, yet Mr. Churchill, in a time of acute crisis, proposed amalgamation of France with Britain. Congress leaders should be freed unconditionally and asked to form a Provisional Government. If they failed to form a National Government, the responsibility would be theirs and the sympathy of the democratic people would be on our side.

Viscount Samuel pointed out:

The parrot-like cry that the principal Indian parties must agree first before any step forward, is futile. It was urgently necessary that steps should be taken during the war to solve the present impasse.

Lord Strabolgi recommended the appointment of a distinguished Indian as the next Viceroy and an invitation to the principal Allies to mediate.

Lord Simon, replying to the debate on behalf of the Government, said :

Indians should themselves mould the destiny of India free from external dictation and control.... There was no other method by which a real democratic government can be created.

In dealing with the causes of the failure of the Cripps proposal, Lord Simon said the Congress rejected it

because they feared Pakistan and the Moslem League, because they did not feel Pakistan sufficiently ensured.

PUBLIC REACTION TO THE DEBATE

Public reaction to the Debate is pronounced and unmistakable. The more important and seriously inclined comments deplored the tone of the discussions and the decision to leave the Indian problem to drift for itself. The *Times* characterised the discussion as a "negative debate". Sir George Schuster's comment in the *Times* is fairly critical:

We claim—unanswerably I believe—that we cannot, without a betrayal of right principles or the risk of chaos, hand over full constitutional responsibility to Indian Ministers except on the foundation of a balanced constitution agreed upon between the main elements in India. We say that, pending this, we want a genuine Indian Government retaining only the ultimate constitutional responsibility and leadership in war effort. Can we be satisfied with the way in which we have fulfilled the purposes? Have we gone as far as we could, to set up and strengthen a genuine Indian Government? Have we given a right and inspiring leadership in the war? In the Viceroy's Council, the two key portfolios (Home and Finance) are still held by British officials. Need this continue?

He goes on to add that "the old ritual of stiff-necked officialism is out of date.

In the live field of politics, it is Indian Ministers that should hold the platform. Our endeavour must be to strengthen them to do this. And they must have a vigorous and inspiring policy not merely in war production, but in the field of social measures, for which the full pulse of war economy offers so many opportunities.

Mr. Arthur Moore in a statement in the *Daily Herald* says:

Mr. Amery seems to involve himself in contradiction when he says that the "real obstacle" is the failure of Indians to agree amongst themselves and then adds that even if they did agree, they could not be given responsibility in the face of the Japanese enemy whom otherwise they would have far more interest in resisting than have the British.

The present India Government consists presumably of persons considered thoroughly trustworthy and loyal. But the other day a member of it informed the Council of State that it can advise the Governor-General on matters concerning the safety and tranquillity of India only if he chooses to consult it. It is clear that no departure from this practice is contemplated, even though all Indian parties are now actually in agreement in demanding it.

Mr. C. Rajagopalachari is equally outspoken in his criticism of Mr. Amery's attitude to the Congress.

Mr. Amery's decision not to deal with the Congress is equivalent to a decision not to deal with India. I say this in spite of the oft-repeated statement that Congress is not India. The two things are different whatever exact position the Congress may be given in Indian affairs. If Britain refuses to deal with Congress, it necessarily means a refusal to deal with India; and so far as war-strategy is concerned, this refusal to negotiate is equivalent to pure drift, which is perilous.

If Mr. Amery or any other person believes that the people of India can be weaned away from the Congress, it is a hopeless notion. The "crushing" of Congress is a psychological impossibility. The Indian National Congress embodies the freedom urge in India. It does not stand for any special political, social or economic doctrine or tendency. Its weakness as well as its strength and its popularity are based on this fact. It cannot be defeated or crushed as long as India is under foreign domination.

Commenting on the Duke of Devonshire's complacent speech in the Lords, Mr. Rajagopalachari points out how essential in war time is the good relation between the civil population and the armed forces. He characterised the statement about the distrust of soldiers as a falsehood and declared:

I am prepared to take the vote of the present soldiers as to whether they want a National Government for India or not and abide by their verdict. The story that a popular Government would be unpopular with the present armed forces is entirely false. They would fight and die more cheerfully if they had a National Government. I should like to go to England if only to drive this one truth home.

FREEDOM FOR INDIA

BY MR. LIN YUTANG

[The case for the grant of freedom to India is argued with considerable warmth and cogency by Mr. Lin Yutang, the well known Chinese author, in a message to *Free World*, a New Monthly Magazine, representing a movement which has already secured influential support in the New World.—Ed. I. R.]

MOMENTOUS events are happening in Asia affecting not only the 890 million people of India, but also the future progress and essential character of the war the United Nations are fighting. As a Chinese, I know China would be the first to be directly affected by it. It is imperative that we examine the events in India not as idle critics, but as responsible participants in a conflict between our two Allies, England and India. . . .

We have been feeding ourselves on anti-Hindu propaganda. We might accept, for our own peace of mind, the fiction that Congress is not representative of India, the lie that it does not include Muslims, that Mr. Jinnah is very, very important, that the English are loved in India and everything is very pretty. We acquire a sense of moral triumph by accepting the version that it is not we who do not want to give India freedom, but it is India who is not united in wanting it. By the acceptance of that fiction and our passive inaction in the months following the Cripps Mission, we have ourselves precipitated this inevitable conflict.

The time for delusions is past and we must now pay for it. But our own fate is involved in it. We must break through the pall of abuse, misrepresentation and calumny against India that is being spread in America. Intelligent citizens know that India's case has never been represented to Americans except through the eyes of British censors at Calcutta and New Delhi, that the news about India is incorrect and inaccurate and very often distorted. It is a law of human nature that we must abuse those whom we injure, to prove that we are injuring them for their own good. It is a law of human nature that should and must go on; Gandhi is an aggressor, Gandhi is a wily and crooked politician. Gandhi has no sense of reality. Gandhi wants only the ruin of the British.

The question is: Why is Gandhi such a fool? Why are men like Nehru and the

leaders of the Congress such fools? Why are Indians such fools as to be misled by them? There is something terribly incomprehensible to many American critics and editors about the Hindus. Gandhi is a fool, because he is fighting for what George Washington was fighting—for his country's freedom and independence from England. Nehru is such a fool, because he feels as keenly about the little word 'Liberty' as Washington or Thomas Paine ever felt. The whole Indian nation is feeling exactly keenly as the thirteen colonies about their country's freedom. Gandhi and Nehru are as stubborn as Washington was and De Valera is to-day. The injustices in India are exactly like the injustices in the American colonies and in Ireland of the past. Now that Americans have liberty, they forget what that little word means when a people have lost it. That is what is so incomprehensible about India.

That is the terrible force which Gandhi and Nehru have unleashed to-day, which the spirit of Washington, whom both admire, helped to unleash, the great cry of a great people for national freedom during our war for national freedoms. Recently, Secretary Hull was urging the nations to fight for liberty and Indians are obeying him. Hull cannot turn round and tell Indians: 'You must not fight for liberty.' We are anxious for the freedom of Greece, Yugoslavia or Occupied France, but we shut our eyes to the greatest single national movement for freedom in the world in India.

India wants her freedom. Cripps denied it. They want to fight as a free nation alongside the United Nations. The Congress resolution clearly showed that they wanted Allied soldiers to remain in India and help defend their country if they were given the status of a free and equal nation. India is united in demanding freedom immediately. . . . I warn that India will not give up the fight for liberty until she gets it.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The United Nations and India

THE idea of invoking the aid of the allied countries in solving the Indian deadlock is somehow gaining strength. In the interests of continued good relations between India and Britain, says Mr. T. R. Venkatarama Sastri, "I have always expressed preference for Britain solving the Indian problem without outside interference"

But, I now see that the consequences of *non* in the Indian policy of Britain are so far reaching and likely to be so disastrous to the fortunes of the United Nations, and the vision of the Briton, at the moment is so warped by resentment and pride, that the matter cannot, any longer, be ignored by the Allied countries as a matter of no concern to themselves.

I say this with the least hesitation, because even the *Times* admits that "the relations between Britain and India should no longer be treated as an issue relating to those countries alone".

British and American papers are discussing the advisability of such a course. Space forbids any attempt at reproducing the many references in the foreign press to this urgent move.

A constructive approach to India is one based on a joint decision by the United Nations as to their intention in the event of victory, says the *Atlantic Magazine*. India must be part of the general settlement. "Only in this way can the legacy of history be broken," says the *Magazine*.

It is no use America, China and Russia guaranteeing British sincerity. It is a matter of joint declaration. There can be no solution without coming to terms with the Congress. It is true that the Congress is not India, that it has no social programme or strong democratic basis and that it is backed in part by industrialists. But it is the only representative of real Indian Nationalism and is accepted as such.

Twenty years ago, a similar British Government, with American support, backed the reactionary war lords of China as against Sun Yat-sen and the Nationalist Movement. Six years later, they had to come to terms with the Nationalists, not the war lords. Chinese history might help us now to see that it would have made more sense to imprison leaders of the Moslem League rather than the leaders of the Congress.

The urgency of Indian freedom in the interest of the United Nations and their victory in the war is stressed by Senator Hall of Minnesota. That is the acid test by which the conquered countries would

judge the reality of the "four freedoms" for which the democracies stand.

In a solution of the problem finally proves to the millions of Asiatics in Java, Sumatra, Burma, Thailand, Manchuria and other countries seized by Japan, that the United Nations really mean the Four Freedoms to apply throughout the world, then we shall have strengthened the United Nations in the Pacific theatre of war tremendously. The whole problem of India emphasises the necessity for the United Nations to reduce their post-war aims to a pattern for peace which can be supplied now in the heat of war. That is why India is the United Nations' problem, not just a British problem.

Indeed, the anxiety with which American and an influential section of public opinion in the west, are watching the course of events in India is reiterated by Mr. Wendell Willkie, the President's personal envoy, who has just returned home after a tour of inspection of the Allied countries. Much as we regret that Mr. Willkie had not included India in his itinerary, it is refreshing to read the independent and unbiased testimony of this remarkably frank and outspoken statesman. In his latest broadcast in New York, Mr. Willkie asked:

Is there to be no charter of freedom for a billion people in the East? Is freedom supposed to be priceless for the whitesmen of the western world but of no account in the East? "Many of them asked the question which has become almost a symbol all-through Asia: What about India? . . . The wisest man in China told me: 'When the aspirations of India for freedom were put aside to some future date, it was not Britain that suffered in the public esteem in the Far East, it was the United Nations.' This wisest man was not quarrelling with the British, it was just with British Imperialism in India. He does not happen to believe in it, but he was telling me that by our silence on India we have already drawn heavily on our reservoir of goodwill in the East. The people of the East, who would like to count on us, are doubtful. They cannot ascertain from our Government's wicky-wacky attitude towards the problem of India, what we are likely to feel at the end of the war about all the other hundreds of millions of Eastern peoples. They cannot tell from our vacillating talk whether we do stand for freedom or what we mean by freedom. In Africa, the Middle East and throughout the Arab world, as well as in China and the whole Far East, freedom means the orderly but scheduled abolition of the colonial system. I can assure you that the rule of some people by other peoples is not freedom and that is not what we must fight to preserve.

This is a candid view of American concerns over the tangled skein of things

in India. India is no longer an isolated problem of Anglo-Indian adjustment in this supreme crisis. It is a world problem on the proper solution of which the United Nations are intimately concerned.

India is our problem. If Japan should conquer that vast sub-continent, we will be the losers. We must believe these simple truths and speak them loudly or there will be lots of tough problems. Not all the peoples of the world are ready for freedom or can they defend it the day after to-morrow. But they all want a date to work towards it and some guarantee that that date will be kept.

No wonder that President Roosevelt corrected the impression that the Atlantic Charter had only a local significance when, commenting on Mr. Willkie's speeches, he replied promptly that "the Atlantic Charter applies to all humanity".

Editors in Conference

The All-India Newspaper Editors' Conference, which met at Bombay in the first week of October, concluded a very successful session after adopting the new constitution of the Conference, electing a new Standing Committee.

The Conference took strong exception to the series of restrictions imposed on the Press by the Central, Provincial and local authorities since August 8 last, and held that

Government's failure to utilise the machinery of previous consultation before bringing the new restrictions into operation was a clear violation of the Delhi Agreement arrived at between the Standing Committee of this Conference and the Government of India.

A significant feature of the Conference was that it was fully representative of the entire Press of India, including Anglo-Indian papers as well as Congress newspapers under suspension. It speaks of the good sense and the spirit of accommodation evinced by all those present, that they were able to evolve a formula acceptable to all parties concerned. Symbolic of that spirit of fraternity in the profession was the composition of the new Standing Committee which includes men of divergent political opinions. The Editors' Conference, as a contemporary truly observes, may justly claim among its constructive achievements "the removal to a large extent of the prejudices which existed in the press world, racial no less than political".

The Dismissal of Mr. Allah Bux

The dismissal of Mr. Allah Bux, Chief Minister of Sind, brings in relief the hollowness of certain aspects of the Constitution relating to Provincial Autonomy. Mr. Allah Bux returned his titles and wrote a letter to the Viceroy expressing views which the latter has interpreted as derogatory to the Government. The effect of this action was a polite request from the Governor to resign and on his refusal to do so, he was dismissed. Now it is true the Governor may dismiss a Minister at his pleasure, but there is another clause in the Act which makes it obligatory on him to make sure that the Minister has at the same time lost the confidence of the Legislature. Mr. Allah Bux still retains the confidence of the electorates and the dismissal of such a Minister implies a disregard of constitutional propriety and an assertion of gubernatorial autocracy which is justly resented. It is in fact this illusory character of the rights of elected members that makes the Constitution itself so suspect. It is the fashion to speak of the Indian Constitution in terms of British constitutional procedure. On that analogy it is impossible to conceive of a British Cabinet being turned out when it still enjoys the support of the House of Commons.

National Government for India

Mr. Rajagopalachari has been making strenuous efforts to enlist support for his scheme of National Government for India. Indeed, irrespective of party affiliations, everybody is agreed on the need and urgency of a truly National Government at the Centre, to meet the extraordinary situation in the country. The immediate reactions to his proposals, he says, are encouraging. But he rightly warns that we must not be deflected from the main objective by side-tracking issues. His warning is timely and apposite.

I hope we shall not fall into the trap of controversy over little details and petty anomalies of particular interests. This is just what the British Government hope may happen before they are called upon to say anything. They are watching and waiting just for this. We should beware.

FOREIGN AFFAIRS

By "CHRONICLER"

Stalingrad Still Holds On

STALINGRAD, as a Press Correspondent observes, is a symbol of the whole world and is still standing. The defenders of the city are holding the German attack. The Nazis are gathering their forces for a more powerful attack. In the north of the city the Germans are again launching a big attack. Six major attacks each involving 80 tanks and 2,000 men have been repelled. Once more the Germans have been forced to regroup and await reinforcements.

Surprise Offensive in Egypt

In Egypt, the Eighth Army with strong air support has attacked and fierce fighting is developing. The attack was launched at El Alamein.

Heavy bomber war is developing in the Mediterranean. Italy, in the words of a press correspondent, is Hitler's door to the Mediterranean and until the Italians choose to keep it open they will receive the attention of the R. A. F. "Genoa and Savona, the chief Axis supply and naval bases, were raided for two nights in succession, and Rommel admits that damage has been heavy.

Special Rights in China

Britain and the United States have offered China draft treaties relinquishing extra-territorial rights and privileges in China. This is a pleasant sequel to the very unpleasant history of international dealings with China during the last hundred years. Commenting on this offer, the Times observes:

This is a recognition of the part which China is playing in the struggle of the United Nations against totalitarian aggression. It is a recognition of the vitality and strength of the New China that has sprung from the Revolution of 1911. It registers an acknowledgment of the Chinese claim to participate on full and equal rights in the deliberations of those who will one day discuss the future ordering of a liberated world.

All this is true; but the offer would have been more graceful if it had been made before the territories fell into Japanese hands. Yet it is a welcome gesture of post-war policy.

The Allied Strategy

So Italy is receiving her due measure of attention from the R. A. F. while Rommel's forces in Africa are engaged in deadly conflict with the Allied army. Thus, Axis territory outside Germany has been starved of defences in order to build up protection around the Reich itself. This is the strategy of the Allies.

And then the clever timing of attacks on Southern Europe, synchronising with the third Allied offensive in Africa, draws attention to the fact

that co-ordination between the air and ground forces is now not only over the desert battle area but covers an immense territory. The Eighth Army is now directly or indirectly supported from bases in Britain and also by a great ring of operational and supply bases stretching across the whole width of the African Continent from Bathurst to Abyssinia. These bases can compass, if necessary, French West Africa as well as Libya and can be fed from the Atlantic or Indian Oceans.

British Prisoners in Germany

On the stroke of 12 noon (German time) on October 8, British prisoners taken by the Germans in the raid on Dieppe were manacled and put into chains, following a threat to that effect. The British Government thereupon declared:

The action of the German Government in taking reprisals against British prisoners of war in their hands is expressly forbidden by Article 2 of the Geneva Convention. Nevertheless, should the German Government persist in their intentions, His Majesty's Government will be compelled, in order to protect their own prisoners of war, to take similar measures upon an equal number of enemy prisoners of war in their hands.

Second thoughts on reprisals against German prisoners in retaliation for the Nazi action have led to the consideration, whether it is a wise policy to be drawn into what Professor Gilbert Murray calls, "competition in maltreatment of prisoners of war". Perhaps, the Nazis are also thinking about it. Mr. Bernard Shaw also disapproves saying that as the retaliatory process is self-perpetuating, it can hardly be stopped before the human race is exterminated.

DIARY OF THE MONTH

- Oct. 1. Replying in the House of Commons, Mr. Amery supports Indian Government's action in machine-gunning of crowds.
- Oct. 2. Mr. Wendell Willkie arrives in Chungking.
- Maha Sabha leaders cable to Mr. Sorensen, M.P., protesting against Mr. Amery's attempt to mislead the Commons.
- Oct. 3. British democrats support C. R.'s move for ending deadlock.
- Gen. Wavell opens Wavell canteen at Delhi.
- Oct. 4. M. Stalin demands Second Front.
- Mr. Arthur Moore restates the demand for transfer of power.
- Oct. 5. All-India Editors' Conference meets in Bombay.
- Stalingrad swept by big fires.
- Oct. 6. Bengal Government warns public to take shelter as hostile planes are hovering.
- Indian Members of War Cabinet address M. P.'s.
- Oct. 7. Mr. Wendell Willkie interviews Chiang at Chungking. Mr. Willkie's plain speaking re: freedom of coloured peoples.
- Mr. Amery repeats old charges.
- Oct. 8. India debate in the Commons.
- Ordinance issued re: Military control of Railways.
- Oct. 9. Britain and America offer to renounce special rights in China.
- Ethiopia joins United Nations.
- Soviet forces recross the Don at several points.
- Oct. 10. Premier Allah Bux is dismissed.
- Sir G. H. Hidayatullah asked to form a Cabinet.
- Oct. 11. Artillery duels at Stalingrad.
- Prof. Bertrand Russell suggests Allied Communism to resolve Indian deadlock.
- Oct. 12. Mr. Churchill, receiving the Freedom of the City of Edinburgh, expresses confidence in Allied strength.
- Nawanagar ruler suggests fully Indianised Viceroy's Council.
- Oct. 13. Mr. Roosevelt in his talk reiterated Allied agreed strategy re: Second Front.
- Oct. 14. It is announced that six Jap war-ships were sunk off the Solomons.
- Gen. Smuts in London for consultations.
- Oct. 15. Under the presidency of the Metropolitan, C. R. pleads for the freedom of India at a Calcutta Meeting.
- Oct. 16. Gen. Wavell in Burma border.
- Washington Post* urges mediation by U. S. A. and China.
- Oct. 17. Sir Baron Jayatilaka appointed Ceylon's special representative in India.
- Oct. 18. Decisive stage in Stalingrad front.
- League nominees are sworn in Sind Cabinet.
- Oct. 19. Empire Press Union's suggestions re: censorship of cables.
- Oct. 20. Lords' debate on India.
- Jap offensive in Solomons.
- Oct. 21. Mr. Lin Yutang, Chinese author, warns Allies.
- C. R., replying to Duke of Devonshire, explains his scheme.
- Oct. 22. Labour M. P's. welcome C. R.'s suggestions.
- Indian delegation to Institute of Pacific Relations is announced.
- Oct. 23. Mrs. Roosevelt welcomed at Paddington station by the King and Queen.
- Oct. 24. Benares University classes are starting work on withdrawal of police from premises.
- Oct. 25. Chittagong raided by Japs.
- British raids on Italy.
- Oct. 26. Khan Abdul Gaffar Khan is arrested.
- Oct. 27. Mr. Willkie, broadcasting from New York, urges Second Front and the solution of Indian problem.
- Oct. 28. President Roosevelt declares that "the Atlantic Charter applies to all humanity".



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

EDUCATION TO-DAY. By John Dewey. Edited with a Foreword by Joseph Ratner. George Allen & Unwin, London.

This book by Dr. Dewey, an American Educationist of international reputation, consists of six essays contributed by him to various American Educational Magazines during a decade (1897-1908). They all deal with various aspects of American National Education and the last four decades have witnessed the acceptance by the public of the ideas first adumbrated in the Essays. They have all a common aim, the correlation of Democracy and Education; for as he said half a century ago, "Education is the fundamental method of social progress and reforms"; and Democracy as understood by Dewey is essentially a life of social progress and reform. All the essays point out the way of building a stable democratic social order with the school as an active participant in the building of it.

NALANDA YEAR BOOK 1942-43. Edited by Tarapada Das Gupta, M.A. Nalanda Press, 204, Vivekananda Road, Calcutta.

The current issue of the Nalanda Year Book is a special war edition enriched with copious literature bearing on different aspects of the war. It has all the usual features which have made it a useful book of reference—current statistics, events and personalities. The Who's Who in India, which is enlarged and up-to-date, is an attractive and useful feature of this Year Book. Some of the statistical tables are presented in an improved form so as to facilitate easy and ready reference. We congratulate the publishers on the variety and copiousness of the literature made available in this handy form.

GLIMPSES OF ANCIENT GLORY. By Prof. K. N. Vaswani. Published by the author, 23, Auril Colony, Hyderabad, Sind. Rs. 5.

The book is chiefly written for the young to give them a correct understanding of the past, to enable them to evaluate justly the present, and to fire their spirits with Love for all mankind, to help them in co-operation and service, to assist them to make good and great History in the future. The learned author takes a wide and accurate survey of the ancient civilisations of Egypt; of Babylon, Assyria, and Chaldea; of Persia, China and India; of Greece and Rome; of mankind from about 5,000 years ago down to the fall of Rome in 476 A.D. He has dug deep into ancient lore and has brought forth to our view a vast and varied collection of facts and figures, of ideas and ideals which should be of the greatest interest to all students of History, young and old. The chapters on "The Splendour that was Ind" and "What the world owes to the East" will make a special appeal to all Indians. The significance of the discoveries at Mohen-Jo-Daro is fully dealt with and the reader will feel gratified in believing that the Indus Valley is the birthplace of civilisation as we know it today. Five thousand years ago in the Indus Valley, children had toys, men had their razors and mirrors, women had their cosmetics, their gold and silver jewelry, the citizens had their art, music and dancing, architecture, and regular town planning including covered drainage. Mr. Vaswani's book is, indeed, a book of vital and absorbing interest.

JAWAHARLAL NEHRU: The Man and His Ideas. By Y. G. Krishnamurti. The Popular Book Depot, Bombay.

The thirteen chapters that comprise the book give a fairly adequate account of Jawaharlal's life and public activities. Jawaharlal became a popular leader even when his great father—Pandit Motilal—was dominating the public life of the country by his astute leadership of the Swaraj party.

Educated in England, Jawaharlal was brought up to admire European culture and European ways of life, and his outlook was thoroughly modern. The influence of that life could be traced in his beliefs. Contact with Gandhiji made a tremendous change, not only in his outlook on life but in his character and activities as a popular Congress leader.

Jawaharlal's writings have always had a popular appeal; and in the book under

review, the author ~~devotes~~ many chapters to a discussion of the Pandit's views on problems of national and international character.

Apart from the author's elaborate study, there are interesting appreciations of Jawaharlal by Dr. Pattabhi Sitaramayya, Bhulabhai Desai, and Mrs. Ramaswari Nehru. There are also some fine portraits of the Pandit taken on different occasions.

INDIAN HISTORICAL RECORDS COMMISSION.
Proceedings of Meetings. Vol. XV.
Published by the Manager of Publications,
Delhi.

This Session is the second of the revived annual meetings of the Indian Historical Records Commission that had been suspended for several years on account of financial stringency. His Excellency Sir Roger Lumley, who opened the Proceedings, declared that the wealth of historical materials in Poona was unparalleled by any other centre in India.

BOOKS RECEIVED

PURVA-MIMANSA in its Sources. By Dr. Sri Ganganath Jha. (Library of Indian Philosophy and Religion). Benares Hindu University, Ra. 10 net.

THE MAN IN THE RED TIE AND OTHER STORIES. By A. V. Rao, International Book House, Bombay.

THE EVOLUTION OF INDIAN MYSTICISM. By Dewan Bahadur K. S. Ramaswami Sastri. International Book House, Bombay.

PROGRESS REPORT ON FOREST ADMINISTRATION IN JAMMU AND KASHMIR for the year ending 15th October 1941. Rambir Government Press, Jammu.

FIRST YEARS' WORK FOR INDIA. MY THIRTEEN YEAR JOURNALS. By Frederick Grubb, H. J. Rowling & Sons Ltd., 28, York Road, Battersea, London, S.W. 11.

THE INDIAN CONSTITUTION AND THE WAY OUT By Paul A. Badaque, M.A. With a Preface from Dr. Bhanu Kumar Sarkar of Calcutta University. Published by Wahiduddin Khan, B.L., Joint Secy. Secretary of the Bengal Co-operative Alliance, 14, Syed Amir Ali Avenue, Calcutta, Ba. 1-4.

SRI AUROBINDO MANDIR ANNUAL. Sri Aurobindo Pathamandir, 16, College Square, Calcutta.

JINNAH SAKED "PELAKH." Unity Series No. 1. Edited by J. P. Gupta. Introduction by Syed Abdullah Brelvi. Hamara Hindustan Publications Ltd., 23, Kamani Street, Fort, Bombay. An. 3.

THE QUEEN AND HER FEND. A Myrtle Play. By "Wanderer". Published by Rai Bahadur N. Day, Morning Side, Rambar P. O.

DRAVIDIAN ORIGIN AND PHILOSOPHY OF THE HUMAN SPIRIT. By Father Ad. T. C. Olanet, S. J. Catholic Church, Bangalore, Orylon.

AN INTERNATIONAL SALES COURSE FOR LIFE INSURANCE AGENTS. By Hargopal Singh Govind. Arya Nagar, Lucknow.

THE HOLY MOTHER. Advaita Ashrama, Almora.

INDIAN POLITICAL RECORDS. By Rao Bahadur P. C. Dhanraj with a Foreword by Dr. B. R. Ambedkar. New Book Company, Bombay.

RELIGION AND RECONSTRUCTION IN EUROPE. The First Stage. Royal Institute of International Affairs, Oxford University Press.



TOPICS From PERIODICALS



PARLIAMENT IN WAR

The present Parliament at Westminster was elected in November 1935. Had war not come, it would probably have been dissolved in the autumn of 1939. The timing of this war, therefore, as of the last, happened to fasten on the United Kingdom a relatively elderly House of Commons, says the *Round Table*.

It would be a superficial judgment, however, to say that the House of June 1943 was identical with the House that met first after that last general election 6½ years ago. Between November 1935 and the outbreak of war 78 seats out of 515 fell vacant, and were refilled at by-elections fought on normal party lines. Since September 1939 no fewer than 96 further vacancies have occurred, about half of which have led to the unopposed return (under the electoral truce) of a candidate nominated by the local constituency association of the party which won the seat in 1935, and the other half to contested by-elections between candidates thus nominated and opponents representing either some lesser group or simply their own ebullient selves. These emergency methods are all of them far less satisfactory than that which war renders impossible, a clean-out general election; nevertheless, the allegation of a "tired Parliament" must be tempered by recognition that a considerable part of its membership, relatively newly elected, may indeed be inexperienced but has no political excuse for being fatigued.

In one respect, Parliament has had to make the best of a uniquely difficult job these two years. It has been basic to British political development that at any given moment there is always an alternative government.

If the batting side lose all its wickets, the bowling side of course will go in. But since the formation of an all-party Government in 1940, there has been no bowling side at all; the batting side has been bowling—quite energetically—to itself, and though a stray opponent or two may have lurked in the slips there has never been even the semblance of an opening pair of batsmen to start a rival innings. This fact constantly warps debate.

Another war time development has come into being and possibly earned its permanency. This is the Select Committee on National Expenditure;

a body of 32 members reappointed in each session, on a precedent of 1917-18, to "examine the current expenditure . . . for the Defence Services, the Civil Defence, and for other services directly connected with the war, and to report what, if any, economies consistent with the execution of the policy decided by the Government may be effected therein". Besides publishing some 50 reports, it has resulted in training groups of back-bench members to study and comprehend, as they could hardly have opportunity to do otherwise, the administrative and financial arrangements of one Government department after another.

Westminster is less than 100 miles from the Germans at Calais and for two years now Parliament has sat regularly within that short range of bombers. More than 100 members of that House have joined the services. Many are serving overseas in the Middle East and elsewhere. Parliament, like the nation, is feeling the strain on man power. Often it is the best who are away, in uniform or on special duties.

The average age of members unimpelled by Government or Service responsibility is high—which means that the reserve of back-bench members who can combine freshness and physical vigour with sound judgment is dwindling low. When the war is ended, the younger men will be free again. Even so, the tasks ahead of the British Parliament, in helping to fashion a world which parents can hand on to their children without shame will be such as no chance assemblage of men can perform. In all the grand plans for reconstruction, small thought seems given to the simple fact that the Legislatures of the nations that will carry high responsibility must be good enough in their personal quality, or else these plans will be inevitably doomed. The manner of selection of candidates for Parliaments may, more than all the ideas of the war, determine the well-being of hundreds of millions throughout all continents in the years ahead which the locusts have not yet eaten.

THE CHINESE PRESS

In the course of a paper published in the *Asiatic Review*, Hsiao Chien observes that although one year before the outbreak of the Sino-Japanese War, the Central News Agency of China established a branch office in Tokyo for promoting understanding between the two countries, no Chinese News Agency had ever existed in Europe or America up to last December.

But on December 1, 1940, with the announcement of a British £10 million loan to China, the first Chinese News Agency in the West was founded in Fleet Street in London. Two months later the second overseas office of the C. N. A. was opened in New York.

Although the Chinese Press did not become subscribers to *Reuter's* service until the outbreak of the last European war, the importance of foreign news in the Chinese Press has been ever increasing.

To-day thousands of words are being cabled every month giving the picture and events of Britain and America as seen intimately by the Chinese, while part-time correspondents like myself had been writing in greater detail by air mail about the various aspects of life in the democratic countries in the midst of a gigantic war.

We have been recently honoured by a number of distinguished journalists from Britain and America, such as the visit last September of the party of seven, headed by Mr. Louis Howard, of the famous Scripps-Howard Chain, representing the leading newspapers in the U. S. A. Wherever they went they were cheered by our people as "great sympathisers", a war-time expression in China for all foreigners who cared to pay us a call—quite a contrast to the words "ocean devils" in the days of the Boxers. But still more important than such fleeting visits are the correspondents of many British and American papers stationed in China. They share our hardship on earth and ride from the air.

On May 15 this year, the school of Journalism, University of Missouri presented its annual prize for this year to *Ta Kung Pao*. The prize in the past has been given to very few foreign papers. This honour, says Hsiao Chien, is really shared by China as a whole and it is a clear indication of the growing world interest in, as well as recognition of, the progress of the Chinese Press.

THE LIMITLESS FORCES OF FREEDOM

Germany and her Allies are at war with the British Commonwealth, the United States of America, the U. S. S. R., China, the active forces of the Netherlands and their other Allies. The amalgamation of the joint air forces of the British Commonwealth, the U. S. A. and the U. S. S. R. has given the cause of freedom what it has never had so far during this war—an absolute superiority over the Axis in first-line and reserve planes, says *Neptune*. Some idea of the astonishing arms production programme fixed by President Roosevelt may be gathered from these figures:

	1943	1945
Aircraft	.. 60,000	125,000
Tanks	.. 45,000	75,000
Anti-aircraft Guns	.. 20,000	35,000
Merchant ships (tons)	.. 8,000,000	10,000,000

"Again, although no actual figures can be given, it can be stated that the combined output of British, American and Soviet aircraft factories is very much greater than that of the Axis, even with the latter employing technical labour imported from occupied territory. As far as naval strength goes, the Allies far outweigh the Axis in capital ships, cruisers, destroyers and submarines. The United States alone has under construction 15 battleships, 11 aircraft carriers, 54 cruisers, 192 destroyers and 78 submarines. Much of this is nearing completion—the largest naval construction programme ever known in the history of the world. Truly, victory, absolute and complete, is assured for the forces of freedom—the Axis is doomed."

MORAL BACKGROUND OF THE LAW

In the *New Review* for July, Mr. B. J. Wadia discusses the relation of law to morals. Greek thinkers of the fifth century before Christ enquired whether the right or the just was right by nature or by Convention. In the hands of the Roman jurists, the Greek theories gave rise to a distinction between the law of nature or natural law and law by custom or enactments and with it began the identification of the legal with the moral. The law touches life at many points.

Since the last century it has been made an instrument of great social and economic changes through the legislature in many parts of the world. It exercises a moral influence over human actions which may be imperceptible, but is none the less intense and far-reaching. The law cannot prevent all that is morally wrong, but in so far as a legal rule commands a thing to be done, its justification is the popular belief that what the law commands must be morally right and what it condemns must be morally wrong. It is difficult to abstract law from its moral surroundings. The standard of due care in the law of negligence, the limits of fair competition, the standard of good faith required in particular transactions, all involve moral ideas of fairness and reasonableness. The law cannot depart from ethical considerations nor lag far behind them. Its machinery is set and kept in motion by human beings who are moved to act by something more than the bare abstract contents of legal rules. There is this further common ground between law and morals. They both have human actions for their consideration, though the standards of testing their value vary, and the consequences of a breach are different too. A man's feelings and sentiments are not within the province of the law, and just as morality cannot be enjoined by the legislature, the legislature cannot reach all that the conscience condemns.

Modern Judges are often heard to say that a court of law is not a court of morals though questions of motive, good faith and honest belief which affect the conscience are constantly discussed in the arguments addressed to them.

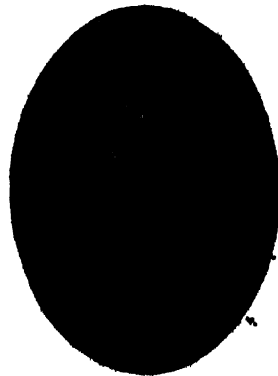
In the earlier development of the English law, the Chancellor was described as the keeper of the King's conscience. The appeal of the law is still to the conscience, not to legal rules can command itself to the conscience unless it is morally just and fair. There can be nothing

more detrimental to the moral order of society than that its laws should not commend themselves to the conscience of the people.

The early law-makers in ancient India did not set out a definite code of ethics, but their very laws of domestic and economic life were based on sound lines of morality.

Their nearest word for righteousness is *Dharma* which covers a comprehensive code of conduct. In matters of doubt, recourse is to be had to one's conscience or inner self and its satisfaction. There is a passage in *Manu* in which the watchfulness and just judgment of conscience is emphasised.

The statement is part of an exhortation which Judges administer to a witness before he gives his evidence,—‘think not that no one will see thee if thou givest false evidence, for the gods see thee and thy man within.’ The man within is his conscience. The Greek poet, Menander, wrote that ‘in our heart we have a god our conscience’. Conscience is a word which really means a man's moral susceptibility. Its voice is the silent voice which men listen to, in hours of peril, in the wilderness, or on the lonely mountain tops. *Quid ligas cunct moribus?*—was the cry of the old Roman poet, and the question may be asked with equal force in any age.



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April '43.

INDIA'S ECONOMIC UNITY

The Special Number of the *Social Welfare* contains a number of striking articles by some well-known writers in India. Writing on the above subject, Mr. Gagan Viharilal Mehta points out that the full economic development of India demands that the country should remain an undivided unit exercising sovereign rights over its territory.

It is strange that despite the historic tradition of India on which both Hindus and Muslims have played their part and despite the administrative unity evolved during the last two hundred years, the economic repercussions of dividing India are not adequately realised. In the event of the Provinces becoming separate units, the division of assets and liabilities has to be first considered.

It is not known whether the North-Western and North-Eastern States will have links between them or will be just separate entities. In any case, such vital economic questions as public debt, liability for Home Charges, allocation of defence expenditure and others would have to be considered. On the other hand, assets such as railways and currency as also securities will have to be divided between the seceding Provinces and what remains of the original Federal unit. The Punjab, for example, has a large share of public debt on account of irrigation while the North-West Frontier Province has immense liabilities in the shape of strategic railways. Sind is a defence Province which is receiving a subvention from the Central Government and has a burden of debt which so far it has not been able to bear. On the other hand, the benefit of military expenditure is mainly derived by the Punjab, in that the major portion of the defence expenditure has been disbursed in that part of the country for over half a century. It is evident on any careful examination of the question that the whole problem of division of India will, on the economic plane alone, present problems and involve difficulties with which we have been all too familiar in Burma as well as Hind and Orissa.

Not less important is the question of trade barriers as between such units. If these units are empowered to impose tariffs and restrict trade and transport, it will spell the economic ruin of India.

Any such restrictions on the movement of capital or labour between the different parts would result in relative inefficiency in production and consequent impoverishment. Those who urge a new international order in England and America desire economic unification of Europe with a view to ensure freedom of movement and removal of restrictions and barriers within the Continent. "Balkanisation" is not only a political disease, it is also an economic malady which tends to sap economic vitality through narrow and restrictive policies.

Economic and financial, no less than defensive, considerations tend to make for unity. Currency and exchange, customs and tariffs, transport and communications, commerce and industry as well as the cost and technique of modern defence all render necessary the establishment of a strong and powerful Central Government.

KASHMIR: INDIA'S PARADISE

The magnificent beauties of Kashmir are vividly portrayed in an article in the *Catholic World*, an American Monthly. Srinagar and the panoramic view from its outskirts are thus described:

The most conspicuous landmark in Srinagar is a hill, called Takht-i-Suliman, on the top of which is an ancient Hindu temple that dates back, according to some authorities, to 230 B.C. The hill rises to a height of one thousand feet, and when I saw it for the first time, lit up at night, I knew at once that my penchant for climbing high places would give me no rest until I had surveyed the vale of Kashmir from the top of Takht-i-Suliman.

The magnificent panoramic view that rewarded my climb was well worth the effort. Below me lay the entire valley, so extensive that it appeared to be a vast plain hedged in on all sides by impenetrable mountains. In every direction towered lofty ranges with shifting masses of puffy white clouds concealing the higher peaks. In from the darkly wooded foothills spread a bright carpet of yellow mustard and emerald green rice fields. And across the length of the valley floor, like a gigantic serpent basking in the sun, stretched the gleaming river. As it flowed through the town, it was flanked by seven picturesque wooden bridges, and on either side hedged the shops and houses, with here and there the pinnacles of a Hindu temple or the minarets of a Mohammedan mosque dominating the scene. Close by on another eminence stood the massive stone walls and towers of Akbar's fort frowning down on the town in front, and on the placid waters of Dal Lake behind. On the eastern shore of the lake glistened the white walls of the palace of the Maharaja, and further up the hill the great walled city of Srinagar, and further up the hill the great walled city of Srinagar, and further up the hill the great walled city of Srinagar.

EUROPE IN AKBAR'S TIME

Akbar was the greatest of the great Moghuls. While the man of action was in harmony with the spirit of the age, the man of contemplation was far in advance of his time. Babani Battacharya, writing in the *Aryan Path*, shows how far above the level of European civilisation was the India of Akbar's day. Before Akbar's time, communal inequality was tearing apart the masses of India from the ruling classes.

Islam was being distorted and misused as a convenient weapon of economic exploitation. That was the meaning of *jaziya*, the heavy poll-tax levied on Hindus, a penalty for adherence to their faith. Akbar, loving justice, removed this imposition. He went further. He shocked the privileged class by throwing open the highest posts in the Empire to merit, regardless of race and creed. So it happened that Hindus came to fill peak posts in the civil administration and military High Command. Hindu strategy won him his battles. Hindu artists under royal patronage made a major contribution to the growth of the art which we call today the Mogul school of painting.

Mankind since Akbar's time has walked far afield across the rough centuries, picking up progressive social ideas in its stride so that religious toleration and social equality do not strike us as revolutionary precepts. But Akbar should be seen against the setting of his own century. Then alone will his greatness be seen in its proper perspective.

The later Middle Ages had then oldened and chilled. A new age was in its travail. Martin Luther, a symbol of this age, had stirred up revolt against Rome. In the year of Akbar's accession (1556) Mary, Catholic Queen of England and ruthless enemy of Protestantism, was acting in the conviction that to burn down heresy you must burn the heretics. St. Crispian, Archbishop of Canterbury, had to yield his living body to the flames. The year before, Lattimer, Bishop of Worcester, had died as the fire sprang up at his feet. "We shall this day light such a candle, by God's grace, in England, as I trust shall never

be put out. Nearly three hundred Protestants were burnt at the stake in three years.

All through the sixties of the century, France was torn by religious strife which swelled swiftly into civil war. Pope Pius V issued a bull forbidding Huguenots to worship on pain of death, and Catherine de Medici gave it violent expression. The grim outcome was the hideous crime of St. Bartholomew's Day, when the streets of Paris ran with the blood of the Huguenots, taken unawares and massacred before dawn. Other French towns copied this ghastly example. Estimates of the slaughter vary from ten to fifty thousand and more.

The Spanish Empire and the Netherlands trembled under the terror of the Inquisition which sent heretics to death by the hundreds in the solemn name of religion and of God.

Such was Europe in Akbar's time. A perverted view of their Faith, says the writer, made barbarians of them all!

The principle of toleration and universal brotherhood, however, was inherent in ancient Indian culture. Even the threats of aggressive Brahmanism against the Buddhist sangha were unpolluted by mass persecution. They were sword-thrusts, not sword-thrusts. It was as though Akbar, the illiterate son of a scholarly father, breathing with his body and spirit the immortal heritage of the land of his adoption, yielded to its age-old enchantment!

INDIA IN PERIODICALS

THE BROTHER FLEDGERS TO INDIA. By Sir Hari Singh Gour. [The XX Century, October 1942.]

THE MASS CIVIL DISOBEDIENCE MOVEMENT. By Sir F. S. Sivaramani Aiyar, K.C.S.I. [The Hindustan Review, September 1942.]

SIR STAFFORD CRISPIN MISSION AND AKBAR HINDUSTAN. By Raja Hanumanth Sahib. [The Modern Review, October 1942.]

THE CRISPIN MISSION VIEWED FROM INDIA. [The Round Table, June 1942.]

SOME OTHER THINGS. By L. N. Saha. [Indian Sociologist, September 1942.]

THE NATIONAL SIGNIFICANCE OF THE VISHVA FESTIVAL. By Prof. Akshay Kumar Bhattacharya. [Vedanta Kesari, October 1942.]

INDIAN MUSIC. By K. L. Balie Ram. [Northern India Observer, August 1942.]

THE NAU SHIKHAR OF BENGAL. By K. Mukherjee. [The New Review, October 1942.]

PUBLISHING IN GERMANY

The National Socialist Government of Germany has practically, though not formally, repealed the old Press Law of 1874 which guaranteed the principle of the freedom of the press qualified only by a few rules. Thus, according to a writer in *The Political Science Quarterly*, even during the period of the Weimar Republic (1919-1933) several laws and decrees were adopted which restricted the freedom of the press to some extent. But according to Goebbels, freedom of the press had become undisciplined license and the relation between the press and the Government on an ideological, legal and administrative system, behind each of which stands the force of the State against which the individual is helpless. Presidential decrees have created the Reich Ministry for Public Enlightenment and Propaganda, with large powers to influence the nation along intellectual and spiritual lines and to do propaganda for the State. A Reich Chamber of Culture was created soon afterwards; its President is the Propaganda Minister. There is a basic law dealing with newspapers and periodicals and for the licensing of the profession of journalists. There is a local guardian of culture in every *gau* (province) of the Reich; Leftist, religious and semi-religious publications were all banned; newspapers are told what to suppress and what to play up or play down; and all Government communications are issued through the D. W. B. (German News Agency). There is also a Literature Chamber working as the leading instrument of various books.

MYSTICISM AND SOCIETY

Mysticism as a social force is discussed in the October issue of the *Prabuddha Bharata*. The mystics are standing witnesses of the high destiny of mankind.

Their suavity of temper, broad outlook, limitless love, unswerving faith, and inwardness bring solace to troubled hearts and inspire an unquenchable thirst for higher values and more abiding satisfactions. Besides, as Saint Martin said: 'All mystics speak the same language and come from the same country.' Mysticism accordingly leads to a universalism far above race and nationality. Not only does it thus transcend spatial boundaries but it goes beyond all temporal limitations as well. For mysticism deals with the individual not as he stands in relation to a particular culture but as he stands face to face with truths that are timeless. The mystics of England, Greece, Alexandria, India, and China belong to an extra-political domain, which was hinted at by St. John of the Cross: 'To win to the beings of all, wish not to be anything.' Mysticism is a great force for unifying and pacifying divergent elements on a plane far above human differences. 'Mysticism,' writes Dr. Inge, 'which is the living heart of religion, springs from a deeper level than the differences which divide the churches, the cultural changes which divide the ages of history.'

Mysticism does not live in the domain of airy nothingness. In its divine quest it takes hold of the various relationships that man has evolved in family and society. Hence it is that mystics can be the best leaders of society. By their attention fixed on harmony and concord and through their indifference to trifling details and selfish considerations they are ideally placed to have a true perspective of things as they are.

Their vision extends beyond all narrow dogmatism and stereotyped patterns, and thus comprehends lasting values, which they hold before society as lights to be striven for. They face all the conditions in life with faith and courage. It is for their sake that our faith in human goodness and possibilities is not totally uprooted even when we realize the worst aspects of our life.

INDIAN STATES

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Hyderabad

H. E. H. THE NIZAM'S APPEAL

In an appeal for Hindu-Muslim unity, which has been issued unofficially, H. E. H. the Nizam says: "This is a fit occasion (Id celebrations) for all people of different creeds and communities who have been living together in amity and peace in the State for centuries to establish world-wide reputation for toleration, mutual love, to bury differences and stand together once more and present a united front for the defence of their country and thus ensure an even brighter future."

A FIVE-YEAR PLAN

It is understood that the Government of H. E. H. the Nizam of Hyderabad are considering a five-year programme for the expansion and improvement of Primary Education in the Dominions at a cost of 40 lakhs of rupees with a view to building up the general health of the children, promoting all-round mental development and encouraging imagination and social spirit by games, simple craft work, and other active pursuits.

PRE-CENSORSHIP IN HYDERABAD

A meeting of the Managing Committee of the Hyderabad Journalists' Association considered the present system of pre-censorship of a certain class of news in Hyderabad and directed Mr. Narasing Rao, Editor of the *Ravet*, to prepare a memorandum to Government.

HYDERABAD "CITY OF CYCLES"

Hyderabad is perhaps the second biggest "City of Cycles" in the world, next only to Copenhagen, says the latest administration report of the Hyderabad City Police. This excessive number of cycles, the report complains, has given many a headache to traffic policemen.

Mysore

THE MYSORE ASSEMBLY

The Dacca Session of the Representative Assembly commenced on October 15 at the Jagannmohan Palace with Pradhana Siromani N. Madhava Rao, Dewan-President, in the chair.

Welcoming the members, the Dewan-President referred at the outset to the conditions in the country caused by the present world war. Whatever might be the shape of the world's new order, the Dewan said, one thing was certain and it was that India would need and would be proud to maintain strong defence forces in the future and military careers would be among the most honourable, open to and coveted by the young men of this country.

Referring to the acts of a riotous mob which forced the police to open fire, the Dewan said that the first duty of any Government was to maintain law and order, without hesitating to use force for this purpose if that was necessary.

But to a detached observer, those happenings in Mysore would represent a tragedy which need never have been enacted in that State at all events.

In Mysore, the administration is responsive to public needs and aspirations, and Government is wholly Indian in its composition, outlook and ideals. The issues on which the agitation is professedly based are about here; and the fact that it should have spread to Mysore, which has always stood for constitutional progress, only shows that the movement judged by its present manifestation, is devoid of any high or intelligible purpose.

Against the background of the international situation such disturbances assume an even graver aspect. There is little warrant to suppose that the threat of invasion has finally lifted. Should it ever materialise, which God forbid, there will be problems enough in all consciences to engage the united attention of the Government and the people. To add deliberately to the complexity and danger of these problems would argue either lack of perception of the position of the situation or callous disregard of the best interests of the country.

Baroda

PRIMARY EDUCATION IN BARODA

The Government of Baroda, in their annual report of the educational progress in the State, says:

"The number of Vernacular institutions during the year 1940-41 was 2,868. The total number of pupils rose from 2,64,848 to 2,70,084. During the year under report 6,496 teachers were working in the primary schools. Of these 4,985 were trained and 1,511 were untrained teachers as compared to 4,906 trained and 1,588 untrained in the previous year."

The Government have taken the following steps to improve the quality of teaching and to raise the proportion of trained teachers: Admissions to both the training schools are increased; as also, during the year, the number of trained women teachers by 46 from 688 in 1939-40 to 679 and the system of bonuses and special grade increments given to teachers who showed good results in examinations and extra-curricular activities.

BARODA LIBRARIES

In a recent publication of the Baroda Information Office ("Baroda—A Guide Book"), the Library organization is described at some length. The most interesting feature is the large part played by local enterprise. Of course, State encouragement is given, and the grant-in-aid system, on more generous terms than the fifty-fifty basis, provides a large part of the funds of the libraries. But no village can start a library,—that is to say, a library which qualifies for State aid—unless it can contribute Rs. 75, of which Rs. 25 are for books and Rs. 50 for furniture and other contingencies. Once this sum is subscribed, the Government contribute another Rs. 25 worth of books.

Travancore

THE DEWAN'S ASSURANCE

Sir C. P. Ramaswamy Ayyar, Dewan of Travancore, inaugurated the newly-formed Council of the Trivandrum Corporation on October 8.

Making clear the policy of Government towards local bodies in the State, the Dewan said:

I wish to assure the Mayor and the Corporation and through them the wider public and local bodies throughout the State that as far as possible, even when Government comes to the conclusion that a particular resolution, financial or otherwise, of a local body is not very wise or very expedient in its own interests, Government would not normally interfere.

The Dewan added that unless a local body had the right to make mistakes and learn from those mistakes it would never learn to avoid mistakes. He, however, asked local bodies to remember that if they embarked on schemes without proper consideration or investigation and then expected Government to extricate them from their difficulties, Government would not come to their help as readily as they would in other circumstances.

The Dewan urged the need of local bodies getting expert assistance to carry out their schemes and pleaded for co-operation with Government Departments.

SUBVERSIVE ACTIVITIES

A stern warning against persons engaged in reprehensible activities and trying to undermine the morale of the people has been uttered by the Government of Travancore in the course of a Press Note. The Note says the Government have noted that several persons under cover of descriptions such as anti-Japs, pro-Soviet and so forth are indulging in reprehensible activities and trying to undermine the morale of the people.

Kashmir

ASSISTANCE TO INDIGENT EVACUEES

The Kashmir Government have recently issued orders by which the financial assistance sanctioned in favour of the families of Jammu and Kashmir State subjects (civilians) detained in the Far East due to enemy action has been extended to Jammu and Kashmir State subject evacuees arriving in the State from any war area, whether at their own expense or with the assistance of the Government of India. The orders apply to those who are really indigent and have no alternative means of support. The assistance will be in the form of monthly allowances under bond to repay them.

Cochin

GROW MORE FOOD CAMPAIGN

Cochin's Minister for Rural Development has inaugurated a "Grow More Food" campaign. Under his scheme, the Government of Cochin proposes to lease five acres of land to each applicant for three years and make a grant of Rs. 15 per acre. The applicants will not have to pay anything while applying for a lease nor for registration of lease deeds. Those Jemis who are large landowners and who have been keeping their land uncultivated would be dispossessed.

Jaipur

JAIPUR REFORMS COMMITTEE

It is understood that Rajasavasakta S. Hiranmah, retired Revenue Commissioner in Mysore, has been appointed Chairman of a Committee to recommend Constitutional Reforms for Jaipur.

Mr. Hiranmah, it will be recalled, was the Chairman of the Mysore Delimitation Committee which was formed after the recommendations of the Constitutional Reforms Committee in Mysore.

Indore

MAHARAJA OF INDORE

His Highness the Maharaja Holkar of Indore has proceeded to America for urgent medical attention. In a message to his people, His Highness says that the situation in India is grave and he is under no misapprehension as regards the gravity of the situation both internal and external. He is sure that his subjects will co-operate in maintaining law and order in the State and give their full support to the war. His Highness adds: "During my absence, the Maharaja of Dewas Senior has accepted the post of President of the Cabinet." He has delegated his powers to the Maharaja of Dewas Senior and calls upon all ministers, heads of departments and the public in general to give the Maharaja of Dewas their whole-hearted and unstinted loyalty and support.

INDORE LEGISLATIVE COUNCIL

The Indore Legislative Council, on the first day of its meeting on September 15 passed by 14 votes to 10 an adjournment motion as a protest against the recent firing on a crowd.

The Council unanimously passed a resolution (Government nominees also voting for) appealing to His Highness to introduce Responsible Government as soon as possible and also to treat political prisoners unlike ordinary criminals and allow them more facilities.

Sangli

NEW PRESIDENT OF COUNCIL

His Highness the Raja Sahib of Sangli has appointed Mr. S. B. Dhavale, I.C.S. (retired) to succeed Mr. B. B. De, I.C.S. (retired), as President of the Sangli Executive Council.

Mr. Dhavale was a Puisne Judge of the Patna High Court and for the major part of his service he was in Bihar, Orissa and Bengal. He is the son-in-law of the late Mr. G. K. Gokhale, the Liberal leader and founder of the Servants of India Society.

INDIANS OVERSEAS

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South Africa

UNEMPLOYMENT IN NATAL

Attention is drawn to the high incidence of unemployment among the Indians in Natal and to the problem of finding jobs for the better educated young men among them in the Annual Report of the Protector of Indian Immigrants, Natal, for the year 1941.

Of 40,928 adult male Indians in the province about 26,000 are listed as employed (8,500 in the sugar industry) and a number of others are stated to be farming on their own land or carrying on their own trades. There are stated to be many destitutes among the unemployed.

Clerical work and work as teachers in Government schools is what most of the young men from the schools and the Sastri College want, but there are not jobs enough to go round.

INDIAN BATTALION IN S. AFRICA

The formation of an Indian battalion open to all Indians at present serving with the Union defence force and all men recruited from the Indian community is announced. The battalion is formed for the specific purpose of giving the Indians a unit of their own confined to Indians and officered by ex-Indian army officers. All members of the Indian community over 17 and under 50 are eligible as recruits.

Iraq

CLUB FOR INDIAN TROOPS IN BASRA

Indian troops visiting Basra are assured of the kind of welcome which will quickly make them feel at home. It consists of a club where Indian soldiers are entertained either by the hour or the week, for the amenities include a restaurant, recreation and reading rooms, a hair-dressing saloon and several bed-rooms. The restaurant specialises in the preparation of tasty Indian dishes.

Ceylon

INDIANS IN CEYLON

Recent statements of Sir Baron Jayatilaka, Chief Minister of Ceylon, that there was no discrimination against Indians in Ceylon, were criticised by Mr. A. Azis, President of the Ceylon Indian Congress, in the course of a statement to the Press.

Mr. Azis says: "The sending away of Indian labourers from Ceylon in 1939 and introducing discriminatory definitions of Ceylonese in the land development, fisheries and bus licence ordinances and in many of the administrative regulations, perhaps, do not appear anti-Indian to the Minister."

The common people in Ceylon, Mr. Azis emphasizes, live quite happily with the Indians and bear no ill-will towards them. He asserts that the discrimination is confined to the Ministerial Party and certain politicians. Mr. Azis hopes that India will not shape her policy in regard to the supply of foodstuffs to Ceylon on the attitude of the Ceylon Ministers towards Indians. He hopes that India would see that the needs of Ceylon in food are fulfilled irrespective of the Indo-Ceylon dispute.

BAN ON EMIGRATION TO CEYLON

"The Government of India have not removed the ban on the emigration of Indian unskilled labourers to Ceylon. They have only relaxed the ban to the extent of permitting the return to Ceylon of Indian labourers already in the island who may come to India on visits."

This was stated by Mr. M. E. Aney, Member for Indians Overseas, replying to a question in the Central Assembly. He added: "This was done purely in the interests of the Indian labourers in Ceylon."

MULTUM IN PARVO

NEWS † DEPARTMENTAL † NOTES

QUESTIONS OF IMPORTANCE

THE INDIAN NAVY

The need for a strong Indian Navy was stressed by Admiral Sir Herbert Fitz-Herbert, Flag Officer, Commanding Royal Indian Navy, at a Press Conference held at Madras on October 18.

Whenever possible and practicable, ships are being conveyed and protected but we can never give the protection I would like for the simple reason that we have not got that protection to give. We have never had enough; and that is the complaint. But I can tell you the Royal Indian Navy is increasing in strength and one day, probably long after I have left it, will have enough ships. I can only express the hope that India will never be allowed to get into the state of having practically no Navy as she was before the war. My personal view is that after the war the authorities will not allow that situation to be repeated. India with such a vast sea-board cannot be expected to get on without a Navy.

Admiral Fitz-Herbert answered questions regarding recruitment to the Navy. Recruitment, he said, was on an All-India basis, and he was glad to be able to say that they were attracting sufficient number of South Indian boys and men. He was also happy to say that the South India is proving a very good recruit.

SAVARKAR'S CABLE TO CHURCHILL

Mr. V. D. Savarkar, President of the All-India Hindu-Mahasabha, in a telegram to Mr. Churchill, says:

The Hindu Mahasabha succeeded in producing national demand on fundamental points, namely, the immediate recognition by the British Parliament of India as an independent nation, a National Coalition Government during war time leaving the Commander-in-Chief free in military operational matters as the Allied War Council dictates and all constitutional and controversial details to be decided by a post-war All Party Conference. . . .

This demand is as representative of the Hindus, Muslims, Christians and others as any demand could be and consequently entitled to be recognized as an All-India National Demand.

In view of the repeated assurances, the British Government should transfer power, now that a Joint National Demand is framed by Indians and enable India to put forward a whole-hearted and unimpeded war effort in defending herself against invasion.

UTTERANCES OF THE DAY

C. R. ON THE FREEDOM OF INDIA

Addressing a meeting at the Grand Hotel, Calcutta, presided over by the Metropolitan of India, Mr. C. Rajagopalachari observed:

I believe, and I have no doubt in my opinion, that at the end of this war, we cannot be kept as a subject nation by the British. Do not confuse this with the question of trusting the British. The British may or may not be trustworthy, but we shall be free. I have no doubt in my mind of this, and whether they are going to give it freely or unwillingly makes no difference to us. At the conclusion of the war, I have no doubt in my mind that India will be free and will not be a subject nation under Britain, even though Britain may continue to be ruled by people who do not want to give India freedom, even though Britain may still have the same imperialist notions. . . .

There is a sort of complacency in the British mind regarding the Japanese move towards India. . . This complacency is dangerous and foolish. The time that we have should be devoted to forming a National Government at the Centre and in preparing the country, every province, district and village for stubborn resistance to the aggressor.

MR. BEVIN ON BRITAIN'S OFFER

The Minister of Labour, Mr. Ernest Bevin, made the following declaration:—

We have made a determined and firm offer to India which I believe we can carry out. In spite of all opposition in building up Indian freedom, we will carry it out. India need not be afraid of Britain going back on her word when the war is over. I hope India will be handed over as a going concern, free from civilian disturbance, organized by itself and carried on under proper conditions. I am anxious, however, that India shall remain in the British Commonwealth.

HON. ASTOR'S TRIBUTE TO INDIAN TROOPS

Viscount Astor's son, Jn. Naval Lieutenant the Hon. William Waldorf Astor, home on leave after three years' service in the Middle East, told his constituents at Fulham:

I wish those who talk about the Indian problem should see Indian troops fight. There is wonderful comradeship between them and our own troops. After a highland battalion and Indian troops had thrown the Italians from mountains 14,000 feet high the pipes composed a tune in honour of the Indians—the bravest men in the world. You may well be proud of the magnificent forces in the Middle East.

PROMULGATION OF ORDINANCES

Replying to supplementaries in the Central Legislative Assembly, Sir Sultan Ahmed said that the Government of India had nothing to do with the promulgation of Ordinances. That was within the authority of the Governor-General.

Sirdar Sant Singh: Has the Government tendered advice to the Governor-General that the House resents the rule by Ordinances?

Sir Sultan Ahmed: I am not sure about the resentment.

Sirdar Sant Singh: Do they not feel it humiliating to themselves? (Laughter.)

There was no reply.

Mr. Neogy: Has the Governor-General-in-Council tendered advice to the Governor-General that promulgation of Ordinances during the session of the Assembly was undesirable?

Sir Sultan Ahmed: No.

Mr. Neogy: Why not?

The Home Member later made a statement on the present situation in the country.

THE VICEBOY'S COUNCIL

The Secretary for India, Mr. Amery, was asked in the Commons on October 15, if it was proposed to complete the Indianisation of the Viceroy's Executive Council by the appointment of Indians to the three portfolios still held by Englishmen.

Mr. Amery: No such change is at present contemplated.

The Liberalite, Mr. Mender: Does Mr. Amery realise if he did take action on these lines, it would meet with a very large measure of approval among the Indians?

No further reply was given.

SIX NEW ACTS

H. E. the Governor-General has given his assent to the Indian Companies (Second Amendment) Act, the Indian Rubber Control (Temporary Amendment) Act, the Code of Civil Procedure (Amendment) Act, the Code of Civil Procedure (Second Amendment) Act, the Repealing and Amending Act, and the Federal Court (Supplementary Powers) Act recently passed by the Central Assembly.

PRIMARY EDUCATION IN BOMBAY

The most important work done by the Bombay Provincial Board of Primary Education in 1941-42, according to the annual report, was to submit to the Government a detailed scheme for the introduction of universal compulsory elementary education.

The Government has directed that preference should be given to text-books containing lessons on the removal of untouchability. As regards forest areas, the Government accepted the Board's recommendations of introducing a system of travelling teachers, giving building grants for constructing cheap thatched roof huts in which to hold schools, giving preference to persons born in forest areas in recruiting teachers and making a minimum period of service in a forest climate compulsory for all teachers.

Dr. WILLIAM SKINNER

Dr. William Skinner, formerly Principal of the Madras Christian College, died in Aberdeen on August 26 at the age of 88. Dr. Skinner joined the staff of the Christian College in 1884 and retired in 1931. He is still remembered with reverence by many of his former students, with some of whom he was in regular correspondence till the time of his death.

Mr. M. RUTHNASWAMY

Mr. M. Ruthnaswamy, C.I.E., has been appointed Vice-Chancellor of the Annamalai University. He has taken charge of his new office from October 19, 1942.

Consequent on this, **M. Ruthnaswamy** resigned his membership of the Madras Public Services Commission and his resignation has been accepted by **H. E. the Governor**.

STUDENTS AND CIVIL DEFENCE

The Government of Bengal have, it is learnt, turned down the proposal of the Calcutta University to train students of affiliated educational institutions in Civil Defence measures.

In a letter to the University, the Government state that the circumstances, at present, do not warrant the need to organise such training by the University.

POLICE REPORTS

Whether the diary recording the speech of a Congressman, submitted by a Police Sub-Inspector to his superior officer, could be considered a 'privileged' document to make its production in court inexpedient for the purposes of examination was an important point of law decided by Mr. B. Dayal, Sessions Judge, Fyzabad, in accepting the appeal of Mr. Awadeahwar Prasad Sinha, a Kisan leader of Patna, against his conviction and sentence of one year's R. I. passed by the Sub-Divisional Officer, Arkarpur, for an alleged objectionable speech delivered by the appellant.

The Judge observed that the existence of that note had a bearing on the question of the Sub-Inspector's presence at the meeting, and also on the nature of the speech. Privilege was claimed for that note by the Government pleader, on behalf of the Superintendent of Police, on the ground that it was a part of the confidential report which the witness was bound to furnish to his superior officer and it was not in the public interest to disclose its contents.

The Judge disagreeing with this claim, held that no privilege is attached to any communication which has been made public. The speech was public property, and, therefore, notes about it could not enjoy any privilege.

UNOFFICIAL ENQUIRIES

The following Press Note has been issued by the Government of Bombay:—

It has come to the notice of the Government of Bombay that certain Bar Associations in the province have set up committees to collect evidence regarding excesses alleged to have been committed by Government officials in dealing with offences connected with the present disturbances.

In some districts, Bar Associations have already been advised by the District Magistrates against persisting in action of this kind. The Government now wishes it to be known generally that it will not tolerate the collection of evidence against its servants or against the military by committees set up by Bar Associations or by any other non-official organisations.

AN INSURANCE CASE

An important case under the Insurance Companies Act, 1939, the first of its kind, concerning the liability of Insurance Companies to invest a certain proportion of their funds in Government and other approved securities was disposed of by the Chief Justice and Mr. Justice Kania at the Bombay High Court.

The case was filed as a special one by agreement of the parties, by the Superintendent of Insurance against the Nava Bharat Insurance Company Ltd., for a true interpretation of Section 27 (1) of the Act. This Section requires every insurance company to invest not less than 55 per cent. of the sum of the amount of its liabilities to holders of life-policies in India, less the amount of the deposit required to be kept with the Reserve Bank of India under Section 7 of the Act and less any amount due to the insurer for loans granted.

The question was whether in computing 55 per cent. of the sum of the amount of the liabilities, the amount of deposit under Section 7 should be taken into account or not.

The plaintiff claimed that the amount of the deposit and loans should in the first instance be deducted from the amount of the liabilities, which left a balance of Rs. 1,81,170-8-0 by way of net liabilities and that 55 per cent. should be computed on the said balance. On the other hand, the Company claimed that 55 per cent. should be deducted in the first instance from the gross liability to policy-holders, that is, from the sum of Rs. 2,82,551-4-4. In other words, the Company claimed that 55 per cent. should include the amount of the deposit also. The result of this controversy was that the plaintiff contended that the Company was bound to invest Rs. 96,072, while the Company contended that it was bound to invest Rs. 1,100 only.

Giving judgment, their Lordships held in favour of the plaintiff in the effect that, on a true construction of Section 27, the amount of the deposit was not to be taken into account in computing 55 per cent. of the sum of the amount of the Company's liabilities to holders of life-policies in India.

U. S. INVESTMENTS IN INDIA

An official survey just completed in Washington discloses that the United States' investment in India in 1940 reached nearly 49 million dollars.

About 16 or 19 million dollars were invested in the distribution field, particularly in United States' petroleum companies. Twelve million to 18 million dollars represented small manufacturing enterprises such as automobile accessories and tyres, and an approximately similar amount is invested in assembly plants, particularly of automobiles. The remainder consisted of miscellaneous investments, including somewhat less than one million dollars in mining. The investments in 1940 represented nearly an increase of 20 million dollars over the figure for 1936. In 1939, United States' investments in India totalled about 38 million dollars.

Experts opine that the relatively large increase in investments in recent years is due principally to the needs growing from India's own industrial development. It is said that the bulk of these investments are concentrated in large centres like Bombay, Calcutta and Madras. It was stated that there is no official record of any indirect investments, such as bonds and debentures, or of any Indian investments in the United States.

WAR AND INDIA'S TRADE

The 10th Series of the publication "Statutory and other Notices issued by the Government of India and the Reserve Bank of India regarding matters relating to the trade and commerce of British India in connection with the War" covering the period December 1, 1941, to February 28, 1942, has been issued by the Economic Resources Board.

The publication, which is intended to facilitate reference, reproduces statutory and other notices concerning imports and exports, finance, trading with the enemy and the control of enemy property, control of newspaper, iron and steel, petrol, machinery, tools, tea, rubber, etc., control of prices, houses, rents, wages and freight, production, supplies, labour, insurance, transport, patents, designs, etc.

WOMEN'S RECORD IN WAR WORK

Every record for the number of women placed in industry, and the Women's Services, was broken during the fortnight ended September 5. The total in the two weeks was over 285,000.

"Bearing in mind that a large number of these women have been persuaded to go to places or undertake tasks, which, normally, they would not have desired to undertake, the small percentage of complaints which reach the daily Press is an indication both of the care with which the interviewing is done and the way in which the majority of the public face up to the responsibilities of total war," declared a Ministry of Labour spokesman.

GEORGE CROSS FOR INDIAN WOMAN

Begum Ashrafunnisa, wife of Mr. Muzaffaruddin, a Police Officer, is the first woman-recipient of the George Cross in India. The award has been made in recognition of her act of heroism in rescuing, at the risk of her life several women from the *senana* section of a local cinema when that theatre was involved in a fire six years ago.

MARRIAGE BY TELEGRAM

Miss Erna Bernbe of Los Angeles gasped when she received a telegram on October 2 which read: "I take you Erna Bernbe to be my lawful wedded wife from this day forward. Answer." The message was from Sergeant Stanley Cook, who is with the United States forces in England. Promptly she cabled back: "I take you Stanley Cook to be my lawful wedded husband from this day forward."

WOMEN'S APPEAL FOR NATIONAL UNITY

An appeal to the women of Bengal to support the demand for national unity and to work for its achievement is made by the Women's Hindu-Muslim Unity Committee, Calcutta.

The Committee feels confident that its campaign for unity will meet with success and observes: "We women are determined to direct our entire influence towards the fulfilment of our noble object."

INDIAN PRESS AND FREEDOM STRUGGLE

"A Free Press is as important to the people as to the Government and the way in which you have stood for that freedom, even some times at great risk and sacrifice, entitles you to the country's regard and esteem," observed Mr. J. C. Setalvad, President of the Indian Merchants' Chamber, Bombay, entertaining the members of the All-India Newspaper Editors' Conference to tea on October 8.

Mr. Setalvad added: "You represent a profession which has been and is playing no small part in the national struggle. Whatever be the stages of evolution we are going through, we are on our way to self-government, whether the declaration of Independence is made after the war or made here and now with a National Government for carrying on the interim administration. You have contributed to no small extent to the elucidation of all these discussions and to backing up your countrymen's efforts in this direction. You have kept up the prestige of the country and helped to keep its flag flying not only here but in foreign countries also."

Mr. K. Srinivasan, President of the Editors' Conference, thanked Mr. Setalvad in suitable terms.

NEW MUSLIM DAILY FOR DELHI

The *Daily Dawn* founded by Mr. M. A. Jinnah and edited by Mr. Pothan Joseph, made its appearance at New Delhi on October 12.

Mr. Jinnah, in a message of greetings to the first issue, says: "The *Dawn* is intended faithfully, fearlessly and independently to mirror the views of Muslim India in all its activities, economic, educational, social. Its policy will, no doubt, be largely to advocate the cause of the Mussalmans of India, to promote their solidarity, and therefore, to propagate the policy and programme of the All-India Muslim League. It will not neglect the cause and welfare of the peoples of this sub-continent generally, nor hesitate to fight for independence for all. I should like to make it clear that *Dawn* has nothing to do with the All-India Muslim League, nor will it in any way be financed from its funds."

MR. ALLAH BAKSH

Premier Allah Baksh was removed from office by the Governor of Sind, on October 10, as he "no longer possessed the Governor's confidence". It is understood that, before removal, Mr. Allah Baksh refused to resign his Premiership.

The Governor invited Sir Ghulam Hussain Hidayatullah to form a Cabinet, and he has accepted the invitation.

Mr. Allah Baksh was removed from office under Section 51 of the Government of India Act, 1935, which reads:

The Governor's Ministers shall be chosen and summoned by him, shall be sworn as members of the Council, and shall hold office during his pleasure.

The other Ministers, namely, Pir Bhatti Bux, Rai Sahab Gokuldas, and Mr. Nichaldas Wazirini have submitted their resignations from Ministerships.

Mr. Allah Baksh's dismissal was the subject of an interpellation in the House of Commons on October 15. Mr. Amery, replying to a question, recalled the *communiqué* issued by the Governor of Sind on October 10, adding:

I had, of course, been consulted on the situation created by the Premier's publication, made in September, of his letter to the Viceroy and had agreed as to the propriety, in the light of it, of his continuing in office. But the final decision to dismiss him was taken by the Governor, only after a personal discussion, which, owing to the Premier's absence from Sind, could not take place until October 10.

The Labourite, Mr. Sorensen, asked:

Was the reason for the dismissal of this particular Muslim Premier, the return of the titles conferred upon him?

Mr. Amery replied:

No. That was an indication of his general attitude, which was one of direct disapproval of the measures taken by the Government of India to restore order in a grave crisis and the complete identification, in his published statement of himself with the attitude of the Congress.

RAO BAHADUR V. P. MENON

Rao Bahadur V. P. Menon has succeeded Mr. H. V. Hodson as Reforms Commissioner to the Government of India. Mr. Menon has been connected with the Reforms Office since the time of the Montagu enquiry 25 years ago and has served under various Reforms Commissioners.

HEADACHES AS SYMPTOMS

Many people think that headache is disease. It is a mistake. Headaches are only symptoms of some other ailment. An American doctor who has studied the subject for 10 years, says headaches however bad they may be, is never in the brain itself; for brain tissues have no sense of pain. On the other hand, the veins and arteries connected with it, the membranes covering it and some of the nerves of the head and neck are so sensitive that any dilatation or injury to them gives tormenting pain. The worst of these headaches is the variety that is one-sided, known as migraines. Sufferers from this type of headaches cannot bear light or sound. It is due to a distension of blood vessels in the scalp and it has been found that injections of Vitamin B1 has given relief in some cases. It is believed that headaches, that follow an excess of alcoholic bout, high fever and other kinds of infections are due to distension of membranes of arteries. The popular headache drug acetylsalicylic acid which is sold under various trade names, does not cure the headache but is only a pain-killer because it deadens the nerves.

HYSTERICAL BLINDNESS

Every eye specialist has had cases of hysterical blindness to cope with, observes Dr. Edward Podolsky in the *Eye, Ear, Nose and Throat Monthly*. Always a thorough examination of the eyes revealed nothing organically wrong with them. A careful history did bring out the fact that the patient had gone through some very unpleasant experience which left him blind, and constant worry has kept him blind.

Hypnosis and suggestion are very valuable procedures in many cases of hysterical blindness. This is particularly useful when co-operation can be obtained.

The most important thing in such cases is to restore the will to see. Once this is accomplished the most stubborn cases of blindness due to mental upsets can be cured. The process is a long one, a great deal of patience is required, but the results are most gratifying. But as always the best preventive in such cases is to keep the mind free from worry.

THINGS THAT INVITE ILL-HEALTH

"You can't be healthy unless you are happy," says Dr. H. A. Clegg, in his book, *Brush Up Your Health*. He points out that although the doctor cannot administer happiness in doses three times a day in a wine-glass of water, he can tell you that if you are miserable, discontented, bitter and envious, good health will not come your way for the asking. All these things invite and breed ill-health. Hence it behoves each genuine health-seeker to take stock of his or her mental emotional equipment.

VITAMIN C FROM WALNUT SHELLS

Walnuts may be one source of vitamin C available to Soviet Russia, as a result of experiments which were reported successfully recently.

The Institute of Bio-Chemistry at Moscow announced that the soft outer shell of unripe walnuts contains a large supply of this vitamin, which can be extracted and robbed of its bitterness and reduced to a vitamin concentrate.

Since walnuts grow abundantly in Soviet areas, the new process, described as simple, was expected to yield large quantities of vitamin C.

FROSTBITE IN THE ARCTIC

A number of British seamen have lost their limbs through frostbite after their ships had been torpedoed in the Arctic convoys to Russia. This was revealed in the Commons recently when the Parliamentary Secretary to the Ministry of War Transport, Mr. Noel Baker, said that he hoped that new measures will prove better than in the past. A special suit of rubberised protective clothing is provided for every seaman. Oil for massage is also provided but seamen did not always understand its use. These and other aspects of Arctic dangers are under active consideration.

GOOD HEALTH

"The calm beauty of a well-ordered life" means health, strength, power and happiness to the individual, and it also means that he radiates an atmosphere like unto himself to all with whom he comes in contact.

STANDARD SILVER RUPEES

By virtue of a notification issued on September 30 by the Government of India, Finance Department, George V and VI standard silver rupees and half-rupees will cease to be legal tender from May 1, 1948, although they will be accepted at all Government treasuries, post offices and railway stations till October 31, 1948. Therefore, and until further notice, they will only be accepted at the offices of the Issue Department of the Reserve Bank of India in Bombay, Calcutta and Madras.

This marks the final stage in pursuance of the policy of the Government of India progressively to replace the standard silver coin by the new coin with the security edge in order to minimise the use of silver for coinage purposes and to check counterfeiting. There are ample stocks of the new coin.

RENEWAL OF LOST P. O. CASH CERTIFICATES

A number of holders of Post Office Cash Certificates are not aware of the procedure for obtaining a renewal of certificates which have been lost or destroyed.

Under Rule 10 of Section VII of the Indian Post and Telegraph Guide, if a Cash Certificate is lost or destroyed, the investor will be entitled to a declaration from the Postal Audit Office on furnishing a statement in writing to the post office in which it is at the time registered giving particulars of the Cash Certificate and explaining how it was lost or destroyed. This declaration, for which a small fee is charged, will be treated as equivalent to the original Cash Certificate for all practical purposes.

SAVINGS BANK ACCOUNTS OF EVACUEES

Some evacuees from Burma, Malaya and Singapore, it is learnt, had presented their Post Office savings bank pass-books at the post offices concerned for the transfer of their accounts to India. These pass-books have been left with those offices, though receipts have been obtained in lieu. As there is no possibility now of getting them, these receipts will be treated as pass-books and withdrawals permitted in accordance with instructions already issued.

RESERVATION OF SEATS

That the Railway authorities cannot make effective the reservation of seats for anyone, as the law stands to-day, was the decision given by two judges recently according to the *Hindustan Times Weekly*.

The decision was given in a Government appeal before the Chief Justice and Mr. Justice Wasseodev at the Bombay High Court, against the acquittal of Sardar Mohammad Aurangzeb Khan, M.L.A., and an advocate practising at Peshawar, under the Railways Act.

It seemed to his lordship curious that there was no provision in the Act, and nothing in the rules expressly enabling a railway company to reserve either compartments or seats. No doubt the fact that Section 109 imposed a penalty for entering a compartment, which was reserved, implied that the railway company had power to reserve a compartment. But the power to punish for breach of any of the regulations or arrangements made by a railway company formed no part of the general powers of such company and must be conferred by the Statute or Statutes either by express words or necessary implication.

MILITARY CONTROL OF RAILWAYS

Employment of members of His Majesty's forces in the working and management of railways is provided for an Ordinance published on October 8.

The Ordinance lays down that if at any time the whole of the working, management and maintenance of a railway or of a specific portion or section of a railway is assumed by the military authorities, the Central Government may notify the fact of such assumption in the official Gazette and thereupon, so long as such assumption continues, the Indian Railways Act shall cease to be applicable to the railway or the portion or section concerned.

BONAFAIDE TRAVELLERS.

The District Magistrate of Patna has notified the general public that all bona fide travellers on railways no longer need to obtain permits before they can travel on the railways.

AMERICAN SCIENTISTS

Completion of the giant 200-inch Mount Palomar telescope, which will increase the visible universe eight-fold, has been postponed for the duration because the necessary technicians have been transferred to military work.

A year ago, one out of four physicists was working on military problems. Today, nearly three out of four are engaged in war work.

"The need for physicists," says Director Henry Aakew Barton of the American Institute of Physics, "in all war work is growing at a rate of between 1,500 and 2,000 a year, yet the schools are not turning out more than 500. The last war put chemistry on the map. This is a war of physics."

NEW BRITISH GUN

The British Army's latest gun which is a six-pounder has passed its most vital test with ease, winning the whole-hearted confidence of the men who handle it. The gun is compact and sufficiently light for easy handling. It is accurate and can traverse the worst country on its large rubber tyres. Eighty per cent. of hits is usual even at a range of 1,000 yards. The gun has a free traverse within a wide arc. The production rate is more than steady.

SIR C. V. RAMAN

It is learnt that the Physical Society of China has conferred upon Sir C. V. Raman, Foreign Membership of the Society and sent him an illuminating diploma of membership in the Chinese language. The Society appears to have informed him that the election is intended to convey even more than the recognition of his eminence in science.

SWEETENING SUGAR

Florida Agricultural Experiment Station scientists give the following formula for making sugar go twice as much: mix 1 lb. of sugar with 7 oz. water, 1 teaspoon lemon juice, cover, boil for 30 minutes, then add 1 lb. of sugar, cool, and use as sweetener.

FEATURE FILMS

Do you know that India ranks third among the thirty-one feature picture-producing countries of the world?

Well, it is so, with Japan coming first and the United States a close second. Germany, England, France and Russia come only next in order, according to statistics compiled up to 1935.

Do you know that in the year 1931, there was only one picture produced in Tamil and one in Telugu?

These facts, besides a great deal of facts and figures relating to pictures produced in India or imported into the country, as well as to other aspects of the motion picture industry, viz., information about the 1,689 permanent Cinema Theatres, a summary of the taxes paid by the film industry, Acts, rules and regulations relating to the Motion Pictures, information regarding trade organizations operating in India and Burma, and such other information useful to the film trade are set out all copiously in the *Motion Picture Year Book of India*.

BLUE-PRINTING A DREAM

Technical experts who design Hollywood stage effects with acknowledged accuracy, reached new heights when they actually blue-printed a dream. Cedric Gibbons, the art director, admitted that it was his first work of that nature, and added that it was more complicated by reason of the fact that it was a nightmare.

The scene was constructed for "The Feminine Touch", M.-G.-M.'s comedy of matrimonial jealousy and romance in which Rosalind Russell has the dream. The set was 100 feet in length and resembled nothing more than one of those fantastic tunnels in a Coney Island pleasure ride.

Actually the scene is supposed to portray a street, but no thoroughfare in the world resembles it. The dream-street is peopled with weird characters in various stages of dress and undress.

SHANTARAM'S WORK IN F. A. R.

The educational and propaganda potentialities of films are being fully utilized by the master film craftsman, Mr. V. Shantaram, as Production Chief of the Film Advisory Board.

POST-WAR AUTOMOBILES

How will the post-war automobiles look like?

According to an American paper, the Detroit automobile manufacturers are now planning the car of the future.

Scheduled to appear about a year after war's end, the new cars will be streamlined into ladybug-like lumps. Using aluminium, magnesium and other feather-weight metals, they will weigh 1,200 lb. (2,700 to 4,200 lb. now). Aviation petrol will power light-weight engines, mounted in the rear. Wheels will be smaller (18in. and less) to save rubber and permit a lower centre of gravity. Bodies will be of plastic, and tops will be of transparent plastic such as is now used on bomber noses. The best feature of all is that the prices will be as low as \$400.

NO EXTRA REGISTRATION FEE FOR BUSES

Certain buses, for which a registration fee of Rs. 16 is paid, are not capable of carrying the extra load of standing passengers, permissible under the existing orders without changing tyre equipment. The change increases the laden weight in certain cases making the vehicle a heavy transport vehicle, for which a registration fee of Rs. 82 is payable.

The Government of Madras have directed that the extra registration fee should not be levied in such cases. If, however, the unladen weight is increased by over two per cent., a fee of Rs. 2 prescribed in the Madras Motor Vehicles rules will be charged.

SPEED REGULATIONS IN U. S.

The sweeping edict that the speed of every United States vehicle, from October 1, must not exceed 55 miles per hour, under pain of severe penalties, brings about one of the most drastic restrictions in American life imaginable. Not for a quarter of a century or more have Americans, generally heavy-footed as they are, a car's accelerator be concerned, driven so slowly.

WARNING ABOUT ENEMY PLANES

There are 4 types of signals defined as:—

1. Grey Signal.
2. Yellow Signal.
3. Red Signal.
4. Green Signal.

Grey Signal.—This is information received by district authorities from other districts informing them that enemy planes have been sighted far off. This warning does not indicate whether the planes are likely to approach the area or not.

Yellow Signal.—This message is sent out to Police, Fire Service and A. R. P. head-quarters when enemy plane movements are uncertain. There is no definite possibility that the planes would be over the area. This information is conveyed to the Wardens so that they may be on the alert. It is just possible that after an Yellow warning no raid may occur. The public will not know of this.

Red Signal.—When the enemy planes get near and the city is really within their bombing range, the red signal alert warning is given. The sirens ear up, shriek and fall. This wailing sound continues for two minutes as explained above, and the whole organisation gets into work. On hearing this, A. R. P. volunteers will take their posts of duties and the public will take cover.

Green Signal.—When the raiders have passed, an All Clear is given. The siren or hooter shrieks steadily at a high pitch for two minutes. The wardens reinforce this signal by ringing hand-bells.

HENRY RANGANATHAN

It is announced by Air Headquarters India, that Squadron Leader Henry Ranganathan was killed in a flying accident in 1946 on October 8 last.

Squadron Leader Ranganathan, whose father, Dewan Bahadur S. M. Ranganathan, is Advisor to the Secretary of State for India, was one of India's best pilots and commanded No. 1 Squadron Indian Air Force.

GLASS INDUSTRY IN INDIA

The problems of the Indian Glass Industry were discussed at a conference of glass manufacturers of Bengal, held at the Calcutta Corporation Commercial Museum.

Dr. M. N. Saha, Member of the Board of Scientific Research of the Government of India and of the Committee for the Central Glass Research Institute, said the Board was considering a proposal to establish such an institute and certain funds might be available from the allotments made to the Board if the idea is fructified. He wanted the opinion of glass manufacturers as to whether they desired the starting of such a Central Glass Institute.

Owing to war conditions, Dr. Saha said, the Indian glass industry was now able to make some money. The problem the industry had to tackle, however, was whether after the return of peace it could successfully compete with cheap exports from Europe and Japan and whether their financial condition, organisation and scientific knowledge were such as would enable them to face competition.

The Conference welcomed the proposal to establish a Central Glass Institute and felt that it would materially help them both during the war and in the post-war period.

SOUTH INDIAN INDUSTRIES

Southern India has been feeling that her industries are being neglected by the Supply Department. It is clear, however, from a statement made by the Controller of Supplies at a recent meeting of the Madras Provincial War Supplies Advisory Committee that there are no longer serious grounds for complaint. Orders to the total value of over Rs. 8 crores were placed in South India in July and August.

U. S. SHIP BUILDING

In a year American yards have built 500 large cargo vessels, a tonnage of well over 5,000,000. This is fine achievement, deserving the things said about it by Mr. Churchill and by Americans. This Victory Fleet must be a great disappointment to Axis leaders.

INCREASING THE FERTILITY OF THE SOIL

A Press note of the Agricultural Department gives the following suggestions to increase the fertility of the soil.

1. Improve the quality and quantity of cattle manure. This is best achieved by sticking on to the principle that you put back into your land, as far as possible, every drop of cattle urine, every chip of cattle dung and every bit of organic matter.

2. Increase the organic content of the land. This can be done not only by the application of cattle manure but by raising green manure crops in wet and garden lands in rotation with the usual crop and ploughing them *in situ*. If the latter operation is not possible on account of the land having become dry, the crop can be cut, composted and applied later. Every bit of organic matter, soft or hard, should be composted, leisure hours being spent on this work. It is wise to set apart cattle manure and farm compost to the dry lands and manage with green manure crops and concentrated manure in wet and garden lands.

3. Protect your surface soils from erosion. This is particularly necessary in your dry lands. Bund forming, contour ploughing, sowing in strips with tall growing and spreading crops and construction of field waires for excess water to escape are the main points to be adopted in checking soil erosion.

SOIL INVESTIGATION IN SIND

An investigation scheme to determine the soil and sub-soil conditions in the Lloyd Barrage Zone has been approved by the Imperial Council of Agricultural Research.

Sixteen stations, scattered throughout Sind, have been established for the purpose and already over 3,000 soil samples have been examined in regard to their texture, salt content, base exchange capacity and other physico-chemical properties.

The scheme is for 3 years and a detailed report will be published after fully analysing the data.

BASIC RATES OF WAGES

In their *Press Communiqué* dated the 6th August 1938, the Government of Madras, while fixing the rates of wages for spinners in the textile mills at Coimbatore, did not recommend a minimum wage for doubling tenters for adoption by employers. They observe that it is only in a few mills that the process of doubling is being carried on and that there is no uniformity in the payment of wages to these workers.

The Government now recommend that the basic rates of wages for the doubling tenters in the textile mills at Coimbatore, be fixed at one rupee less per month than that paid to a spinner attending to the same number of spindles.

RAILWAY EMPLOYEES' REQUESTS

Resolutions requesting the railway authorities to make arrangements for the education of the children of railway employees, not to transfer low-paid employees too often, to make advance payments from provident funds for the purchase of essential commodities, and not to stop the dearness allowance to employees who were sick or were proceeding on leave, were passed at a meeting of the Villupuram branch of South Indian Railway Labour Union held recently.

HOURS OF EMPLOYMENT

Power to suspend the rules restricting the hours of employment of railway servants is given to the Central Government in an Ordinance issued on August 31.

The Ordinance also provides that any railway servant employed for more hours in any work than the number of hours permitted under the Indian Railways Act shall be paid for overtime at not less than one and a half times his ordinary rate of pay.

INDIAN LABOUR DELEGATION

To encourage friendly contacts between India and Russia, the Government of India are examining a proposal to send to Russia a delegation of Indian labour leaders, who will study labour conditions in the lessons learnt there can profitably be applied in India. A similar delegation of Soviet labour leaders may visit India.

STUDY OF ORIENTAL LANGUAGES

The need for a much greater study of the Eastern languages, particularly those of India, was stressed by the Secretary of State for India, Mr. Amery, speaking at a joint meeting of the East India Association and the Royal Empire Society, London, on October 15. Whether from the trade point of view or the more important aspect, namely, international understanding, a study of these languages was important, he said. Mr. Amery added: "I hope that after this war, we shall think of these matters in a different spirit from that of the rather materialistic 19th century."

Lord Hailey said that he thought the time had come when Oriental studies should be reorganised on a wider basis. British relations with India would have benefited if part of the time devoted to Classical studies had been given to Oriental languages. "Our political relations with India, Burma and Ceylon," he continued, "have greatly changed or will inevitably change and the loosening of political ties makes the substitution of cultural links even more necessary." The same, he concluded, applied to the development of friendship with China.

INDIA'S CONTRIBUTION TO THE LEAGUE

The Public Accounts Committee at its last meeting in New Delhi that India's contribution to the League of Nations in 1940-41 amounted to Rs. 9,41,000 against Rs. 7,50,000 in the previous year. Although owing to the greatly curtailed activities of the League, its total expenditure has been considerably reduced. India's share of this expenditure has gone up, as the effective membership of the League has fallen on account of the war, and the total expenditure has consequently now to be shared by a much smaller number of countries. India now contributes about a tenth of the total expenses of the League.

RAO RAJA OF SIKAR

The Rao Raja of Sikar, who after his dispute with the Maharaja of Jaipur in 1939 was prohibited entry into his *shikars* and was living in Delhi, has been permitted to resume residence in Sikar.

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By THE RT. HON. DR. V. S. SRINIVASA SASTRI, P.C., C.H.

WHAT I cherish most is not necessarily what I pursue most. The distinction is important. It is the hiatus between profession and practice, between the ideals to which one pays homage and one's actual conduct. This hiatus is often the result of hypocrisy. But even when it is not so, it is not a matter of indifference to a genuine man, but one of grief and humiliation. Still ideals cannot be dismissed as embarrassing or burdensome; they are indispensable. One must have a clear perception of the best that one would attain, or one's life would be an utter waste. I am now arrived at a stage when long and varied experience enables me to state the qualities, things or institutions that, during the greater part of my active life, have commanded my admiration and inspired my conscious endeavour. I request listeners to be good enough to extend their sympathy and understanding when they hear of the beacon lights that have guided me as man, as teacher and as politician.

The elders of our race have left us proverbs, maxims and precepts by which to regulate our steps in the journey of life. Each man has a selection of these to which he turns by habit. Faith, hope and charity, charity the greatest of the three, appeal to a certain class of people. Others, philosophically disposed, look upon

truth, beauty and goodness as the values which remain in the ultimate analysis.

The highest ethical concepts of the Aryan people are the twin abstractions, truth and duty. To bring them to the concrete sphere, an old writer declares, as the cream of the teachings of the Sastras, that to do good to others is virtue and to do evil to others is sin. In spite of the modern education that I have received, instinct draws me to our own categories. Truth, justice, benevolence form my triad. Benevolence, as I understand it, includes kindness to all life and what in our code is called *kshama*, one word for the negative virtue of forbearance and the positive virtue of forgiveness together. My lapses, alas, from these and other virtues have been many and serious. In all humility, however, I may claim that I have watched myself narrowly and at every fall brought myself before the judgment of my conscience which in consequence retains its sensitiveness and power to punish.

For nearly twenty years I taught boys, loving and loved in return. When, after twenty-eight years of political work, I returned to education, I might have confined myself to the administrative side, but took part in the actual instruction. This I did because I found happiness in it. Our lawgivers of old were wise to ordain that it was the duty of a Brahmana to learn and then to teach, to learn in order to teach and to teach in order to learn. Modern

conditions do not tolerate caste and its monopolies, and the high calling of the educator is open to all. Blessed are they that enter the profession and feel its joys. Not all are so blessed. The supreme test is, are you unhappy when you can no longer teach? Do you seek opportunities of teaching even when you need not teach? Having learned some things of use and picked up experience in different parts of the world, I feel I should be a despicable miser of knowledge if I passed away without imparting it all to those who could profit by it. Satirists of all ages have sharpened their pen and their tongue on the pedagogue who can never forget that he is a pedagogue, but must scold and labour the obvious even before his equals and superiors. Leave these to their fate. But is not the man blame-worthy who, having gathered wisdom from society, fails to return it to society with such addition as may be possible to him? In the long story of our culture, men and women have crowded at the feet of sages ripe in years and lore of books and never missed the spiritual sustenance that they sought. Often it was a set discourse which the questions evoked. But quite as often they had informal and scattered talk, but it was no less profitable. An old saw recommends you to resort to learned men at all times. What if they do not deliver prepared lectures? Even their random talk will be rich with learning and guidance.

Two corollaries of this duty must be mentioned in this place. One is the need of reading and adding to your knowledge. No man's conversation is worth anything if he is not in touch with the events round him and if he does not keep abreast of the movement of thought and opinion. Also let every teacher of the young remember always that they learn largely through imitation, that imitation is unconscious as well as conscious, and that it is, therefore, incumbent on him, for the sake of his pupils as much as for his own, to set a good example in all respects. Among us now, while public life is in the pangs of growth and we are learning the ways of democracy, a model citizen is worth a library of civics.

This fact lays an obvious obligation on the schoolmaster and the professor to take an honourable part in the duties of citizenship.

All through my public life, whether as teacher or subsequently as politician, a noble vision has shed its lustre on my path. Pray do not consider this as propaganda or as controversy. It is a sober statement of conviction. The pioneers of the political movement of our country, going back to the days before the National Congress, dreamed of a united India and a united Indian people. Sometimes they called them a nation, sometimes they called them a nationality; but always they conceived of them as one whole. They knew that Asoka and Akbar had dreamed the great dream, and hoped that it could be realised under the regis of Britain. When I was a lad at school, Surendra Nath Banerjee thundered forth the evolution of the Indian nation and made the names of Mazzini, Cavour and Garibaldi familiar to our ears. In the west, Ranade enforced the same lesson from the press and the platform, showing how the different cultures that had been thrown together, Hindu, Moslem, Sikh, Parsi and Christian, were blending gradually to form one rich composite Indian culture, how furthermore this process of amalgamation was going forward to its consummation through peaceful and constitutional means, and how patriots should devote themselves to this great purpose in a spirit of sacrifice and suffering. I taught this doctrine to thousands of students. The thought of two or more Indias makes me mad. I cannot bear to hear of it. Tell me, dear friends, don't you feel elated and buoyed up when you see in your mind's eye the Prime Minister of India, drawing himself up to full height at the Council-table of the Britannic Commonwealth or at that of the future world-order and speaking in the name of 390 millions with a voice and authority equal to that of Winston Churchill or Field-Marshal Smuts? Before my day is done, I trust fervidly and devoutly, the ideal of a united Indian nation that I have always cherished will be placed beyond all danger.—*A Broadcast Talk, Madras.*

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THE SIGNIFICANCE OF NUMBER SEVEN

BY MR. B. J. WADIA, M.A., LL.B., BAR^{AT-LAW}

(Vice-Chancellor, Bombay University)

WHEN one's attention is daily absorbed by the news of big events in a tragic and disordered world, it is refreshing to think at times about matters comparatively less important and less absorbing. The number "five" has come into prominence of late in the oft-quoted phrase "Fifth Column". Five and its multiples are basic numbers. We have also five Continents and five Oceans, and a part of this country is the old land of the five Rivers. It must similarly have struck many that "Seven" is also a peculiar number. Apart from its use in the multiplication table, it has had a special significance throughout the pages of history. It has exercised a wide influence over human calculations. Some call it even a sacred number. Many instances occur in the Bible of its mystical use. The Pharaoh dreamt of seven fat oxen and seven lean ones as the respective symbols of plenty and scarcity. In the book of "Proverbs" it is written that wisdom "has hewn out her seven pillars", from which the late T. E. Lawrence probably took the title of his famous book: "The Seven Pillars of Wisdom." Elisha sent Naaman to wash in the Jordan seven times, and Elijah sent his servant seven times to look for rain. We also read about the seven devils which were cast out of Mary Magdalene, the seven candlesticks of the tabernacle mentioned in "*Exodus*," and the seven lamps of the "*Apocalypse*". Seven was a sacred number among the ancient Assyrians and Babylonians. As recorded in the "*Genesis*", it took seven days to create the world, though the seventh was really the day of rest.

The number seven is still more familiar to us in the days of the week. The seven days' week is a very old institution. When the Romans adopted it, they called some of the days after the names of the gods of Greece, which are also the names of the planets. In later times the Saxons substituted their gods for the Greek gods. Sunday and Monday are called after the sun and the moon. Tuesday, corresponding to the day of Mars in the time of the Romans, was called by the Saxons

after the god Tiw; and the days named after Mercury, Jove, Venus and Saturn, were called after Woden, Thor, Frigg and Saturn, from whom the present names are derived. In France, they still keep the Latin names. These names are also used in some legislative documents; but the number was always seven.

There were also the seven wonders of the ancient world. Of these one still remains, the Pyramids of Egypt, and they will remain a wonder for all time. Greece had her seven sages, but very little is known of them except Solon, the famous law-giver. They are the reputed authors of several maxims of practical sagacity. It is interesting to speculate as to who would be considered at present the seven sages of Great Britain, or the seven sages of India. Perhaps the competition in India would be keener than in Great Britain, for even the best choice might still offend communal feelings for want of adequate representation on the list of honour. There is an Oriental story which tells how an emperor got his son educated by seven tutors in seven different subjects. Only the story does not relate whether the pupil survived his training. He would certainly have succumbed in our time, long before he could hope to attain mastery of even one of them.

History records the Seven Hills of Rome, upon and about which the old city was built. According to tradition, the original city of Romulus was built upon the Palatine Hill, which was later the site of the palaces of the Cæsars. All these hills were of volcanic origin, and they just happened to be seven. There are other instances also from history in which the number seven has, if one may say so, figured only by chance. In the Seven Years' War in the eighteenth century, England fought with Prussia (such is the irony of history!), against France, Russia, Austria, Saxony and Sweden. It resulted in England acquiring Canada and consolidating her gains in India for her future empire. Before the Norman conquest, England was

divided into seven kingdoms, and but for the short spell of a few months in which the present Duke of Windsor "monarchised", to use a Shakespearian phrase, England would have had seven Edwards only. The Trial of the Seven Bishops is a famous episode in English History. The trial took place in 1687, but was dramatically described by the pen of Macaulay nearly two centuries later. These seven revered men protested against the issue of the Declaration of Indulgence by James II, and were sent up for trial on a charge of libel; but public indignation forced their acquittal. Their names are well-nigh forgotten, but the group-name has passed into history.

The number seven occurs very often in English literature. In the Merchant of Venice, the Prince of Aragon, one of the suitors for Portia's hand, found written in the silver casket which he opened that "the fire seven times tried this". Ruskin has written on the Seven Lamps of Architecture, and Rossetti in describing the Blessed Damocel wrote that:

Her eyes were deeper than the depth,
Of water stilled at even;

She had three lilies in her hand,
And the stars in her hair were seven.

The seven stars take us to the Great Bear. It is a constellation made up of seven little sisters, who can all be counted even by the naked eye. Every schoolboy knows the girl's argument in Wordsworth's poem, *We are Seven*. It is a little meditation upon life and death from the standpoint of a simple child as distinct from that of the aged philosopher. The picture is artistic in the extreme. We get a little buoyant child in the midst of a cluster of silent graves. She is questioned by the sage. To him death is dissolution and decay. Two out of a family of seven children, namely, Jane and John, have passed out of existence, but the little girl pictures them as still alive. Even though they are below ground, the same lullaby that soothed them in their cradles must be soothing them in

their graves, and she cannot imagine it otherwise. To the sage's mind two gone out of seven leaves only five, but to the child they are still seven. This may not be sound logic, but it is the human instinct which looks upon the soul as something not made out of dust nor destined to return to the dust. No amount of sophistry can for her diminish the original number of the family; they were seven and will always be seven, dead or alive.

There are still many people who believe that the number seven portends good luck, just as the number thirteen portends the opposite. The seventh son of a man, if there are six already, is always supposed to be in luck's way. When some one is in ecstasy over a thing, he is said to be in the "seventh heaven". We have heard how deeply distressed were the Walrus and the Carpenter about the quantity of sand on the sea-shore:

"If seven maids with seven mops
Swept it for half a year,
Do you suppose", the Walrus said,
"That they would get it clear?"
"I doubt it," said the Carpenter
And shed a bitter tear.

Bitter tears were also shed by the Walrus in deep sympathy before the oysters disappeared one by one.

Things are said to be at "sixes and sevens" when they are altogether in disorder. This phrase is very old; Shakespeare and Bacon used it in their time. Some have tried to believe that it is an allusion to the troubles of Job, and others think that it is connected in some way with the six working days out of the seven in a week. We have seven virtues and seven deadly sins, seven champions of Christendom, seven wise masters, and seven wonders of the ancient world. It is really astonishing the way this number seems to have had a hold on the minds of men. Some one will tell us one day the seven wonders of the modern world; perhaps there are really more than seven.

THIS WAR—AND THAT.

By PROF. E. J. BINGLE M.A.

THERE have been few historical writings of recent years which are likely to attain classic rank; among these few, Miss Wedgwood's "The Thirty Years War" (Cape, 1938) must find a place. It has something of the grand manner; in the great sweep of its canvas, its extensive and intensive scholarship, the easy grace of its style, its due attention to human as well as political and economic issues. As reading-matter for a time of war, it is not perhaps the most light-hearted choice, it casts too many sombre reflections and suggestive parallels. That long war of the 17th century cannot, however, be escaped too easily. It was the first of the great modern wars; in its scale and its destructiveness, it left its mark throughout Europe and beyond. It raises the ever-recurring question of war as a means of bringing about political and social change; and as Miss Wedgwood is concerned to point out, it was the most futile of modern wars. Its contrasts are as significant as its similarities.

Despite its many complications and side-issues, its central theme was the place of Germany in Europe. Germany was, and remains, central in Europe in more senses than the geographical. Whoever commands Germany must control the Slavonic east and the Latin west: and the diverse aims, and movements of the powers were in effect a pendant to this theme. Austria, under the rule of the Hapsburg Emperors, could neither out-adrift from the soil of the Holy Roman Empire, nor could it force the German princes, Catholic or Protestant, into line with their dynastic ambition. This ambiguity of the Austrian interest in Germany has been a perpetual weakness of Austrian policy till Bismarck finally thrust Austria out in 1866 and Hitler dragged back as part of the Third Reich in 1938. In or out, Austria remains uneasy. The diminutive Austria of the Versailles treaty led a desperate existence, economically and strategically, till it was swallowed up. A reconstructed Austria under the terms of the Atlantic Charter must needs find its place in some larger

association of either German or Danubian States which will combine the economic stability of the world with a large measure of autonomy for its varied groups. - Is that utopian? If it is, then domination or destruction (which amount to the same thing) must await the States of Central Europe.

France under Richelieu followed a simple if deviously pursued policy in Germany. The Catholic Cardinal was not, as is sometimes asserted, pursuing a Protestant policy outside Catholic France; his concern, as First Minister of the King of France, was to keep Germany weak. To achieve this aim, he supported German Protestants, the Catholic League, the Kings of Sweden and Denmark, switching himself from one party to another with the ready facility of a paymaster. His religious qualms were soothed by the consideration that the Holy Father in Rome was as much opposed to the House of Hapsburg as himself. His success was undoubted. The Hapsburgs were virtually excluded from Germany, the foreign powers were allowed to remain as an irritant but not a dominant, France advanced towards Rhine frontier and the German princes were in fact, if not in law, sovereign rulers. The French Cardinal thus prepared the war for the rise of one dominant German house, the Hohenzollerns of Brandenburg-Prussia. A divided Germany was to prove a standing invitation to the powers of Europe to intervene in its affairs for two centuries. Who shall say that is merely 17th-century stuff? The policy of France during the twenty years of crisis from 1919 to 1939 seems to have something of the same colour and the results have been equally disastrous. Nor have suggestions been wanting that a divided Germany will solve the present problem of Europe. It might, but the history of the past three centuries does not appear to support the thesis. On the other hand, a reunited Germany arising from the ashes of division has twice provoked a world-war. Here, indeed, is the dilemma of Europe. Ideally, the solution is a new pattern of German nationality

set in the larger framework of a Europe conceived on very different lines from those of the past. It is not easy to imagine the detail of the lesser or the larger pattern; the field must be, and will be open to experiments of many kinds. All this may seem a vague and heady idealism, but the policies of the past half-century have culminated in an orgy of destruction which can only be averted in the future by a soaring and drastic idealism. The diplomats who sought to reconstruct Europe after thirty years of destruction in the 17th century worked to a pattern which could only provoke further conflict. Something of the same kind happened in 1919, with swifter and more disastrous results. The realists who checked the schemes of President Wilson can have little to congratulate themselves on after the lapse of a quarter of a century.

The Thirty Years War began, as every schoolboy knows, as a religious war and ended as a struggle of dynastic ambition. To put it into the jargon of our day, it began as a conflict of ideologies, it ended as a struggle of power-politics. Miss Wedgwood seeks to show that this is too simple a contrast. The ideologies were not pure but served to mask personal, territorial and dynastic aims which operated powerfully from the start. This was as true of the Catholic Emperor Ferdinand as of the Protestant hero, Gustavus Adolphus of Sweden; it only became more explicit in the policy of Richelieu. The explanation of this lies in two considerations: the first that ideological beliefs do not work in a vacuum, but through the medium of the politics of the time and are rarely if ever seen in a pure form. The second is, to quote Miss Wedgwood's "that men might have grasped the essential futility of putting the beliefs of the mind to the judgment of the sword. Instead they rejected religion as an object to fight for and found others". It soon became clear that the conflict of Protestantism with Catholicism depended on strategical and economic considerations which had little or nothing to do with the intrinsic merits of the rival faiths. The Pope, Urban VIII, perceived this and steadily opposed the Hapsburgs; their victory would mean a dynastic triumph in Germany and Italy which

might ill serve the Catholic faith and the temporal interests of Papacy. The terms and issues of that controversy are long past, but its significance is not remote from the conflict of our time.

The point of Miss Wedgwood's moral bears sharply on our struggles. If men have rejected religion as an object to fight for, they have certainly found other subjects—nationalism, socialism, democratic liberalism. They have, moreover, clothed these objects of struggle with the majesty that once invested the religious struggle with a certain dignity and an appalling bitterness. The ideologies tend to cross and become confused in the actual struggle. If Richelieu, a Cardinal of the Holy Roman Church, could ally France with both Protestants and Catholics, we too have the curious spectacle of the Western democracies with their capitalist background allied with communist Russia which has become strongly nationalist. The racist Nazis have managed by some intellectual somersault to include the Japanese as honorary members of the Aryan race. This is very confusing to our simple minds, but it is necessary to remind ourselves that there is no such thing as a straight conflict of ideologies. The world and its history are not made that way.

There is one ideology which may be the exception to this general statement. The ideology of war, or militarism, which seeks war as an end in itself, which regards successful war as its own justification, must find its corroboration or denial in war itself and nowhere else. In the Thirty Years War, as Miss Wedgwood points out, the parties concerned all proclaimed their desire for peace but when the point was reached at which peace-making became possible, each in his turn found some reason for continuing the war. Even during the long years of negotiations for the Peace of Westphalia, the war continued and the fluctuating success of each party materially influenced the terms of peace while they were on the diplomatic anvil. In our time Fascists and Nazis have both proclaimed their belief in war as a good in itself and have further built up governments and economies which have served their economic and political

problem by wholesale preparations for war. It is unlikely that such governments can continue except in the fetid atmosphere of war preparation and of actual war. Such an ideology becomes, in Rauschning's well-known phrase, a revolution of nihilism or destruction. This has been proved again and again in the conquered countries where long-established institutions have been all too easily overthrown, but no stable construction has yet appeared in spite of the trumpetings of the New Order. Something of the same destructive quality showed itself in the later part of the career of Napoleon Bonaparte, when one war succeeded another till the final downfall. It is difficult to see how such an ideology of military adventure can be dealt with simply in the mind, unless it has already been dealt with on the field of battle. It has no concern with argument, except to assert that force is the only argument which can be recognised.

Such a principle embodied in action causes war to spread like a conflagration to which no limits can be set. The policy of good fire-fighters is not only to put out the fire but also to prevent it spreading to neighbouring premises, but militarism like fire ever tries to overleap such checks. A quarrel over religions and constitutional questions in Bohemia dragged all Europe into its blaze till the original causes were forgotten or misunderstood. This has become the outstanding characteristic of modern warfare, made startlingly plain in the present war. Those who at an early stage in this war argued that the war should be prevented from spreading were convicted of a serious misunderstanding of war as it has been practised since the 17th century. Peace may be indivisible, war certainly is.

The destructiveness of the Thirty Years War has become a legend in European history; Germany, we are told, was set back two centuries, economically, socially, politically. Miss Wedgwood examines this legend with some care in order to distinguish between its historical basis and its legendary accretions. Destruction there certainly was, on a large scale over a wide area. In the military circumstances of the time, when mercenary armies lived

on the country which they passed through or in which they settled for the winter, such destruction was inevitable. The best way to harass an enemy's force was to devastate the countryside and thus cut off his supplies; the 'scorched-earth' policy was invented long ago, though for somewhat different military reasons than those of the present. Trade languished and agriculture in some areas vanished. The spectacle of misery, as represented by the cartoonists of the time, seems complete. It was not, however, so complete as people have imagined since. The evidence of destruction is largely propagandist and not completely reliable; some economic tendencies were in operation before the war; and there was a considerable power of recovery. The question is not irrelevant, as the destructiveness of modern warfare has again been proclaimed to the world with great vehemence. Before the beginning of the outbreak of the present war it was asserted, especially by pacifist speakers, that whole cities would be wiped out by air attack, that the enormities of scientific warfare would be incredibly horrible. After three years of war, how stands this argument? The argument has certainly been used by belligerents for their own purposes. The Germans filmed the attack on Poland and exhibited the film in neutral capitals to show people what would come to them if they did not submit quickly. The Nazis spread the story of the destruction of the entire town of Rotterdam in order to create terror elsewhere. The Japanese have lately excelled their German masters in this same art. It is obvious in this case that the undoubted horrors of war have been exaggerated and exploited for military purposes. What of the facts? The greater part of Rotterdam still stands; the slaughter from air raids in Britain compares poorly with the slaughter on the roads in time of peace. The only theatre of war where destruction of life has been heavy has been on the Russian front where mechanized warfare is still conditioned by the human mass-element. The incredible figures of mass-slaughter on the western front in 1914-18 have hardly been surpassed. What may be in store for us we cannot tell, but so far the

present war has not worked out according to expectation. It also remains to be seen how far the scorched-earth policy in Russia and in the East Indies has made for permanent destruction. Disease played a large part in the conflicts of the 17th century both in the armies and in the countryside through which they passed. Preventive medical science plays a much greater part in modern warfare, but even so the influenza epidemic of 1918 spread throughout the world and worked havoc in India; it is a thing not easily forgotten.

It is often urged that this is a war of propaganda in a sense which is true of no previous war. There was no wireless and no regular newspapers in the 17th century, but there was a good deal of printed propaganda and cartoonists spread more visual comments. The real differences are in speed and extent. It took nine days for the news of the signing of the Peace of Westphalia to reach Prague. The slowness of armies was matched by the slowness of news. Even so bazaar rumour played its part and spread with amazing speed within a limited area, as it still does, especially among a population largely illiterate. The propaganda in print was for a limited educated class; a good deal of it was in Latin which was still the cultural language of Europe as a whole. That served to keep its level of argument high. The propaganda of the present is designed for a much wider audience, the product of mass elementary education, which thinks with its feelings and can only be reached in print through them. The amazing mendacities and cunning devices of much of Nazi propaganda (not to mention the cruder Tokyo version) illustrate not only the mentality of the propagandists but also their estimate of the mental level of the people they are trying to reach. Their remarkable successes have seemed to confirm their judgment, but they are not always successful and have made some astonishing gaffes.

Is this a people's war? In this arena of conflicting propaganda, war has become popular. The final appeal is to mass emotion and the aim of the propagandist is to lull the critical faculties of his audience, if by education or inborn ability they have any, and to play on

their unrealized fears and frustrations. Here is something wherein we differ from the 17th century. In another field the difference is equally plain. The fighting was then done by mercenaries; when they were defeated in battle it was common for them to transfer themselves to the victor's mercenary army. The day of national armies was only just beginning. The army of Gustavus Adolphus began as a Swedish Protestant force; it rapidly became a cosmopolitan army of all creeds and none in the service of the King of Sweden. The tortuous history of Wallenstein is almost incredible in our times, despite the reports of Hitler's difficulties with his Generals. Conscription in the modern sense had hardly been invented; it was to be practised in Prussia later in the century, but it was only in the nineteenth century that it was really well done. The French Revolution had familiarised the world with the spectacle of a nation in arms. Conscription in the nineteenth century prepared the way for the ghastly mass-slaughter of 1914-18. Since then the conscription of women, first practised in Russia, as well as air-raids and the indiscriminate slaughter of civilians have made all wars into people's wars. To which we must add that the mechanization of war has involved the non-combatant population to an extent which would have been incredible in the 17th century.

The vulgarization of war has for the most part been disastrous: it has meant larger and larger wars, and more and more slaughter. It is sometimes thought to be the result of the mechanization of war, but this seems doubtful. Mechanization has affected speed and intensity, but in this matter it has aided rather than caused the democratization of politics, warfare and social life generally. There is, however, another side to the question. Wars must be made popular in order to get popular support; the danger of our time is the increasing efficiency of the machinery of propaganda to distort facts and mislead the masses of men on great issues. As with causes, so with results: war-aims must be presented in such a form as will catch the popular ear and the peace-settlement must be

adjusted to popular (and sometimes contradictory) demands. This may be difficult and sometimes impossible; it may well lead to evils which well-informed statesmen are willing but powerless to prevent. The cry of 'Hang the Kaiser' in 1918 was popular enough, but it was a complete misconception of the problem at issue. Will a similar demand for the punishment of Hitler and his associates be any more relevant to the world-situation at the close of this war? The demand for self-determination and the rights of small nations—indeed the whole gospel of Wilson—was more reasonable; the effort to make the political and economic facts of Europe fit in with these conceptions was titanic but foredoomed to partial failure. The settlement of the 17th century had some more permanent elements in it—at least it lasted longer—but its basis of dynastic ambition and conflict was even less related to geographical and economic facts and popular desire. We are faced here with that irrational element in life and in history which the stoutest idealism has hitherto failed to overcome. The material in which politicians work and which they try to shape to their devices has

indefinite powers of resistance. The ambiguity of popular desire foils the statesman. National independence and glory, economic security, higher standards of living, social advancement—all these are doubtless popular demands, but they are not reconcilable and if one is adopted then the others must go. The moral of the Treaty of Versailles is not that its makers were wholly evil men, vicious beyond others, but that they were popular statesmen dependant on elected majorities, seeking to satisfy mutually incompatible popular ambitions. The disease remains, but the remedy is far to seek.

The Thirty Years War provokes a shudder when we think of its length. Let us take heart from General Smuts' words that the present war began in 1914; in that case, 28 years have passed. The issues have become sharper, the difficulties are no less, but there are signs that the tide is turning. Beyond this what dare one hope? That greater wisdom may be given than was allotted to the men who made the peace of Westphalia and the treaty of Versailles. History can offer warnings, if not inspiration.

BENGAL VAISHNAVAISM

BY HON. JUSTICE SIR S. VARADACHARIAR

THOUGH Dr. De has limited his book* to a study of the *early* history of Chaitanyaism, it is a valuable addition to the literature, available in English, on the history and the Philosophy of the Vaishnavite faith and movement in India; and, in view of the lines on which the subject has been treated here, the book is by no means superfluous. In addition to the works published some time ago by Mr. Sishir Kumar Ghose, Mr. J. N. Sarkar, Dr. D. C. Sen and Mr. Kennedy,

we have recently (1939) had, from one of the senior Sanyasins of the Gaudiya mission, a very readable account of the life and teachings of Sri Chaitanya. In chapters 16 to 18 of that book and here and there in other parts thereof, some account of the religion and philosophy of that Faith has been given, but the greater portion of the book is biographical and deals mainly with the life of Chaitanya, his sayings and doings. Both in the biographical and in the doctrinal portions, the Gaudiya mission book—as is only to be expected—sets out the orthodox account and point of view. Dr. De attempts to take an intermediate course between the

* *Vaishnava Faith and Movement in Bengal*. By Dr. Sushil Kumar De, Professor and Head of the Department of Sanskrit, Dacca University. Published by the General Printers and Publishers Ltd., Calcutta. Price Rs. 10.

orthodox author on the one hand and the foreigner on the other. He has approached the subject, as he says 'not from the standpoint of a devotee, apologist, or partisan of the faith, but in the spirit of historical and critical research, which aims at truthfinding but does not sacrifice sympathy and understanding.'

Thus, in his account of the life of Sri Chaitanya, he has declined to accept the traditional view as to certain incidents of his life and as to the extent of his scholastic and theological learning and of his formal contribution to the theory or doctrines of the Faith that came to be associated with his name. In the section dealing with 'Chaitanya worship as a cult', Dr. De has endeavoured to show that there is no reliable evidence to support the view that Sri Chaitanya was *during his lifetime* directly worshipped as a deity. His *Radhabhava* was, in the author's opinion, only one of the familiar forms of Bhakti in which the devotee imagines himself to be one of the dear ones of the Lord. Chaitanya worship did not, according to him, become a definite creed even with the immediate disciples who are spoken of as the 'Brindaban Goswamis': it is the other set of followers (described as the Navadvipa circle) who wrote in Bengali and concerned themselves (in Dr. De's words) 'more with practical faith than with theological expositions, more with *Lila* than with *Tattva*' that were responsible for the deification of Sri Chaitanya. Under the caption 'Ethics of Bengal Vaishnavism' the author, while not prepared to go the whole length with foreign critics, refers to 'the merging of religion and Ethics' which Bengal shares with 'the general trend of Indian religious thought'. and he

states the result in the following guarded language, religious deeds are *per se* considered more important and more potent than moral acts and ethics becomes lost in religious rapture. Besides failing to furnish sufficient motive for any strenuous social or individual morality, the cult, in its later developments, had dangerous possibilities by reason of its canonising the erotic. In its full-fledged form, states the author, 'the Krishna of Brindaban alone counts, the Krishna of Kurukshetra is deliberately effaced'. But even the teachings of the 'Krishna of Kurukshetra' (as embodied in the Bhagavadgita) are regarded by many critics as possessing no *ethical* value.

In the opening chapter of the book, the author describes the historical and religious setting into which Sri Chaitanya was born. He observes that though it may be difficult to say in what particular form Vaishnavism existed in Bengal before Chaitanya, 'some form of Vaishnavite worship must have been widespread in Bengal from the Gupta and Post-Gupta periods' and by the time of Sreedhara (a well known commentator on the Sreemad Bhagavata, whom the author will assign to the 14th century) 'there must have grown a tendency of tempering the severe monistic idealism of Advaita Vedanta with the devotional worship of a personal God'. It is clear from the songs and poems of Jayadeva and Chandi Das that the Radha-Krishna cult must have become popular in Bengal long before the advent of Sri Chaitanya. The biographical account (in Chapter II) is comparatively brief, because Dr. De is (as he says) concerned 'more with the Faith than with the movement, more with ideas and ideals than with incidents and practices'. The chapter, however, contains a review of the materials

available for a study of Sri Chaitanya's life and attempts a critical assessment of their value. Chapter III gives a comprehensive account of the life and work of the six Brindaban Goswamis; it is their activities and teachings that (in the opinion of the author) comprise the early history of Chaitanyaism and it is in their works, written in learned Sanskrit, that we find the definition of the creed, the exposition of its theology and the systematisation of the doctrines and practices of the faith. The author almost seems to complain that these works have hitherto not received the attention they deserve.

Chapters IV and V are the most important and instructive portions of the book; and it is here that the author's treatment of the subject is fuller than what one finds in the other English works already referred to. A detailed account of the way in which the principles of the *Alankara Sastra* (poetics) of classical Sanskrit have been adapted to the creation of a special *Rasa Sastra* (described by Dr. De as a 'curious mixture of the literary, the erotic and the religious') is followed by a full exposition of the theology and the philosophy of Bengal Vaishnavism. The sources from which and the steps by which the system derived and developed its main features, viz., the doctrine of the absolute superiority of Bhakti and the theory of the highest and exclusive divinity of Krishna, the Principle of the threefold aspect of the deity as Brahman, Paramatman, and Bhavwat and that of the threefold Shakti of the Supreme Being, are set out. The points where the system diverged from the Advaita Vedanta on the one hand and from other schools of Vaishnavism on the other are also indicated, with the reasons that necessitated the divergence, though (the author states) in view of his 'limited object' he wishes to avoid criticism as far as possible, and anything in the nature of 'comparative observations'. He stresses the fact that the 'Bengal school proceeds almost entirely on an explication of the Bhagavata Purana, holding that the Sri Bhagavata is 'Vyasa's own commentary on his Vedanta Sutra'. The philosophical views

of this school are thus "intimately mixed up with the details of its devotional theologism and its emotional erotic mysticism". While the Brindaban Goswamis were 'chiefly concerned with the godhead of Krishna and his Lila' the Navadvipa disciples took Chaitanya 'as the centre of their thought and emotion and regarded him as the highest reality and object of adoration'. The latter 'regard Chaitanya as both Krishna and Radha in one personality'. The basis of the theory of Nama Mahatmya (efficacy of repeating the Lord's name) is explained in passing as also the reason for the view that Bhakti is the *sine qua non* of liberation and Bliss (Ananda) and that it is accordingly superior to *Jnana* and *Karma*.

Chapter VI of the book describes at length the rituals and devotional practices—both daily and occasional of Chaitanyaism, drawing attention to the fact that they have been 'profoundly influenced by the tenets and practices' of the Tantric systems. In Chapter VII, Dr. De refers to the principal groups of the vast amount of literature in Sanskrit and in Bengali, which the Chaitanya movement gave birth to philosophical works, poems, dramas, Champus and stotras; and he attempts to assess their historical, artistic and literary value. There is little more than a passing reference in the book to South Indian Vaishnavism. In one place (p. 69) when referring to the short visit of Sri Chaitanya to Srirangam, the author observes, 'emotional singing in the south obtaining from the time of the Tamil Alvars, may have received a fresh impetus from the personal example of Chaitanya'. We in the south are not aware of any such influence, so far as the Tamil country is concerned. Since Sir R. G. Bhandarkar published his study of Vaishnavism, valuable studies, each limited to different aspects of the subject, have added to the material available for a comprehensive review of the whole field once again and it is to be hoped that we may in due course have a modern critical account of the 'general history of Vaishnavism in India' and its relation to the other Faiths of the land.

HUMAN EQUALITY

BY PROF. D. K. KARVE

THE New Order proposed to be introduced after the close of the war can be practicable and lasting if the promoters of the New Order aim at the ideal of human equality and make efforts to reduce the astounding differences between the poor and the rich in the several departments of life. There are natural differences in the qualities and capacities of human beings and it is impossible to obtain perfect equality even among persons belonging to the same class in a society. But the present order has brought about abject poverty at one extreme end and incalculable riches at the other. Dissatisfaction is felt at this state of things and efforts are being made in England to prepare public opinion in favour of a desirable change.

An influential Committee have thought over the matter and come to the conclusion that certain minimum means of existence must be made available to each human being. The Committee have embodied their opinion in a document published as "Rights of Men".

The "Society for Promotion of Human Equality" has been working in London for the last eight years. The late Mr. Har Dayal, a well known Indian political worker, was one of its founders. The objects of the Society are as follows :—

"To insist on equality as an Ethical Ideal, to advocate the greatest possible measure of economic equality between all human beings and to support all practical proposals directed to that end."

This Society publishes the small quarterly "Human Equality" and sends it to all its members free of charge. The annual subscription of membership is only one shilling. I have been its member for the last six years. There are four other members from India. This Society is doing

excellent work in moulding public opinion in England.

The Society publishes in its Quarterly excellent articles and occasionally publishes booklets like "Basic Incomes", "Incomes for All" etc. They also publish leaflets like "War and Equality", "All-life Pensions for All" etc. The idea is that the accumulated wealth of a nation belongs to all its citizens and the benefit from it must go to each man, woman and child. Public opinion is being created in favour of giving basic incomes or life pensions for all instead of old age pensions and unemployed allowances.

I wish such a central organisation solely devoted to this cause is established in India with branches in linguistic provinces having monthlies or quarterlies in different Indian languages. The solution of the economic question in India will be very hard and very little can be done in that direction until *Swarajya* is obtained. But there are other fields of work. To establish friendly relations between people of different castes and communities is a very desirable reform. This kind of work must be done in small towns and villages. In religious fairs, people of different castes and communities come together, but this is like coming together at weekly bazars. There is no opportunity for the exchange of thoughts and feelings. Special occasions will have to be devised for such a communion. Work may be done by these bodies in the field of spreading general knowledge.

This organisation should be free from practical politics, so that without coming into conflict with whatever government there may be, work can be carried on in fields other than political. Especially the inferiority complex among the lower strata of society will have to be removed and this can be done by bringing together these people with members of the middle and upper classes.

If, after the close of the war, my physical and mental health remains as it is to-day, I hope to organise such a society for Maharashtra.

THE VALUE OF NOVEL-READING

By HENRY J. ROLLES, B.A.

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“**R**EADING maketh a full man” said Bacon four hundred years ago, and there are few who would quarrel with the statement. But it is also true to observe that as a man's physical health depends on his diet, so does his mental health depend very largely on the quality and scope of his reading. It is just as difficult to keep fit and normal on a mental diet of philosophical works only as to attempt to live on potatoes or rice. Nor should we think very highly of a man who consumed nothing but newspapers and chilies. For this reason it is a sound proceeding to examine our reading and see whether it contains an undue preponderance of heavy works liable to result in mental indigestion, or whether it consists largely of the ephemeral and worthless type of reading which contributes nothing to our mental stamina but merely vitiates the taste.

Among the very small English-reading section of the population in this country, it seems to me that the former error is far more common, *viz.*, the error of trying to subsist upon too heavy and solid a diet. The rest of the English-speaking population, including hundreds of university graduates, does not seem to read at all: this is to me the chief tragedy of 'Western Education' in India—that it has turned out thousands of men and women who are able to read English with some facility but have no desire to do so. After mastering the most difficult stages of one of the most difficult of languages, they turn their backs upon the richest literature the world has ever seen and content themselves with using English in conversation,

(a process of doubtful value), and in official or business correspondence for which they would have been better prepared by six months in a business college.

The reason for this is not far to seek. It is the neglect of one of the most typical forms of English writing—the novel. In an excellent article on 'Adult Education and Literacy' in the September Number of this *Review* may be found these significant words: “. . . one per cent.” (of the population) “have real capacity to read and write, and even of them *very few have the inclination to study.*” (The italics are mine.)

It is the neglect of novel reading, in my opinion, that is responsible for the feeling so widespread in India that to read especially an English book—necessarily means *to study*. Not that I have anything against study, either as a habit or as a means of enlightening oneself on some particular subject, but to use the word 'study' to all one's reading seems to bring in the idea of *work*—a task, and therefore (to some of us!) irksome. Surely enjoyment and general enrichment of life are the primary objects of reading; and if we neglect the most enjoyable part of a literature already open to us how much poorer we remain!

There is nothing which gives such immediate relief to a mind burdened with business cares or petty anxieties as to sit down and lose oneself in a thrilling adventure story or a good yarn about some country the other side of the world, or even a novel about people in a totally different sphere of life from one's own. One does not approach such books as a

task or a burden but as a refreshment and as a delight. Some of the brightest spots in my life are the moments when I can relax in a comfortable chair with a new Dorothy Sayers' or a John Buchan I have not yet read, or with one of the carefully chosen new novels my relatives send out from England each year, to which I look forward as a thirsty man longs for a drink. The habit of reading *for pleasure* is one of the greatest gifts we can pass on to our children, but we must first acquire it ourselves. And the only way to do this is to read enjoyable books.

We are unusually rich in English books that are sheer *fun* to read, from the irresponsible flippancy of P. G. Wodehouse and Stephen Leacock to the bracing adventure stories of John Buchan, not to mention the hundreds of good mystery and detective novels of which excellent examples may be found in the Penguin Series.

Far be it from me, however, to suggest that pleasure is the only thing to be gained from novel-reading. Think of the psychological value of the novel—its value as a means of studying human types. An obvious example of this is R. L. Stevenson's 'Dr. Jekyll and Mr. Hyde'—the study of a dual personality—but every novel worthy of the name helps us towards a wider understanding of human motives and desires. Even detective stories, which so often have defects of style and construction, are valuable in this respect, besides being an excellent training in mental alertness if they 'keep us guessing'!

As a means of getting to understand a background different from one's own, I know of nothing to beat the novel. And in this connection one might remember this significant fact—that great social

reforms have many times been brought about through the influence of the novel when preachers and orators have protested against the abuse in vain. Such was the effect of some of Dickens' books upon the public opinion of his time with regard to debtors' prisons and the scandalous exploitation of children. An outstanding example is that of Harriet Beecher Stowe, whose one novel—'Uncle Tom's Cabin'—did more to break down the American Slave Trade than all the preaching of her relatives, noble and self-sacrificing men though they were. A more modern example is Cronin's 'The Citadel,' which shows up the abuses possible when vested interests conflict with humanitarian motives in the medical profession and which aroused intense interest in lay circles.

For we all tend to be so self-centred and narrow in our sympathies that we are not interested in people remote from ourselves, either in distance or in way of life, unless we can be made to enter into their experience. And to many of us, perhaps to most, as it is not possible to have intimate knowledge of many different circles, the novel is the surest way of entering into experiences and conditions different from our own. One could quote endless examples of this; for historically speaking, nearly all our knowledge of society in England in the last hundred and fifty years is drawn from the novel—knowledge, for example, of the elegant society of Jane Austen and Thackeray, of rustic life as pictured by George Eliot, of Middle class respectable poverty as shown by the Brontës, the wealth of social detail in Dickens, the industrial revolution depicted in Mrs. Gaskell's 'North and South' and quiet idyllic village life in her 'Cranford'. Trollope tells us, of

the cross currents of life in a conventional Cathedral town, and Barrie gives intimate sketches of life in rural Scotland. Thomas Hardy and Mary Webb tower above their contemporaries for their interpretation of rural life in England, and Galsworthy for his classic picture of a prosperous middle class family from Victorian to early Georgian days.

There are fascinating and first-rate novels about pioneering days in the colonies, *e.g.*, Brett Young's 'They Seek a Country' and a host of stories of America during the War of Independence and Civil War periods, 'Gone With the Wind', 'And Tell of Time', and 'The Tree of Liberty', to mention only three.

English translations are available of the novels of other countries in Europe, notably of Russia, and there are many novels depicting life in war-torn countries, *e.g.*, Phyllis Bottome's 'Mortal Storm', which gives a vivid picture of Nazi rule. These are the only means open to most of us of realising the terrors of a totalitarian regime. Kipling and Somerset Maugham show us some of the heroism and a good deal of the stupidity of the Englishman abroad, and much of the pettiness of his wife's artificial life when as so often she tries to fill with bridge, dancing and tennis the aching void left by her children in England.

Then there are a variety of stories of life in China—'The Good Earth', an attempt to portray Chinese life by an American brought up in the country—'The House of Exile', by an English girl brought up in a Chinese family, and 'Peking Picnic', an interesting psychological study of an Englishwoman, living in China which she loves but all the time

torn asunder by the longing for her home and children.

We still await the writers who will produce powerful novels of Indian life, and naturally this can best be done by Indians, as can be seen by the few excellent ones already written. Is it too much to say that mutual understanding between Great Britain and India can never be reached until we make more attempts to enter the intimacy of one another's homes as portrayed by the novel? I firmly believe that if Indian life in some of its many aspects were faithfully depicted in interesting novels, the British sympathy which seems so hard to touch would come in an overwhelming flood, for without the appeal to the imagination even knowledge has no outcome in sympathy and understanding. Give us good novels of Indian life, and the mists of British ignorance and prejudice will be dispelled in a way that speech-making, political agitation, strikes and fastings can never achieve.

It is essential, too, that India should try to understand Britain by reading her more modern novels. Scott and Dickens are sometimes set as examination text books; but the English are a progressive people and the novels of a hundred years ago, interesting though they are as pictures of bygone times, do not show the life and interests of to-day. Still less do 'Western Films', (most of which are made in America, anyway), as the aim of the film is primarily entertainment, not to say sensation, and few modern films represent anything remotely resembling every-day life in England. Yet many people in India base their conception of all Western life on fourth-rate American films, and so get a completely false picture exaggerating the place given to liquor, the decline in sex morality, the apparent ubiquity of gangsters and the inefficiency of the police.

Whether or no these films give a correct picture of any section of any American life I am not qualified to say, but they certainly do not picture life in England.

Even here in India it is rare for a Hindu to have an intimate knowledge of Parsi or Muslim life. And how much do we know of the hopes and aspirations of other castes than our own? In England there is nothing so rigid as the caste system, and yet until I read 'How Green Was My Valley' I thought the Welsh colliers the most uninteresting crowd, (never having even seen one); but a novel like that can reduce one to tears of genuine sympathy—and surely that is the beginning of understanding.

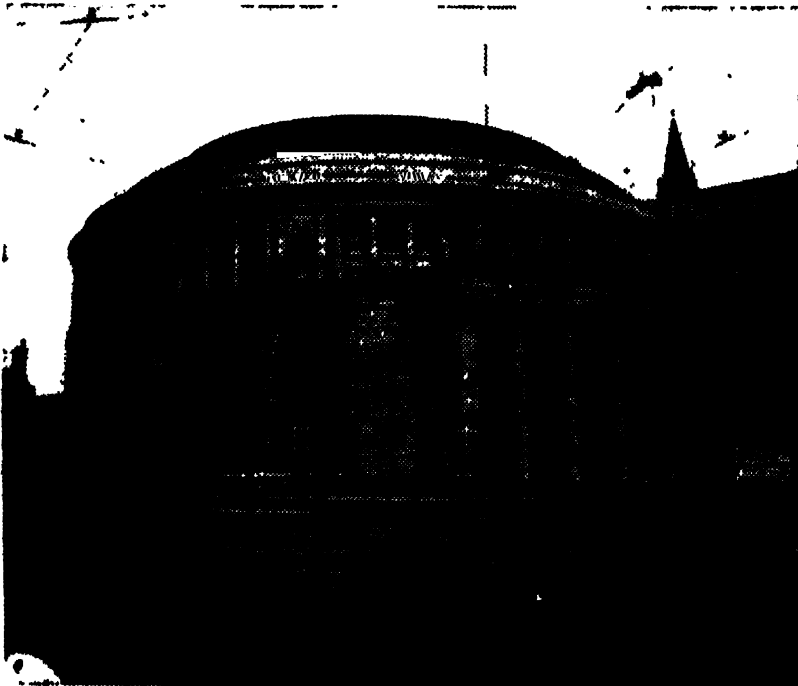
Until we can feel the joys and sufferings of others we can never be one with them, so national unity is impossible without an understanding of other communities within

the nation. If those who are capable of interpreting the mind of their own groups and communities would do so in this way, one great barrier to unity would be gone; and if those of us can do so would only take advantage of the wealth of interesting material that already exists, not only to increase our knowledge and understanding of conditions different from our own, but to enrich our whole personality with new interests and sympathies, how many of those unnecessary barriers and prejudices would crumble away unable to bear the light:

One of the Latin Poets said:

...Homo sum,
Nihil humanum a me alienum puto.

(I am a man; therefore I am interested in all human experience), and to this comprehensive understanding of life we must all aspire.



MANCHESTER'S PUBLIC LIBRARY

This photograph shows one of Britain's most modern and up-to-date public libraries, situated in the centre of the City of Manchester.

THE IDEALS OF EDUCATION

BY SIR MIRZA ISMAIL, K.C.I.E.

(*Dewan of Jaipur*)

SHALL attempt in this article to place before the readers of *'The Indian Review'*, some observations on the principles on which I feel that the structure of true education in India should be raised.

I say true education, for there is no denying the fact that the education of Indian youth, as it is, and as it has been for generations, has not been, and is not, fully true to the environment of Indian life. For a good many years I have been concerned in the administration of affairs, including education, and if there is one thing that is clearer to me than any other in the technique of public life, it is that the speed of human progress increases according to the ratio in which positive creative thought and action exceed negative destructive criticism.

There is another, and equally essential, means of developing the educational fundamental of good taste. This is the provision of regular exercise in arts and crafts as an integral item of the day's work in the school. There is an idea that such things are mere luxuries and should have no part in serious education. That is a grave mistake. Apart from whether a boy or a girl has a special aptitude that points towards an artistic future, there is an impulse in every normal child to do as well as to know. If this impulse is satisfied in the making of beautiful and useful things, the qualities of proportion, design and rhythm that such making induces and that are essentials of the art of living, will pass into the general life of the child, and create a taste that will be the surest protection against the vulgarity and ugliness that are so menacing an influence in life today.

Next to good taste, as a fundamental of true education, I would mention good manners. My travels in other parts of the world have shown me that we in India, speaking generally and acknowledging exceptions, have much to learn in this respect. I do not mean that we should be mere copyists of other peoples in the niceties of etiquette. To enter a room in England, with your cap on, and your

shoes off, would be regarded as the height of bad manners. To us in India it is the correct thing to do in some parts. But by good manners I do not mean such details. I mean the considerateness of one another, the deference to one another, the sense of co-operative differences, as in the two sides of a football match and the accepted parts of the players, that are calculated to turn the grim "struggle for existence" into a happy profitable playing of "the game of life". Good manners acquired in school will pass on to good conduct in life, and lead eventually to good spirit between individuals and nations. . .

I regard as a further fundamental of true education the provision of good circumstances for both students and teachers. Apart from the element of natural and artistic beauty in school environment, it is essential that the accommodation and equipment among which students have to spend so much time daily should be perfectly suited to their needs. As far as possible, nothing inadequate or shoddy or ugly should be permitted in the education of the young. If they are permitted, it is certain that they will produce an inadequate, shoddy and ugly future. Hygiene and sanitation are on the same level of necessity as well-printed text-books, and desks arranged for the maximum light and the minimum of bent shoulders.

In good circumstances, I include good health. It is hardly possible for schools to do more than advise homes that an empty stomach is not unlikely to produce an empty head. At the same time it has to be hinted to parents and students alike that over-eating and wrong-eating may lead to the same inefficiency as under-eating. Nutritious food in moderation is the ideal. And, of course, for good circumstances in true education there must be systematic physical exercise for the individual and games and scouting in which the spirit of group co-operation may be developed in the young.

The foregoing essentials of true education must naturally be associated with the

acquisition of knowledge and with the development of thought and the capacity of expression and communication. All of these are elements of the curriculum of school education. But there is another influence in education that is not part of the curriculum, yet it is profoundly educative in its equipment and tendencies. I refer to that vague, but very real things, the future. We cannot keep education and life apart without doing injury to both. Education must be directed towards the fitting of the student as both a human being and a unit in his or her community and nation within the great unit of India and the greater unit of the world, though at this moment it does appear to be worthy in many parts of it to attract the desire of Indian students to recognise their unity with it. But there is no sense, there is, in fact a very real danger, in developing the minds and bodies and powers of the young, and leaving them, at the end of their studentships, on the edge of a quagmire of complications and obstacles between them and the attaining of congenial and profitable employment of their developed powers and for the earning of the means to an honourable and sufficing living. The relationship between education and employment should not be casual but deliberate and systematic. Much of the good is taken out of education by the prevailing uncertainty of what is to happen to the student when education is finished.

The observations made above have an important bearing on the question of the training of teachers. I have distinguished between true education and less true education. I would also distinguish between true and untrue training of teachers. The first essential of true training for one of the noblest and most important services to humanity is, as I conceive it, an inner impulse not to be a teacher of others, for that may be only an expression of self-conceit, but a deep urge to the dedication of oneself to collaboration with the growing nature of the young, to be, as Americans term it, an educator, one who helps to draw out the best in childhood and youth. I do not think we have much to complain of as regards dedication in India. What else is there in the profession to draw

teachers to it, seeing that the emoluments of the teachers of the very young are beaten at every street corner in our cities by the habitual beggar. Dedication is essential, but it needs solid accompaniments.

Next to dedication to the noble service of educating the young comes knowledge of the nature of the young. He would be a poor gardener, who tried to make flowers grow as he wanted them to grow, and not according to their own nature. True, he may modify them, he may hybridise them, but the creating of peculiarities is not horticulture. Educational fads may produce freaks, but educational sanity sets itself to aid the development of the finest human beings.

One would think that the knowledge of childhood should be the natural possession of every adult since we all started life exceedingly young. Yet it is a plain fact that while early development proceeds through knowledge and experience retained by memory, our childhood is the first thing that we quickly and thoroughly forget. We have to recover that knowledge either by observation, common sense and sympathy or by scientific experimentation, accumulation of data and drawing of deduction, out of which has arisen this modern science of child psychology. We should have every respect for the discovery of knowledge. But the child cannot be forced to approach life through laboratory paraphernalia and reaction charts. Love, sympathy, enthusiasm "horse sense" direct normal contacts seem to be far more natural and potent means of getting at the reality of childhood than the equipment in steel and other substances that you can buy for a small fortune in Chicago, and be little wiser for the expense.

The privilege of the teacher is less to teach than to evoke; not to inject other peoples' thought but to encourage the capacity to think; to get to know not only by second-hand reading but by first-hand enquiry and experiment; to learn to feel not only by the nerves but by the increased sensitiveness to beauty and truth and goodness; to work not merely for a profitable place in life, but to let the great current of life flow richly and purely through their natures.

GEOGRAPHY IN NATIONAL LIFE

BY DR. BIMALA CHURN LAW, PH.D., M.A., B.L.

GEOGRAPHY is a science only in the sense of its being an embodiment of accurate and systematic knowledge of matters that appertain to our earth and are ultimately of human interest and importance. As a science, it cannot but be descriptive or enumerative and as a study, it cannot but be utilitarian or of practical use. It is concerned mainly with what is called *eamsthana* (shape) of earth and all factors that contribute to the manifestation of the life and civilisation in it. Geography utilises the results of astronomical, geological, zoological, botanical, anthropological, linguistic and historical investigations. Its distinction from all these investigations lies in its interest in localising the facts that it states and utilises. Thus the location of all facts relating to the earth and its denizens, the human races and their action constitute the particular element of geography.

It is needless to emphasize that modern geography is not a catalogue of place names, but it is a scientific subject with a human touch, treating the world as essentially an abode of man.

The earth feeds man, clothes him, gives him shelter and supplies him with all other raw materials which are utilised for the progress of civilisation. Hence arises the need of knowing what the earth looks like, what are its various resources and how man makes use of them. These form the subject-matter of Geography. The earth, however, is too big to have the same type of surface features, climate and vegetation. The natural resources, whether dependent on climate or not, also vary from one part of the world to another. Even in the same country, variability of geographical conditions, which has to be taken into account in explaining the mode of life of the peoples living in different parts of the country, is the key-note. Man first adapts himself to his immediate geographical environment, and then with the extension of his geographical knowledge of other countries, he makes an attempt to become more and more independent of the limitations imposed by the geographical environment of his country.

A rapid geographical survey of the distribution of the population of the world shows clearly that the world is far from evenly populated. Take, for instance, Australia. This island-continent is more than twice the size of India, but its population is less than one crore. India and China are very densely populated, about one-half of the total population of the world live in these two countries. Since industries have not been properly developed as yet, the majority of the peoples subsist on agricultural produce, which are not enough for the entire population. Hence various problems crop up affecting the health and prosperity of the peoples of the two Asiatic countries.

The need of starting a geographical survey of our country is great, which alone can help us to solve our national problems. Dr. L. Dudley Stamp with a band of geographers started this kind of work in Britain. His idea was to record the use of every acre of the land in Britain, which still serves as a standard of comparison with the past, a contribution to the study of current problems and a basis of planning for the future. The Royal Commission in England has also recently emphasized on geographical planning which means more than industrial, agricultural and economic planning. It is most unfortunate that we have not yet realised the significance of starting such a geographical survey in our own vast country. Our problems are multifarious. More lands are to be brought under the plough. Improved methods of irrigation, drainage and manuring are to be adopted. Afforestation is to be encouraged and lands similar to the National Parks of the U. S. A. are to be reserved by the State. Not only the quality and yield of cereals and cash crops should be improved and utilised but every village must have efficient lands for grazing cattle and for producing fodder crops. India possesses the largest number of cattle in the world, but for want of rich pasturage the Indian cattle are much inferior in quality. The most vital problem, however, is that connected with

soils and their erosion. It is for the geographer to prepare a soil-map based on field and laboratory work as pointed out by Dr. H. J. Fleure, the greatest geographer of Great Britain. In this connection, it will not be out of place to refer to the excellent Agricultural Atlas of U. S. A. prepared with the assistance of American geographers.

Our modern civilisation is based on such minerals as coal, petroleum, and ores of iron, manganese, etc. England owes much of her industrial progress to the king-coal. The vast mineral wealth of U. S. A. or U. S. S. R. is the fundamental basis for the rapid industrialisation of these countries. In the beginning of the present war, Germany did not have enough minerals to carry out a long-continued war. It is for these minerals that the nations fought in the past and are fighting now. Prof. Hall also points out America's dependence on South-eastern Asia as regards certain essential minerals. India is rich in iron ores, but deficient in

petroleum and coking coal. The geography of minerals of India is to be studied very carefully, if we are to adopt a rational policy towards mineral development. It is a well-known fact that exploitation of low-grade iron ores in India from surface soil has resulted in deforestation and consequent soil erosion to the detriment of agricultural activities.

An attempt should be made to prepare a national atlas of India which is no doubt a great need, more or less on the lines of the national atlases of France, Germany, Russia, Poland, Finland and Czechoslovakia. Such a national atlas should aim at a strictly objective and scientific presentation of the natural conditions, natural resources and economic development of the land (and adjacent seas), of the history and pre-history of the country and of the distributions, occupations, movement and social conditions of the population and would mark a great step forward in the dissemination of accurate knowledge of the country among the general public.

A MESSAGE

BY THE HON'BLE SIR JOGENDRA SINGH

IN this grim hour when the destinies of nations are under determination, where is India? Our sons are fighting in all the battlefields with absolute disregard of self, sectional or communal considerations and have won for India the admiration of their comrades of all nationalities. In spite of eruptions, the heart of India longs for union with England as an equal, and for that freedom for which the united nations are making limitless sacrifices.

I feel we are the arbiters of our own destinies. It is not the Atlantic Charter that can give us the four freedoms. It is we who can win them if we would only do what our sons are doing—fighting without any distinction of caste, creed or religion as members of the Indian Army.

If our politicians—Hindus, Muslims and Sikhs—follow the example of Indian Army and learn to sacrifice personal and sectional interests in serving the cause of all, they can serve their personal and sectional interests effectively.

If all communities jointly undertake and stand for principles, which in middle years made the British Empire such a success and revive traditions of incorruptible Superior Services, a broad educational policy, and resolve to make happiness more universally possible: guaranteeing Princes and people, majorities and minorities alike; justice, freedom, and opportunities of development; I am sure we can, not only raise India to a position to govern itself, but help in healing wounds which threaten to afflict the world with uninterrupted conflict.

We, the new Members of the Government of India, are the vanguard of the coming events, of India becoming a Sovereign State and as a Sovereign State spreading its protecting wings give satisfaction to all, so that the Congress does not cry for democracy nor Jinnah for divisions of his Motherland.

VALMIKI'S ART

BY MR. K. BALASUBRAMANIA IYER, B.A., B.L.

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VALMIKI'S Ramayana has been called India's first poem—The Adi Kavya. Indeed, it is first not only in order of time but also in order of merit. As Mr. Maeti Venkatesa Iyengar in his beautiful little book on "The Poetry of Valmiki", says: "Valmiki was accepted as the forerunner, leader and master of the race of poets and his poem as the very crest of poetic achievement." Having read the Ramayana many times, I feel it is best to study it mainly as a poem and to enjoy the aesthetic pleasure of its poetic art. This is also the view of the author of the verses which are always read before beginning the religious recital of the Ramayana. "To Valmiki, the Kokila", says the poet-critic, "seated on the top of the tree of poetry and calling Rama, Rama, in soft and mellifluous notes I do obeisance." He has often been called the Homer of India. But while Achilles of Homer remains transfixed in fable, the wonderful art of Valmiki has made the hero of the Ramayana God incarnate to generations of his countrymen. The poem has a never-waning charm and touches the inmost chords of our being. For, Valmiki has a profound knowledge of human nature and an unerring insight into human psychology and his manner of picturing that nature is fascinating. It is this most striking characteristic of his art that has endeared the Ramayana to us and made it 'a major item in the heritage of India'. Well may we admire the taste and judgment of King Prakash Dharma of the ancient Hindu colony of Champa, who built a temple for Valmiki and installed his image therein. (See Nilakantha Sastri's article on "Greater India" in J. O. R. S., Madras, 1936.)

His grand manner is seen at its best in that memorable scene of the meeting of Hanuman and Sita in the Asoka gardens in Lanka. Valmiki's confident and intrepid art gave to Hanuman the body of a monkey but the soul of a wise and saintly hero. This in itself is a marvellous achievement. Among the countless host of Sugriva's forces it was he that achieved the mighty task of

crossing the vast ocean by air and entering the citadel of the enemy, in search of Sita. To worthier hands this task could not have been entrusted, though he, in his humility said to Sita that there was none inferior to him among Sugriva's hosts. At the very first meeting, Rama had marked him out as the best ambassador whose power of speech was so fascinating as to pacify even the attacking enemy with sword in hand. To him Rama confided his soothing message to his beloved, pining far away in the agony of her separation. After an arduous search in Lanka and possessed of such a life-giving message to communicate, Hanuman, perched in the 'Simshupa' tree and hidden among its branches, at last caught the sight of the object of his search Sita, surrounded by the Rakshasi women. Any other person, in sheer joy, would have been carried off his feet and rushed to meet her. But calm and deliberate as a man of action should be, Hanuman waited for a proper opportunity to secretly meet her. His discerning poetic soul fully envisaged the depths of Sita's grief. To him, she appeared, then—to use his own words—"as the very condensed substance of all sorrow and the uprising tidal wave of grief". Waiting there patiently, he further witnessed all the tortures to which she was put by the threats of Ravana and of his hirelings. An ultimatum was presented to her of two months' time to ascend Ravana's couch and if she failed to do so, she was doomed to be mercilessly cut to pieces. In utter grief and despair, she approached at dead of night the tree in which Hanuman was sitting, concealed in its branches, with the grim determination to end her life by hanging herself from it with the aid of her long unplaited tresses. Here was an opportunity afforded to Hanuman to meet Sita, unnoticed by others. But what a dangerous occasion it was. Even the clear intellect of Hanuman became clouded and perplexed in the extreme. It is here that we see the hand of the master artist. Any less skilled person

might have bungled and told a different tale. But Valmiki's art works majestically and surely. Hanuman sees irretrievable danger in both alternatives, either in suddenly climbing down and accosting Sita or in sitting quiet there, losing precious moments. If he suddenly spoke to her, she, in the frenzy of her grief and fear would have mistaken him for Ravana in disguise and this would have brought about her end sooner than otherwise. Then all would be lost. If he waited and let go this opportunity of meeting her, then too she might execute her resolve to give up her life. Again all would be lost. At such a perplexing moment it was that Hanuman's unerring insight into human psychology came to the aid of his judgment. He decides wisely neither to speak to her immediately nor to remain quiet, but to soliloquize from his place in the tree in his own inimitably soft and sweet language, and in gentle tones, about Rama and the fruition of his labours in search of Sita. He knew very well that her mind, intensely concentrated on her beloved Rama can only be soothed and quieted and thereby prevented from rushing to her determined action, by dwelling on Rama alone and on nothing else. An apt illustrative story would make us realise fully Hanuman's wisdom. Once there was a painter who in order to put on canvas the beauties of a mountain scenery ascended the top of a cliff. As he was painting he used to recede backwards to see if the landscape was caught properly in his picture. Intent on seeing the picture in perspective, he went backwards, and unconscious of his surroundings was on the very brink of the precipice and one step backward would have finished him down the precipice. At that moment, a clever friend of his seeing the danger of the situation decided neither to shout nor to apprise him of the danger, but to strike at the picture on the canvas with a clod of earth. The moment he did so, the painter intently fixing his eye on the picture on the board rushed forward towards it and he was saved without his knowing it. This fine illustration has stuck in my memory all these years from the time I heard it

from the lips of my father* when he, during his sojourn in 1907 in the Kodaikanal Hills expounded the beauties of the Sundara-Kanda to a select audience.

This profound psychological truth, Hanuman took hold of and he uttered sweet and soothing words about Rama in gentle tones but loud enough for Sita's ear so that, in the joy of her loving remembrance of her lord, the excitement would subside and she would be in a better mood to receive Hanuman to her presence. This is why the poet makes the reader tarry long in this scene to visualise the successive delicate stages of Hanuman's gentle approach to Sita and the communication to her, of Rama's life-giving message of hope and deliverance. As the soft and sweet words of Hanuman filled her ears, Sita slowly raised her head and looked up to the place from where the voice came. Hanuman's speech was a balm to her lacerated heart and sustained her at this critical moment. She slowly desisted from her grim resolve of suicide and entreated Hanuman to proceed in the same strain longer still. For, she says, "I love to hear the story of Rama".

This scene is so impressive that it became the classic model for the production of a mass literature by later Sanskrit poets called the Sandesa Kavyas, the foremost of which is the beautiful lyric of Kalidasa, the Megha Sandesa. There in clear language, Kalidasa acknowledges his indebtedness to this scene.

Shakespearean criticism has bestowed just praise upon that great poet for his profound grasp of human nature as revealed in his great tragedies. Witness the scene between Iago and Othello when "trifles light as air" become "to the jealous a confirmation strong as proofs of holy writ". As A. G. Gardiner well and truly observes: "To produce an impression of terror, Schiller sets a whole town on fire, throws infants into the flames and locks up old men in old towers. Shakespeare drops a handkerchief and freezes our blood." Valmiki's art is equally worthy of just praise.

* The late Mr. V. Krishnaswami Aiyar.

GANDHI, OUR BEST ALLY

BY MR. LOUIS FISCHER

[The arrest and internment of Mr. Gandhi without giving him an interview with the Viceroy as desired by him, has been the subject of a great deal of adverse comment not only in India but in America as well. Mrs. Gunther, writing in the *New Republic* says: "By a miracle of historical accident the Congress happens to be led by two of the greatest men (Gandhi and Nehru) who have ever lived anywhere in any time. And only the powerful self-restraint of these two men had stood between England and the great suppressed wrath of the Indian people. The first strategical consideration in any warfare is that of moral strategy. The moral strategy of this war demands the independence of India as its essential cornerstone." Pearl Buck, in the course of a statement on the situation, expresses deep concern at the turn of events in India, and pleads for immediate mediation by the United Nations. She points out: "The refusal of the Viceroy to confer with Mr. Gandhi and the arrest of Congress leaders reveal a spirit contrary to the principle of democracy. It is not too late for mediation by China, Russia and U. S. A. Both England and India say they are agreed on freedom. The disagreement apparently is on time and administration during the war. Surely these two points can be mediated for the sake of the Allied cause." The following contribution to the *New York Nation* by Mr. Louis Fischer, "the well-known American Journalist, who has stayed in India for a long time to study the situation, will be read with particular interest.—ED. I. R.]

Lord LINLITHGOW, Viceroy of India, said to me: "Gandhi is the biggest thing in India." Now he has ordered Gandhi's arrest. I think all of us have to pay for this. Trouble in India means prolongation of the war. It is, therefore, America's business.

General Sir Archibald Wavell, now British Commander-in-Chief in India, takes a few moments occasionally to continue work on the second volume of his biography of General Allenby under whom he fought in the first world war. Wavell gave me part of the manuscript to read. One chapter deals with the 1922 crisis when Allenby threatened to resign as High Commissioner of Egypt unless the British protectorate over Egypt were dropped and independence granted to the Egyptians. In brilliant prose reflecting a deep grasp of politics, Wavell described Allenby's struggle with the British Cabinet in London. Prime Minister Lloyd George, Foreign Secretary, Curzon, Milner and other ministers opposed him. But of all the opponents of Egyptian independence, Wavell writes, "the most determined had been Winston Churchill" who was then in the Cabinet.

Churchill led the opposition in the House of Commons against the 1922 Act of India under which India was ruled

until the outbreak of this war and which granted some limited measure of self-government to India.

Churchill is a good imperialist by temperament, tradition and conviction. So is the Secretary of State for India, Mr. Amery. He told me so. Neville Chamberlain was an appeaser because he was afraid that if England became involved in a war, his England, the England of money and privilege, would die. He was probably right. But Churchill says, No, England can fight a war and win it and remain his old England. Churchill's England includes India.

We must be very clear that Gandhi's civil disobedience move is not merely a matter of whether the police are stronger than the Indian nationalists. It raises the whole question of what we are fighting for. In my talks with Mahatma Gandhi in his village of Sevagram, Central India, I said we wanted the world to be a better place after the war. He replied: "I am not sure it will be. I would like to see right now a change in the heart of England and in the heart of America. Then I may believe your statements about the future." Gandhi has confronted us with the problem of our moral position in the war.

If the British wish to imply that Gandhi is pro-Japanese they may do so; it only makes a settlement in India more difficult. Gandhi is not pro-Japanese or pro-Axis. He is pro-British, he is pro-Chinese, he is pro-American. He wants us to win the war. But he does not think we can win it unless we enlist the support of Indians by purifying our war aims. . . .

Practically every Englishman I talked to in India realised that the country had never been as anti-British as it is to-day. The cause may be manifold and subject to dispute. The fact is indisputable.

This is the problem—whether we like it or not, and it is not solved by maligning Gandhi in America or imprisoning him in Poona. There was no Gandhi in Burma, yet the civilian population, the British admit, helped the Japanese. . . .

Both Gandhi's Congress and Mohammed Ali Jinnah's Muslim League have publicly resolved not to co-operate with the British in the war effort. Some Muslim leaders might have wished to stand by the Empire, but the war is too unpopular in India for them to risk advocating such policy. In the circumstances the primary task of the British Governments in London and New Delhi should have been to court Indian civilian support. Cripps tried it. But he did not enjoy the collaboration of some key British politicians. In any case, he failed.

Another attempt should have been made. Gandhi and Nehru and other Congress leaders were ready to make far-reaching concessions. The British knew this, because they watched Gandhi openly reduce his demands. First he asked the British to go bag and baggage. Later he said they and the United States could keep their armed forces in India and use India as a base for military operations against the Axis. This and similar equally clear developments told the British that agreement with Congress was possible through compromise. But the British seem to have closed their hearts and minds.

From what many of them said to me I am convinced that they have decided that Gandhi's influence is waning and this is a golden opportunity to break his

power. The present is a queer time indeed for such a dangerous experiment.

Is this to be the second front—the front against Gandhi? Perhaps after their many defeats in the field, the British can actually win a victory over Gandhi. I do not know. He is a tough, shrewd and strong customer and India is in an ugly mood. But if the British do crush the Gandhi movement what have they achieved? India will be bitter, sullen and resentful and an easier prey to Japan and Germany. If they crush Gandhi, then one of our biggest successes in this war for democracy and freedom will be the smashing of a great world-known movement for democracy and freedom.

British officials in India told me that they did not believe Indian co-operation would be of much avail in case of invasion. That may explain their readiness to strike at Gandhi when they should be preparing to strike at the foreign enemy. But they have made too many mistakes recently in handling military and civilian problems in the East for us to trust their judgment.

Can anything be done now? I think yes. Gandhi is not at all vindictive. He would forgive the British if they released him and he would negotiate with them with a view to supporting the war. Nehru said at a meeting: "I would fight Japan sword in hand." But, he added, he could only do so as a free man. This is the crux of the situation.

It is difficult, however, to imagine the British suddenly generating the suppleness of policy and the subtlety of brain to alter their course without a potent prod from the outside. Only the United States could make such a move. Of course, Washington can take the position that this is the British Empire's private business. It is, admittedly, a delicate matter. India is the British Empire. But America had armed forces there and if India becomes a battlefield, it will be a serious matter for us whether the ground is solid rock or a soft mire.

Besides—and this is not the least consideration—India is an acid-test of the sincerity of America's purpose in fighting this costly war.

THE SECRET OF THE NEW CHINA.

BY PROF. DIWAN CHAND SHARMA

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BELIEVE most of us are now China-minded. This does not mean that mutual understanding between China and India is of recent origin; for every student of history knows that it dates back to many centuries. Between the ancient Cathay and the more ancient India there have been so many exchanges of a cultural nature. Teachers from India and travellers from China have cemented the cultural affinities between these two lands, and China and India have understood each other not in a superficial sense but in a deep and intimate way. Recently, however, the interest of India in China has become more living, vital and deep. So many factors have contributed to it that it is not possible to take note of all. But one thing is certain. The Sino-Japanese conflict has made almost every Indian pro-Chinese and the epic of Chinese armed resistance has thrilled every heart. While in India some people talk vaguely about people's war, China has given it a practical shape. There every man, woman and child is participating in one way or another in the national struggle, and every home is more or less a fortress. This is due to the fact that the Chinese have resolved upon a dual programme of armed resistance and national reconstruction.

The programme of national reconstruction is not something grandiose and utopian, but something eminently practical and possible of achievement, and in this matter the Chinese with their supreme sense of reality know that education must play a vital part. So even in the midst of Japanese bombing, the education of the people of China has not been neglected. It is true China has been building up arsenals and factories for prosecuting the war, but it should also be remembered that it has been building along with these schools of all types, universities, museums and art galleries. The leaders of China know that in total warfare, the morale of the civilian population is of very great consequence, and that the best way of keeping it up is to have a comprehensive scheme of education. The

Chinese, therefore, talk of education in terms of people and not merely in terms of students. While on the one hand, they want kindergarten schools for toddlers, primary schools for children of the school-going age, secondary schools for the intellectually fit students and universities for higher learning, they also want such schools as can educate the people in general. In other words, general education goes on hand in hand with what may be described as adult education.

To understand the present-day system of Chinese education is to understand the secret of the Chinese renaissance. With a sense of realism which is a distinguishing mark of China, an effective scheme of education has been inaugurated in that country, the salient features of which should thrill any one who believes in the beneficent possibilities of education in recreating national consciousness. The programme of this education has been stated very lucidly and compactly by the Minister of Education: "I have come to the conclusion, says he, after a long period of deliberation and experiment that illiteracy must be wiped out at once; that higher learning must be further promoted; that our national classics must be systematically studied, that character education must be universalised; that a better system of technical education must be built up." This programme has been further crystallised in the following six points:—

1. The extermination of illiteracy.
2. The enforcement of character education.
3. Close relationship between education and actual life.
4. The universalisation of technical and productive education.
5. Mutual adjustment between education and our national programme of defence and reconstruction.

6. The production and reconstruction of our culture.

All this sounds very encouraging, but it should not be understood that nothing is being done to implement the promises held out in this scheme. The people of China are as careful about their educational front as they are about their war front, and they are proceeding with the work of educational reconstruction with a great deal of vigour. Let us first of all take the people's education in China. This is done in the first place as part of the programme of the People's Military Training Corps. Those who attend free schools for people's education are asked to join the military training corps. Thus there is a golden bridge between these schools for the people and the armies that defend them. The schools in a way serve as a recruiting centre for the army. But this is not the only purpose that these schools serve. They give the masses a working knowledge of the Chinese language as well as training in citizenship. That this experiment has been very successful is clear from the fact that 1,600 such classes were held only in one province in China. Now this experiment has been extended to other provinces also, and it has been so successful that a five-year plan for people's education has been adopted. It is believed that this will lead to educational progress on a very grand scale, and 14 crores of adult illiterates will be converted into literate citizens. Nor is the education of children neglected. Each village has one or more than one school, and it is wonderful how these schools are maintained by the Chinese. There is one school for 10 to 15 families in a village and more than 45 per cent. of the children of school-going age are in the school. Nor are the schools confined merely to children. A people's school in China consists of three divisions. One of these caters for the needs of children, the other provides for the education of men, and the third looks after the education and interests of women. In this way with the minimum of expenditure the Chinese are able to produce the best of results.

The Chinese, however, know that merely intellectual fitness is not everything.

So a great deal of stress is laid upon direct ethical training or character education. In India, as in other countries, this problem has baffled so many persons that they have thought it wise to leave it alone. The problem of religious education in India is solved by a few denominations, each in its own way. But mainly this problem has been left in cold storage. Even Mahatma Gandhi, who evolved a scheme of nation-wide education, said, that this problem should be left alone. But the Chinese know that without character development, education is bound to be a failure. They insist, therefore, upon the inculcation of the eight great virtues of loyalty, filial piety, benevolence, love, faithfulness, righteousness, peace and harmony in the minds of the young. But they know that these eight old-world virtues as taught by Confucius are not enough. To these have, therefore, been added the new dynamic and revitalising moral ideas embodied in the Three People's Principles. In this way in the educational system of China, a synthesis of the new and the old is made, and an attempt is made to turn out such citizens as can play their part effectively in the China of to-day.

Another thing that distinguishes this educational system is, that it is not divorced from actual life. In India, the complaint is often made that our educational system creates a gulf between the educated and the uneducated classes. It produces men and women who develop a mentality of a kind which fits them only for life in cities. They develop expensive habits and a veneer of culture which makes them unfit for being at home among the masses. This danger inherent in our educational system has been guarded against by the Chinese. There the level of expenses is kept very low and the students are not permitted to develop expensive habits. The schools and universities are so conducted that there is a great deal of correspondence between them and the homes from where students come. In China, the student is more or less a poor scholar, who is serious-minded, hard-working and patriotic, and who is more keen on serving his country than on carving a career for himself.


The most marvellous results achieved by the Chinese are in the field of technical and productive education. Knowing full well that only literary education is not enough, they have given a vocational bias to their education. The needs of the various provinces have been studied and the educational system has been brought in line with these. Wood-working, gardening and elementary courses on agriculture are taught in the lower schools, while foundry and blacksmithy form a part of the instruction in the middle schools. For higher grades of professional vocational and industrial efficiency, special institutions have been set up, and the entire student body has been converted into a kind of productive unit. In India, this very problem has been engaging the attention of people for a long time, but no way has yet been found out of the difficulty. The Wardha Scheme of Education was a step in this direction, but it was never adopted on a nation-wide scale. Some other attempts have been made here and there, but nothing has been done to harness the energies of all the students in this direction. In China, the miracle has been wrought and we can learn something from it.

Again in China, some kind of organic relationship has been established between education and the national programme of defence and reconstruction. Military training is compulsory in all schools above the secondary grade and so far as the other schools are concerned training there is given for a period of three months every year. Even in primary schools, the importance of boy scout training is stressed, and these students are taught to be physically fit, mentally alert and socially helpful. At every stage of education, the need of physical culture is very much emphasized. To make students health-conscious, their food and attitude to hygiene are particularly looked into. In this way, China is building up a new type of manhood, which cannot only stand the strain and stress of war, but which can actually co-operate in its

prosecution and which can help forward the cause of reconstruction. In India, there are no such co-ordinated efforts made and, therefore, it was no wonder that the Honourable Mr. N. R. Sircar as Minister in charge of Education deplored that there was such a gulf between education and the social and economic life of the country.

Above all, China is doing its best to protect and reconstruct its culture. This is done along two lines. In the first place, the illiterate masses are instructed in the essentials of Chinese culture and, in the second place, an attempt is made to train specialists who can give a new presentation of this ancient culture. In this direction the study of Chinese classics is very much emphasized, because it is well known that the culture of a country is rooted deeply in its classics, which are not only examples of literary excellence but also of moral perfection in some ways. By means of this, it is sought to produce a new generation of the Chinese who, without breaking away from the past, can assimilate the best lessons of the present-day world.

There is much for India to learn from China in the field of education, and there is no reason why we should not take a leaf out of the book of the history of the present-day China. Our problems are almost similar, and the way pointed out by China may lead to our regeneration as well. We need to wipe off illiteracy; we want to build up the morale of the younger generation, we feel that there should be vital relationship between education and actual life, we also realise that merely literary education is not enough, but that education should become productive, with the war at our threshold we feel that our young men should learn the art of defence, and we are all eager to preserve and promote the cause of our culture. These are some of our pressing problems in the field of education, as they are those of China. But China has found a way, while we are still groping in the dark. Let us, therefore, turn to China for light.



THE AMERICAN ARMY

By COLONEL HERMAN BEUKEMA

(Professor at United States Military Academy)

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TWO major motives have impelled men to take up arms against their fellows: appetite for loot and the will to be free, whatever the cost. The issues at stake in the life-and-death struggle which now tears our world asunder are drawn on those lines.

Our enemies are determined on a world mastery which can be secured only by the enslavement of all the peoples outside the predatory ring which we know as the Axis. Our fight is for survival: and beyond that, for the organization of a system in which all men can be free.

THE SOLDIER'S SPIRIT

The part which is to be played by the American Army in the struggle and its aftermath is fixed. Everyone foresees the American attacks which will be driven into the enemies' vitals by tank and plane and the surging millions of men in olive-drab who will follow. What few understand fully is the spirit which animates the American soldier. To do so they must trace the history of American armed might: how it first came into being, how it lapsed after each major test, how it rose to meet each new crisis, keeping alive the tradition of no defeat in war.

TRADITION OF LONG STANDING

This American Army dates from the American War for Independence. The battles of Lexington, Saratoga, and Yorktown are accepted as the early milestones in its history. But in the century before 1775, America's Colonials fought with heroism and distinction through four wars to protect their settlements from the incursion of the French and the Indians on the American continent. The American Army, as a fighting command, can thus be traced back 250 years.

The spirit which animates it, the soul of that army, springs from a source much older—even older than those first boatloads of colonists who came to the

American wilderness in search of a land where they might drop the chains forged by the Old World's traditions and live as free men. The true origin is to be found in the Anglo-Saxon fyrd created by King Alfred more than thousand years ago.

By his decree all able-bodied freemen between the ages of 16 and 60 held the privilege of taking the "oath of arms". No more than a body of militia, the fyrd was bound together by a spirit which was at once a bulwark in Britain's defence, and a spearhead in her attack. Down through ten centuries has come that tradition of a people's army, of farmers and artisans, dropping their normal pursuits in times of danger to take up the tools of war.

REDUCED AFTER WARS

The tradition of a people's army is inseparable from that of a peace-loving people. In the long intervals of peace, the United States has kept no more than a handful of men in uniform as a nucleus for training, a skeleton to be filled out when aggression might threaten.

While in Europe, wars were springing out of the incomplete military decision of 1918, and the nations were rearming for the greater war to come, the military establishment of the United States was scaled down by law to a strength of 118,750 officers and men. Even if the partly trained National Guard were considered as additional first-line troops, 17 nations boasted stronger forces, and 42 nations trained a larger proportion of their population than the United States for national defence.

STORM WEATHERED

That America has weathered its storms in the face of such repeated military slumps is usually credited to the broad expanses of ocean separating the Western Hemisphere from the Old World. The real reason goes deeper, as every enemy caught under the sights of an American rifle has learned. Neither peace nor pacifism has ever dampened the Americans'

determination to remain free. Every war has brought forward the millions needed to preserve that freedom.

Compared with the machine-drilled efficiency of the Old World's professional armies, the performance of American levies—in the early stages of a war—has usually left something to be desired. Time and experience have always corrected those shortcomings. No higher praise has ever fallen to American arms than the walls of disillusionment in the German official reports of Cantigny, Belleau Wood, Blanc Mont, St. Mihiel and the Meuse-Argonne in World War I.

What the Germans cannot understand even now is how American divisions, in many instances green units getting their first taste of battle in the final campaign of 1918, could break through and rout the veterans of the Prussian Guard. What they have never understood is the strength and courage of a free man fighting to preserve his freedom.

WRONG ESTIMATE

Where the strategist of military nations has always gone wrong in his estimate of the American armies of the past, is in his assumption that initial amateurism cannot be overcome in time for effective blows. The German, Japanese, and Italian systems for developing fighting efficiency start early, beginning with pre-induction courses for children of five or six, continuing through the years until the conscript is already a highly trained soldier on the day he dons his uniform.

There was no such programme of training for the American divisions which threw back Ludendorff's "Friedensturm" in July, 1918, then went on to collapse the German salient on the Marne. Equally raw, by Germany's standards, were the divisions which broke the Hindenburg Line, and those others who wiped out the last German resistance in the Meuse-Argonne. Nor has there been any more extended training for the fliers in this present war who again and again have shattered Japan's naval task forces. The quality, however, is there, to outmatch whatever America's enemies can bring to the battlefield. Time is bringing the numbers.

FINAL VICTORY

When the task is finished at last, perhaps our Axis enemies will take note of the brief span of history which saw the North American wilderness converted into a powerful nation. Only a people by nature alert, hardy, intelligent and courageous could have achieved the miracle. In their hearts, the people today remain as hard-bitten as their pioneer forebears, ruthless and violent in meeting anyone rash enough to threaten the liberties for which their ancestors fought and died. Armed forces fashioned of such human material may lose the skirmishes and battles in the early stages of a war; final victory cannot be denied them.

READILY MOULDED SKILLS

Of course raw courage alone is not enough to meet national emergencies. Unleavened with skill and intelligence, it could produce nothing better than useless and bloody sacrifices. That the skills do exist, that they are readily moulded to the needs of war, is obvious to any reader of American history. Indeed, no nation has gone further in pioneering developments of the tools of war than the United States.

Many years before any European country had given up the old muzzle-loading rifle, the American army had adopted the greatly improved breech-loader, invented in 1811 by John H. Hall, of Yarmouth, Mass. No less important in the history of small arms are the American names of Christian Sharps, Christopher M. Spencer, Samuel Colt, Oliver F. Winchester and Eliphalet Remington.

AUTOMATIC WEAPONS

In the development of automatic weapons, America's inventors have led the way: Dr Richard J. Gatling invented the first practicable machine-gun in 1862. Captain William A. Gardner patented a truly portable machine-gun in 1863. Hiram Maxim made the first truly automatic machine-gun in 1884. John M. Browning was first to apply successfully gas operation to the machine-gun. Colonel Isaac N. Lewis, Benjamin B. Hotchkiss, John C. Garand and General John T. Thompson ("Tommy" gun) have all

made striking contributions in the same field. Eli Whitney introduced machine accuracy into production of small arms parts to make possible interchangeability and mass output.

The impact of American inventive genius on the manufacture of cannon and gunpowder resulted in the centrifugal casting of cannon and the railway gun. With all due credit to the British, it must be acknowledged that the tracklaying tank is the offspring of the American tractor.

WRIGHT BROTHERS

The rate of progress has been the same in securing mastery of the air. The true forerunner of the bombers which are levelling Germany's factories, smashing at her troop concentrations, and have left devastation in a test raid against Japan's industries, was the invention of the Wright brothers, in 1908. After the first success at Kittyhawk, human flight was assured. American inventors and aeronautical engineers have produced the great, four-engined bombers, the equally deadly torpedo plane, and such aids to their effectiveness as the gyropilot, the Norden bomb-sight, and many others.

CHOSEN FOR ABILITY

In a country where inventive genius and engineering skill flourish, we can expect to find the men who will employ the results to the best advantage. Americans suited for bomb-crews, tank-crews, fighter-pilots, rifle marksmen, and artillery teams are readily forthcoming. A screening system which accurately tests the capacities of the recruit places him finally in the slot where his services can be most valuable. Further screening determines who shall be a commissioned officer and who shall remain in the ranks. Ability and performance are the sole means to advancement.

Under such a system, the American Army, which begins as a true cross-section of the nation, remains always on a fully democratic basis. No tradition of samurai control, no aura of Prussian militarism and caste appears in the record. There is no Elite Guard to ensure the primacy of a politically

favoured inner circle. Instead the Army's personnel is brought into the ranks through the operations of thousands of civilian boards, made up of local citizens. Each man of fighting age is examined in turn to determine whether he is to be assigned to military duty or deferred in the best interests of the country. No system could better express the democratic principle of uniform rights, equal obligations.

THE "GRASS ROOTS"

A homely expression of American politics speaks of "going to the grass-roots". The American Army of 1942—like all the other American armies of past wars—does precisely that—it begins as an army of the people; it trains and fights as a team of citizen-soldiers. Brigadier-General O. L. Spaulding has written:

"It is impossible to think of an army with this background and the instincts engendered from it, as a promoter of militarism or an instrument of oppression. Its commander-in-chief is a civil official, holding his mandate from the people. . . . It is the people's army, and theirs alone."

OFFENSIVE SPIRIT

Often forced to accept a defensive role while national resources were being converted into combat potential, American troops have never forgotten that the offensive alone will bring final victory. That knowledge has sustained them through periods of adversity.

The American Army of 1942 has no illusions as to the issues at stake. Faith in the country behind them, in the Allies, who are their partners in battle, in their tradition of no defeat in war, in their own sheer power to carry everything before them, fills the men of the American Army with determination and confidence during the long months of training and hardening. Above all, they are determined that this time there will be no halt on an armistice line, no chance for the barbarian to stave off complete surrender.

In payment for their sacrifices the American fighters make but one demand—the living assurance that there shall be no third World War. That assurance, they know, can come only from a victory which is final.

Viscount Halifax on the Problem of the Princes

100

IN the framing of a satisfactory constitution for all India, the problem of the Princes and the co-ordination of the States with the Provinces of British India in a unified constitution have always presented many difficulties. Every attempt at a proper adjustment of relations has baffled solution, owing to causes that go deep into the historic past. Treaty rights with individual Princes, apart from the varying conditions of life in different States, have stood in the way of a definite and final solution of the problem. Lord Irwin (now Viscount Halifax), when Viceroy of India, was impressed with the necessity of bringing the States and Princes in line with the growing democratic thought in British India. To this end he held frequent conferences with the Princes, and the Political officers from the States. The proceedings on most of these occasions were kept secret. But in the recent Biography of Viscount Halifax by Alan Campbell Johnson (Robert Hale Ltd.), we have an authoritative account of these "frank and friendly discussions." "Lord Irwin's advice to the Princes in the form of a private address on "Administration and government" is for the first time published in Mr. Johnson's interesting book.* The notes of this historic document comprise the following twelve points which are as instructive and important today as when they were addressed to the Princes in Lord Irwin's day.

I. The function of Government may be described as the task, firstly, of ensuring to the individuals composing the society governed, the opportunity of developing themselves as human beings, and secondly, of welding them into a compact and contented State. The discharge of this double function involves the necessity of finding and maintaining the due balance between the rights of the individual and those of the State to which he belongs.

II. Stated differently, the ordered life of a community depends upon being regulated,

* VISCOUNT HALIFAX: A BIOGRAPHY. By Alan Campbell Johnson, Robert Hale Ltd., London.

not by the arbitrary will of individuals, but by Law, which should expressly or tacitly be based upon and represent the general will of the community.

This is equally true of Autocracy, Oligarchy, Democracy, and the efforts of rulers, therefore, whether they be one or many, should be directed to the establishment of the Reign of Law.

III. The application of these principles implies—among other needs—

(a) the protection of individual liberty, rights, property, etc ;

(b) the provision of adequate machinery for the adjustment of disputes between individuals ;

(c) the provision of adequate machinery of justice, i.e., proper code of law, law courts, appeals, etc ;

(d) the recognition of the equality of all members of the State before the law.

IV. These things depend upon—

(i) an administration conducted in accordance with the law ;

(ii) an efficient and uncorrupt police force ;

(iii) an efficient judicial system, strong in personnel, who are secure from arbitrary interference by the executive and are secure in the tenure of their office so long as they do their duty.

V. The fundamental purpose of Government stated in I. implies that Government must follow definite principles in—

(a) the collection of revenue from its subjects ;

(b) the expenditure of revenue so collected.

VI. Revenue. Taxation should be—

(i) as light as possible ;

(2) easy of collection ; otherwise, the annoyance caused to the Taxpayer is out of proportion to the benefit to the State ;

(3) certain, i.e., the Taxpayer should be able to forecast his liability ;

(4) proportionate to the means of the Taxpayer to pay.

VII. Expenditure. From this it follows that the proportion of revenue allotted to the personal expenditure of the Ruler should be as moderate as will suffice to maintain his position and dignity, in order that as large a proportion as possible may be available for the development of the life of the community and of its individual citizens. The civil list of an enlightened modern Ruler is normally fixed at either a definite sum, or a definite percentage of the total income of the State.

VIII. Under the general head of development fall—

The creation and maintenance of roads and communications.

Education.

Health and other social services.

Agriculture.

Housing, etc.

The devolution of many such subjects to local bodies makes for good government.

IX. Government must be, by the nature of its task : *responsible*, not *irresponsible* in character.

In democracy, it is responsible to a wide electorate, but where this visible responsibility does not exist (as, e.g., in autocracy), its inherent responsibility to its own purpose as defined in I. remains.

X. Every Government should have some machinery by which it can inform itself of the needs and desires of its subjects, and by which these can make their voice heard.

This machinery need not be strictly representative (or elective) in character, but its essential requisite is that it should maintain a close connection between Government and Governed.

XI. There are other matters, such as religious toleration, the encouragement of mutual confidence and harmony between employers and employed, in which, Government may not be able to make effective use of law, but in which it is none the less bound to direct its influence towards the preservation of friendly and neighbourly relations between the different component parts of the single unity of the State.

XII. Perhaps the principal necessity for a personal Ruler is that he should be able to choose wise counsellors, and having chosen them that he should trust them, and encourage them to tell him the truth, whether or not this is always palatable.

There is much wisdom in the words of Bacon :

Thinks it more Honour to direct his chiefs, than to be busy in all. Embrace, and invite Help, and Advice, touching the Execution of thy Place ; and doe not drive away such, as bring thee Information, as Medlers, but accept them in good part.

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THE UNITY OF INDIA*

By DR. SIR JADUNATH SARKAR, Kt., C.I.E., D.Litt.

:0:

AS India any unity? Is there an Indian people, as distinct from the inhabitants of this province or that? This is a question foremost in our thoughts today and it is a question that has never been absent from the minds of our thoughtful men at any time. Instead of giving a out-and-dried answer to it, it would be wiser and more profitable to examine it in all its aspects before forming our opinion. Now, the unity of a people may be of three different kinds and proceed from three different sources, though all of them are often found to be combined, especially in the most stable nations of to-day. These three sources are: (1) geographical, (2) historical and (3) cultural. The perfection of them is national, i.e., full political unity.

Next religion. Within a limited sphere and in rather primitive times, religion has served to unite a people; but by this very fact, it has prevented the formation of a nation because where religion is the sole bond of political union, members of other sects cannot have any lot or part in the State, just as in the ancient Greek city-republics foreign settlers and Helots (the indigenous aboriginal people) had no right of citizenship. Let us take India. If the country is to be parcelled out according to religion as the one and only one basis of polity, will Hindustan and Pakistan be enough? Where in these two divisions would you put Mr. Jinnah's expected grandson by the Parsi millionaire to whom he has married his daughter? So, you must have a Majusi-stan, in addition, where only Zoroastrians can have their true home, according to this theory. And you will have to go further; for the perfect location of the future grandson of Khan Sahib (the Frontier leader) by the Indian Christian officer to whom his daughter has been married, you must provide a Nasiristan. As I am rather weak in mathematics, my imagination staggers at the prospect of the infinite number of permutations and combinations

which will inevitably follow from making the State subordinate to the Church.

Indeed, history teaches us that religion has often been a force antagonistic to nationality. When not controlled by the State, it has divided the people of a country into two mutually hostile sections, each of which has looked to its brethren of the faith in foreign countries in order to suppress its fellow-countrymen holding a different creed. In one word, religion is an international force and therefore diametrically opposed to nationalism as understood in pure politics.

Let us consider the geography of India. If you look at a relief map of our country, or even a cheap school atlas in which elevations are represented by colours on a flat sheet, you will find that India as a whole stands isolated from the rest of Asia. On the north, north-west and north-east, she is cut off from other countries by the loftiest mountains in the world or the densest and most rugged barren hills and jungles. The deep sea guards our western and eastern flanks as between a pair of sharp pincers. Inside this, self-contained area, no impassable mountain or raging torrent cuts one province off from another. Even before modern science had triumphed over physical barriers by giving us rapid and easy means of transport, pilgrims, students, preachers, conquerors and adventurers had passed from one part of India to another, however remote, in safety and frequency. This we know from our history. In the coloured maps of India's physical features, you find one green field stretching from the Bay of Bengal to the foothills of the Afghan passes, and also down the Orissa and Madras coasts, showing that throughout this vast region, the ground never rises more than a thousand feet above sea-level. Calcutta is distant 1,200 miles from Lahore by road, but the difference in elevation between these two widely separated cities is only 900 feet, or in other words, you ascend only nine inches by advancing a mile. How can such a region be divided from the military point

* Address delivered at the Rotary Club, Dehra Dun.

of view? The Konkan coasts' plain is separated from Maharashtra proper or the Desh country, as it is technically called, by the lofty Sahyadri range, which has not been so lofty as to bar close inter-communication between these two tracts. The Hindus of Konkan have from ancient times spoken the Marathi language (a dialect of it, but very easily understood) and followed the same religion and customs on both sides of the dividing hill. This shows that the hill was not impassable even before modern railways and motor cars made science triumph over Nature. According to an ancient myth, the Vindhya mountain stooped its head in order to let the North Indian coloniser Agastya pass on to the Deccan, and the Vindhya has not lifted up its head to bar the path ever since then. Before the Muslim conquest, Kabul was the seat of a Hindu monarchy and Buddhistic caves have been found in Quandahar and images and relics of the same faith in Afghanistan, central and northern. These facts negative the idea of a rigid provincial isolation by natural features before the coming of the English.

As a Chinese General on a recent visit to India remarked: "Japanese tanks can roll over North India from Calcutta to Lahore as smoothly as ivory balls over a green billiard table." And yet, how many modern political divisions separate these two capital cities!

Last and most potent of all the forces is cultural unity. During the two thousand years of Hindu and Buddhistic rule in India, in spite of political disunion and differences of language and customs, a uniform Sanskrit stamp was printed upon the literature and thought of all the provinces of this vast country. There was, throughout India in the Hindu age—as there is among the Hindu population throughout India to-day,—a basic unity of religion, philosophy, literary ideas and conventions, and outlook upon life. Coming still further down the course of centuries, we can broadly say that there has been achieved some approximation also in physical type and mode of life among the various foreign races that have lived

long enough in India, fed on the same crops, drunk of the same streams, basked under the same sun and submitted to the same rule in their daily lives. Even the immigrant Indian Muslims have, in the course of centuries, received the imprint of this country and now differ in many essential points from their brethren living in other parts of Asia, like Arabia and Persia.

The Sufi or Pantheistic movement, in the days of Muslim rule in India, afforded a common platform to the more cultural and devout minds among the Hindus and the Muhammadans alike. For the lower ranks or mass of the population, the mediæval saints like Kabir, Chaitanya and Nanak were the common spiritual leaders, and made converts by the thousand among Hindus and the Muslims alike. This factor tended to relax the rigidity and exclusiveness of the old dogmatic faiths; 'bhakti' or true devotion to God is the antidote to religious fanaticism, and it knits the rulers and the ruled together.

I shall now briefly summarise the conclusion of this survey and inquiry. The Indian people of to-day are no doubt a composite ethnical product, but they have all acquired a common Indian stamp and have all been contributing to a common culture and building up a common type of traditions, thought and literature. Even Sir Herbert Risley, who is so sceptical about the Indian's claim to be considered as one people, has been forced to admit, that—

"Beneath the manifold diversity of physical and social type, language, custom and religion, which strikes the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Comorin. There is in fact 'an Indian character, a general Indian personality,' which we cannot resolve into its component elements."

Whether all these striking elements of unity will culminate in the political unity of India, is a question the decision of which lies on the knees of the gods, and a patriot can only pray for it.

THE LAST DAYS OF JESUS

BY MR. S. K. GEORGE, M.A., B.D.

(Author of "Jesus Christ: His Life and Teachings")

THE events of the last week of Jesus' life, of which we have very full accounts in the Gospels, seem to have been carefully planned by Jesus. He was openly and deliberately putting forward his claim to be the Messiah of Jewish expectation, but a Messiah according to his own conception. There was an ancient prophecy which pictured the Messiah King as entering Jerusalem, riding upon an ass, the traditional vehicle of Jewish kings. Jesus, therefore, sent two of his disciples to a village near Jerusalem to fetch an ass's colt that he had evidently pre-arranged for the purpose. He rode on that, making what has been called his triumphal entry into Jerusalem. Popular enthusiasm and expectations were roused by this symbolic act and people shouted welcome to the Messiah: "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is the kingdom that cometh, the Kingdom of our father David: Hosanna in the highest." It is significant that Jesus who had so consistently shunned popular enthusiasm all along did not restrain it on this occasion, even when asked to do so by the offended Pharisees. He accepted the honour as due to him.

The next day he did another symbolic, even a challenging act. And that was the cleansing of the Temple courts. The outer courts of the Temple were specially set apart as a place of worship for the Gentiles, who were not allowed within the inner sanctuary. But these courts were filled, as the precincts of many Hindu shrines are today, with booths of merchandise, stalls for the sale of animals for sacrifice, tables of money-changers, etc., a business from which some of the priestly families drew large incomes. Jesus was infuriated by this sacrilegious practice and we read that "he began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers and the seats of them that

sold doves; and he would not suffer that any man should carry a vessel through the temple. And he taught and said unto them: "Is it not written: My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers." It was his moral and spiritual authority, rather than any show of force, that carried through this bold act; and the Temple authorities had for the time being to bow before it.

But they could not let it go unchallenged. So they came to him in force the next day and questioned him as to his credentials. The clarity and the sharpness of Jesus' mind are seen in the replies that he gave to these tricky questions that were put to him during these days by his enemies, that they might catch him in his talk. We are told that even they marvelled at him. As for evidence regarding the nature of his authority, he referred them to the baptism of John: "Was it from heaven or from men? answer me, and I will tell you by what authority I do these things." They couldn't give him a straight answer: for they dared not, for fear of the people, deny the divine sanction for John's baptism. This linking up of his own authority with that of John, at the very end of his ministry, takes us back to the springs of Jesus' consciousness of his mission in the initiation he received from his earthly Guru.

Another question by which they sought to trap him was concerning the payment of taxes to Caesar—should they or should they not give tribute to Caesar? Involved in it was the whole question of submission or revolt to Roman authority. If he advocated paying the tribute, they could hold him up as an enemy of the people; if not he could be reported as a traitor to the crown. Jesus cleverly got out of the trap by asking for a coin wherewith they paid the tribute. They brought him a

coin. And he asked them: "Whose is this image and superscription? And they said unto him, Caesar's. And Jesus said unto them: Render unto Caesar the things that are Caesar's and unto God the things that are God's". This reply, which while enunciating a great principle was mainly a clever escape from a wily trap, has often been quoted to justify unquestioning submission on the part of the Christian to established authority. But the whole attitude of Jesus, especially during his last week, was one of resolute opposition to unjust, immoral authority, whatever sanction it had, in the strength of whole-hearted surrender to God of what belongs to God, which is the whole of life, temporal as well as spiritual.

Many other questions were asked of Jesus during that last eventful week so that his enemies might find charges against him. One of them was about the resurrection from the dead. The Sadducees, who disbelieved in life after death, posed before him their crack problem of a woman becoming in turn the wife of seven brothers who all die childless. "In the resurrection whose wife shall she be of them? for the seven had her to wife," asked they. Jesus corrected the gross physical conception of the life after death which they sought to ridicule by this problem and affirmed that the life to come was of a different order from life on this earth. "For when they shall rise from the dead they neither marry, nor are given in marriage; but are as the angels in heaven," said he. "The resurrection was for Jesus," comments Middleton Murry, "an ineffable condition in which all bodily limitation was transcended; it was a condition of being perpetually in the presence of God. Strange, yet inevitable, that on the death of this man should have been built the dogma of the bodily resurrection."

It was in answer to another question this week that Jesus gave the famous summary of the commandments. "What

* M. Murry: "Life of Jesus."

commandment is the first of all"? he was asked. "The first is," he said, "Hear, O Israel. the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind and all thy strength. The second is this: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Abraham Lincoln once said: "I will enter that church and none other over whose altar is inscribed these two commandments and nothing else." What a gain it would have been if the Christian Church had kept to the simplicity of its Master!

Jesus was now approaching the climax of his life. He had accepted the necessity of his death. His repeated instructions to his disciples regarding the nature, necessity, and the expected sequel to that death—his rising again in glory—left them still unconvinced and uncomprehending. Till the very end they were disputing about their own precedence in the kingdom of God. Jesus had repeatedly to tell them that in the Kingdom he is greatest who is the servant of all. More than once he enforced this by the object lesson of setting a child in their midst. The Fourth Evangelist tells the beautiful story of his driving home the same lesson by himself washing the apostles' feet, the most menial of all duties in a Jewish household, on the occasion of his last supper with them. And he told them: "If I, your Lord and Master, have washed your feet, you ought to wash one another's feet." But even at that table we read that there arose a quarrel among them as to who should be the greatest.

Perhaps one only among the apostles grasped something of the meaning and the necessity of Jesus' death and that was Judas Iscariot, who is never mentioned in the Gospels except with the opprobrious addition that he betrayed his Master. Yet the betrayal may have been an act of bending himself to the Master's purposes. Certain it is that Jesus had deliberately planned to die at Jeru at the time

of the Passover feast. His enemies had wanted to avoid that time—"not on the feast day", they had said. Yet, if we are to believe the testimony of the Fourth Gospel, which seems to correct the other three on this point, Jesus so planned matters as to die on the eve of the Passover, at the very time that the Paschal lamb was slain. This seems to have been as deliberately planned as the details of his triumphal entry and of his last supper with the disciples. And Judas may have been the agent, conscious or unconscious, through whom Jesus achieved his great purpose. Such is the judgment on the Judas story by one of the most penetrating of Jesus' biographers in recent times. Says Middleton Murry*:

The man who betrayed Jesus and hanged himself in sorrow, judged by the commonest measure was a man, and perhaps more a man than the disciples who left their master and fled, or than Peter who denied him thrice. I prefer to confess my own belief in a secret understanding between Jesus and Judas, and also to confess that there is nothing whatever shocking in this belief. Far from it it satisfies my demand that Jesus should have worked out his great purpose like a great man. May it not be that when Jesus first spoke of the necessity of his betrayal on the road to Capernaum, and his disciples "did not understand his saying and were afraid to ask him", one of them did understand and bowed himself to the necessity of his great Master? His name has been darkened by Christian piety. How were men who could not understand Jesus' purpose to understand the nature of him who served it? And if this plea for Judas seems too strange for sufferance, let it be forgotten as the vagary of one man's imagination; but let it be remembered that Judas was more necessary to the great drama than any other of the Master's disciples.

If Jesus died, as the Fourth Evangelist represents and as is more probable, on the eve of the Passover, then the Last Supper that he ate with his disciples in an upper room in Jerusalem was not the Jewish Passover meal, but a solemn farewell supper that he specially arranged for his apostles. The arrangements for the meal were secretly carried through by a certain sign that had been agreed on between Jesus and the owner of the house. It was at this meal that he instituted the rite that has become the central act of

worship of the historic church and is variously known as the Holy Communion, the Lord's Supper, the Eucharist or the Mass. The meaning and significance attached to this rite vary widely from being regarded as a simple memorial of the self-giving of the Master, to believing it to be a repetition of the sacrifice on Calvary, the elements used in the sacrament being transformed miraculously into the very body and blood of the incarnate God. Controversies regarding this have divided and kept Christian churches asunder as nothing else in Christian doctrine, and still provide the bone of contention between the major churches. But all such controversies are certainly far removed from the spirit of him who is recorded to have washed his disciples' feet on the very occasion of instituting this rite and who laid down the great principle that "God is a Spirit: and they that worship Him must worship in spirit and truth". The last supper was certainly a solemn moment in Jesus' life, when he was taking leave of his disciples, and if ever he meant this rite to be repeated, he meant it to be a symbol and a bond of union between them, a new covenant uniting them in the bond of fellowship by the memory of his life freely given for them. Strange that this very rite should become the bitterest bone of contention among his followers and the greatest stumbling-block to unity among them.

After the supper, Jesus went out with his disciples to a garden, where he intended to spend the night. His hiding in the garden may be the secret that Judas betrayed, perhaps what Jesus wanted him to betray, that he might be arrested that night in fulfilment of his determination to die as the Paschal Lamb the following day. Any way the Garden of Gethsemane has become famous in history as the scene of the agony of this great man of destiny ere he finally embraced his self-chosen way of death as the path to victory. We read that Jesus taking his three most intimate disciples, Peter, James and John, who had shared his other

crucial experiences, began to be sore amazed and distressed. "My heart is sorrowful unto death. Tarry here and watch," he told them and going apart from them a few yards he fell to the ground and prayed saying: "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt." This prayer, thrice repeated ere he regained his equanimity and poise, bears every mark of authenticity and sends a shaft of light into the very heart of Jesus at this time. Here was Jesus facing the fact of death—death at the hands of his own people, which he had deliberately chosen as the way to become God's Messiah to his people, in fulfilment of the role of the Suffering Servant of Yahweh—yet assailed by a final doubt as to its rightness and necessity. To the believers in the deity of Jesus, this prayer constitutes a stumbling-block against which their theories break down. There can be no sting in death, no shrinking from it, when the victim is a God, who is going through a pre-ordained plan of salvation, who knows that death can have no dominion over him. What beats, what baffles, a man, even the greatest of men, is the uncertainty about the purposes of death, its rightness and efficacy, especially when it is self-chosen. The great man, the martyr and the saint, discover these purposes by their faith; and it is when that faith itself is assailed, as every human effort is assailed, that man endures his greatest agony. That Jesus was so assailed is left in no doubt by this authentic account of his experience in the Garden of Gethsemane. But the great thing, the heartening thing for man is that he endured and conquered. His faith in God, the unfailing Companion, held; and he triumphed as man and for man. This experience of Jesus has left for mankind one of the greatest of all human prayers: "Thy will, not mine be done." "The historical Jesus moves us deeply by his subordination to God," says the great German scholar Schweitzer. "In this," he adds, "he stands out as

greater than the Christ-personality of dogma, which in compliance with the claims of Greek metaphysics is conceived as omniscient and incapable of error."*

Having recovered his poise and received strength from his God—the ancient record poetically pictures him as being ministered to by angels—he faced his captors, who had arrived by this time, led by Judas, with courage and calmness. The dignity and sublimity of the trial and death of Jesus are unsurpassed in human history and equalled by few other happenings, the last scenes of Socrates' life being the nearest parallel to them. Indian attention was inevitably drawn to them a few years ago by the historic trial and conviction of Mahatma Gandhi by a British Judge, for what in law constituted a crime, but "what to me", said Gandhiji, "was the highest duty of a citizen".

Jesus was first tried before the Jewish Sanhedrin, presided over by the High-Priest of the year, Caiaphas. False witnesses were suborned to prove the charge of blasphemy against him, but the ancient record says that their witnesses did not agree. Jesus maintained a silence which meant an indictment, far more scathing than anything he could have said, of their sinning against the light, calling good evil. Finally, foiled in their attempt to frame charges against him, the High-Priest asked him the straight question: "Art thou the Christ, the Son of the Blessed?" To that Jesus replied: "I am: and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven." This reply reveals the hopes that were sustaining him at this crucial hour, hopes of his Messianic exaltation through the gates of death by divine intervention. But this was blasphemy to the Jews, the charge for which the Sanhedrin was waiting. The High-Priest rent his clothes in horror, and cried out: "What further need have we of witnesses? Ye have heard the

* Schweitzer: "My Life" "ought."

phemy. What think ye?" And they condemned him.

But it was necessary that a death sentence passed by the Sanhedrin should be confirmed by the Roman procurator. So they hurried Jesus to the Procurator. Pontius Pilate was one of the most tactless of Roman procurators that had ruled in Palestine, and was known for his contempt of the Jews and their religious scruples. The charge, therefore, that was preferred against Jesus in his presence was that of treason, of his advising the people against paying tributes to Cæsar and his setting up to be the King of the Jews. Pilate was used to similar impostors among the Jews and does not seem to have taken the charge seriously. Jesus would defend himself before this flippant Roman no more than before the corrupt judges of his own nation. "The silence of Jesus in the presence of Pilate," says a great modern writer,* "is the silence of one for whom the day of speech is over and the day of battle begun, the ultimatum delivered, and the trumpet sounding for the attack. Where are his followers now? They have all run away, as verbal Christianity always runs away when it comes to the critical point." Pilate, perplexed by the silence of Jesus and bored by the charges of his accusers, and perhaps wanting to insult the Jews, offered to release this their "King", as the prisoner whom it was customary to release on the feast day. But the wily priests, perhaps retorting against Pilate, incited the people to ask for a violent rebel against Rome, Barabbas, who had then recently been arrested for murder during an insurrection. "The cry: Not this man, but Barabbas, is still ringing," says Bernard Shaw, "after two thousand years, whenever Jesus and his way of life are brought for trial before man. Yet," continues Shaw, "it is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his empires, his millions of money and his moralities and political institutions. This man has not

yet been a failure, for nobody has ever been sane enough to try his way." For him and for those who like to go his way the cross still seems to be the inevitable end.

"So," we read; "as Pilate wanted to satisfy the crowd, he released Barabbas for them. Jesus he handed over to be crucified after he had scourged him."

It is painful, it is shameful for the race, to read of the atrocities heaped on Jesus at his tortured death by the brutal Roman soldiers, the unfeeling crowd and the revengeful priests. Christian piety sees in those sufferings of the innocent a revelation of the mystery of God's agony over human sinfulness; and a contemplation of Christ's sufferings has been a powerful and abiding stimulus to human penitence. But it is pathological and emotionally unhealthy to dwell too much on those sufferings, as so much of Christian piety delights in doing, finding in them a vicarious punishment for their own sins. But the great thing for mankind is that Jesus went through those experiences unflinchingly, loving and forgiving until the end, setting man an example to follow of overcoming evil by good. The Buddha, in the famous parable of the Saw, had set forth the noble way of overcoming hatred by love. Jesus himself had enunciated the great principle of turning the other cheek to him that would smite you on one cheek. But here we see precept put into practice, in a classic illustration that has captured the imagination of the world. The Cross of Jesus will remain for all time the supreme example of Love, suffering unto the uttermost and conquering, without returning evil for evil, or railing for railing, but committing itself to God, who alone can order the unruly wills and affections of sinful men and can make the suffering of the just change the heart of the unjust.

It was this faith in his God that sustained Jesus through it all. Supernatural expectations of divine intervention, of his own vindication as God's Messiah, no doubt coloured his faith in God at this supreme moment in his life. He seems

* L. P. "Religious Perplexities."

to have expected that God would intervene ere death swallowed him up, and would declare him to be the Messiah, lifting him up to God's own right hand. One of the Psalms that he had quoted in controversy with the Jews during the last week had said: "I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore: but he hath not given me over unto death. Open to me the gates of righteousness: I will enter into them and give thanks unto the Lord." The glorious music of these songs of victory out of defeat echoed in Jesus' soul as he hung upon the cross, nailed between two malefactors.

But in his actual hopes of supernatural triumph, of God's immediate intervention, Jesus seems to have been disappointed. Supreme as he was in his understanding of God's nature and purposes, even he was limited by his age and country; and in his case too the words of the prophet remain true: "God's ways are not our ways, neither are His thoughts ours." The supernatural intervention, that Jesus expected would save him from the cross, did not happen and Jesus died with a loud cry of despair: "My God, my God, why hast thou forsaken me?"

But his God had not forsaken him. What seemed dereliction to him was none such. His self-giving was wholly accepted by God, and he has been vindicated as God's Servant and Man's Saviour, in a measure far excelling that of his own expectations as a supernatural Jewish Messiah. . . .

The accounts of his burial and rising again are meagre and conflicting. He seems to have been hastily buried in a newly-prepared grave belonging to one Joseph of Arimathea, a member of the Sanhedrin and probably a secret follower of Jesus. The ancient story has it that very early on the day following the Sabbath, that is on the third day of the crucifixion, certain women went to the grave to anoint the body of Jesus with spices; but they found the stone that covered the mouth of the grave removed and the body missing. Details

regarding this empty tomb and the resurrection appearances of Jesus in the different narratives are divergent and highly tinged with the supernaturalism of the day. Many naturalistic explanations have been offered to account for the belief in the empty tomb and the resurrection-appearances, but none is wholly convincing. Certain it is that the apostles and the early church believed that Jesus rose from the dead, appeared to a few privileged among them and then ascended into heaven. It was this miracle that attested to them the deity of Jesus and assured them of his return in glory. But this belief was inevitably coloured and controlled by kindred beliefs in supernatural happenings which have failed to materialize and so invalidate this belief itself. For in the Acts of the Apostles, we read that when Jesus was being taken up into heaven, an angel appeared to the disciples and assured them that this same Jesus who was being taken up from them would in like manner return. The Acts of the Apostles and other early Christian literature make it abundantly clear that this return of the ascended Jesus was expected early, even within the lifetime of the Apostles. Belief in Jesus' bodily resurrection stands or falls with the belief in his supernatural Messiahship and his return on the clouds in glory. Though falsified by history—the expectation of it has time and again proved false—belief in Jesus' second advent still finds a place in the Christian scheme of things, though in an attenuated form. Belief in his bodily resurrection also survives in like manner. It certainly was the keystone of the traditional faith. . . . For many centuries the resurrection of Jesus meant the resurrection of his physical body, and this was accepted as evidence first for the belief that Jesus was God and second that a like physical resurrection awaited all men. But as an effective faith this has now disappeared. And it is time that Christian churches and thinkers faced up to this crucial question and stated what exactly they believe on this vital topic.

Conception of Beauty in Hindu Art

By Mr. GAYANACHARYA A. C. PANDEYA

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ALL objects whether natural or artificial, like men, animals, factories or arts, may be "beautiful" or "ugly". A 'thing' which may appear beautiful to one may be ugly to another—thus, "everyone", as Plato remarks, "chooses his love out of the objects of beauty according to his own taste." Collectively as a society or a race, or individually as the single life, everyone, in fact, has a unique ideal. This ideal is the absolute value of one's own taste of beauty. So is true with ethics as well: every sect maintains its own absolute value of beauty. Thus the entire theory of beauty is the theory of prejudice, because there is none to decide finally which racial ideal or morality is "best"? But who shall say that his own is not best? This problem—a problem of mere relativity in concepts—is well attributed to the classic saying that the world at large recognized Majnun's Laila as far from beautiful. 'To see the beauty of Laila, requires the eyes of Majnun.'

The same is true with all varieties of art and artists. An object may be 'something' to one, though 'nothing' to another—the choice varies from race to race, epoch to epoch, and age to age. A child may find 'beauty' in a doll; an idol may not be beautiful to a man. The quality of admiration arises from the general concept of life, education, temperament and power of reasoning. Entry into a different art, for example, from Western into Indian, therefore, needs more patience, greater effort and longer duration, than men, in general, are willing to devote. Every nation in the West has taken its art as the symbol of perfection and have, therefore, failed to feel the static beauty embodied in Indian art.

A standard of beauty in one century may not be regarded thus in another. The Stone Age beauty of sculpture in India was no standard in the Brahmana Age. However, there are cases where humanity slowly learns to regard beauty in an ancient piece of art. Is it not true that modern India is tending towards the realisation and adaptation of its ancient art of 2000 years back?

Indian philosophy maintains the existence of absolute Beauty ("Rasa": Aesthetics) in the same manner as the votary conceives the existence of absolute Truth, Beauty and Love in God, the form of the absolute He. A Hindu "rasika" (connoisseur) distinguishes between the genuineness in works of art, or, decides which work is "rasavant" (beautiful). It is here that the true artist puts his Self in modelling gods ('Devas' and 'Isvaras') in harmony with his own Thought Image and calls these models as the Perfect Images of Beauty.

"The" girl is a beauty; "that" girl is beautiful. Both have a different meaning. The conception of beauty and the adjective 'beautiful' must belong to a class of aesthetic appreciation. But we seldom make any distinction in our remarks, or attempt to qualify them, and consider such objects as pertaining to beauty or are beautiful, in order to saturate our ethical or practical life. The general standard of appreciation thus depends upon the hearty approval of some form or activity, or the attracting quality rendered in the tenderness or gaiety of colours, the sweetness of the sound or the charm of the movement. While attempting to criticise any dance, under such an attitude of brain, the use of aesthetic language has no place. It is only when the judgment of a work of art is made aesthetically that we speak of the presence or absence of beauty—whether the work is "rasavant" or not. Instead, if the decision is based on the popular concept of activity, the work of art is "lovely" or "lovable"; girls are "lovely", "that" girl is "lovable"; actions are "noble", colours "brilliant", gestures "graceful", or otherwise, and so forth. In doing so, it is not really the work of art which is judged, but its constituents—the material and separate parts—, activities or feelings which it exhibits. It is so because when the question of living with a work of art comes, the decision must be sympathetic and ethical, for beauty is an offshoot of the necessity felt in representing the subject, and not the subject itself.

While speaking of a work of art as good or bad, the aesthetic reference is essential; "only the subject and the material of the work are entangled in relativity." In the process of a work of art, there is (i) "an aesthetic intuition on the part of the original artist"—the creator, afterwards; (ii) this intuition has an internal expression, i.e., the vision of beauty, or, the true creation of the art; (iii) the form-giving to the internal expression, i.e., external indication of the vision of beauty: the technical process; and, lastly, (iv) "the resulting stimulation of the critic or 'rasika' to reproduction of the original intuition, or of some approximation to it".

Any aspect of life may serve as the source of the original intuition. To some the scales of a fish guide for the rhythmic movement, to some "all things are enlinked, enlaced and enamoured in terms of the General Dance". The artist discovers beauty and the critic finds it through the application of external means. But beauty may be discovered anywhere. It is no material to be photographed; for if we were to do that, the distinguishing problem between the beautiful and ugly does not arise. Beauty is a potent quality—static in its nature—which cannot be measured in terms of units, because the "artist" himself is beauty personified—as Kuo Jo Hsu (12th century) said: "The secret of art lies in the artist himself"—or in other words, beauty exists in the true artist, and also in the "rasika" who dips into his experience.

In works of beauty, harmony in content and form, theme and expression, exists: while there is variance in these in works ugly. "In time and space," aptly remarks Anand K. Coomaraswamy, "however the correspondence never amounts to an identity: it is our own activity, in the presence of the work of art, which completes the ideal relation, and it is in this sense that beauty is what we "do to" a work of art rather than a quality present in the object." The object may be "more" or "less" beautiful according to the degree of correspondence between the content and form, but "beauty" is absolute and can have no degree.

Through "Dhyana" (meditation), "Yoga" (perseverance) and "Sadhana" (retention), the artist gets the vision of beauty. It is spontaneous. And this "state of grace" is only achieved by self-forgetfulness, as E. G. Ricciotto Banudo says: "It is certain that the secret of all art . . . lies in the faculty of self-oblivion."

When we seriously speak of works of art as beautiful, we are elliptic in our opinions; for we mean the effective reminders of art, which possess significant forms, i.e., such forms which express the inner relations of things, or, as Haileh Ho says, "which reveal the rhythm of the spirit in the gestures of living things". Such works are linguistic.

It is the philosopher with whom the concept of beauty originates, but it is the artist who sketches his mental expressions on laws of that beauty. If he fails to achieve the Beautiful, he invites his disaster. "It is not to the artist," it is suggested, "that one should say the subject is immaterial: that is for the philosopher to say to the philistine who dislikes a work of art for no other reason than that he dislikes it."

The Hindus believe that the "rasika" (critic) is born and not made, and, therefore, he perceives beauty of which the artist exhibits the signs without going for meaning; for he knows without reasoning whether or not the work is beautiful. It is well said: "Experience can only be bought by experience; opinion must be earned."

The critic through his labour of investigation expounds "something", that is his criticism, a new work. The original piece supplemented by criticism renders a more revered reading.

In the two phases, viz., first, the works of art are reminders, and second, their reproduction is the activity of the "rasika", it may be suggested that the vision of beauty of the artist is a discovery rather than a creation. But the question arises: whether beauty awaits discovery every where? In our recollections, in aesthetic contemplation, like love, beauty is discovered in "unity"—a unity, which is released from individuality. That art is creative which expresses beauty—our point where

the general brain would have failed to find. That is a *new* piece of art.

Beauty is independent of the subject of a work of art—as Love may regard a monkey and a Brahman alike, because it is *one* and the same indivisible unit. Nay,

If a beauteous form we view,
’Tis His reflection shining through.

It would now be explicit in what sense the Absolute Beauty is applied, and how it is identified with God. Here we should not confuse that God has a lovely form and He can be the object of Knowledge. It must also be understood that in so

far we see and feel beauty, we see the Infinite in the form of Self—a new representation of the self, i.e., we are one with Him. God is the first “artist”, because every natural object is an immediate and a concrete representation of His being—this being is the “Self” for man to recognize. It is this Self which the artist puts on paper and produces a beautiful work of art. Thus there is a perfect identity of soul and body—of “atma” and “jivatma”—and it is here that an artist who discovers beauty in human form is an ideal *guru* (teacher); for, as Kabir puts it: he “reveals the Supreme Spirit wherever the mind attaches itself”.



THE BOYHOOD OF RALEIGH

This is a reproduction of the very well-known picture painted by Sir John Millais in 1870. It shows the young Walter Raleigh and a friend listening, enthralled, to the tales of sea adventures told them by the picturesque mariner. The stories he heard fired him in later life to become one of Britain's greatest sailor explorers, and the tale of his own life to-day provides the inspiration and tradition to Britain's fighting seamen.

FUEL PROBLEM OF INDIA

By DR. SURESH M. SETHNA, M.Sc., Ph.D.

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SINCE the dawn of antiquity fuel has been a necessity but with the advent of the industrial era the problem of fuels became one of great importance. Fuel has no longer remained an important factor only in the success of industrial enterprises. To-day it has assumed importance in the field of warfare and a country with inadequate fuel resources for its industrial and defence units like the air force, the navy and the mechanised transport system is bound to be throttled. But, it is not only the exigencies of war which demand a careful utilisation of fuels but the welfare of a country and its people demands that the fuel wealth of the country should be economically exploited. India to-day is on the threshold of industrialisation and is affected by the stoppage or curtailment of her foreign fuel supplies. She must, therefore, take a stock of her fuel resources and see that they are properly exploited and that new sources of heat and power are developed so as to be free from dependence on foreign supplies. The average citizen, nay even those who are supposed to be guiding the destinies of this country do not seem to be aware of the fact that the problem of fuel is of tremendous importance from the point of view of national welfare. The acute shortage of petrol and kerosene has, however, brought home to the rank and file of the people that at least the liquid fuel resources of this country are absolutely inadequate.

The fuels are divided into three main divisions: the solid, liquid and gaseous fuels and these again are sub-divided into natural and prepared fuels. Amongst the former are wood, coal, petroleum, vegetable oils and natural gas. Amongst the latter are charcoal, coke, power alcohol, motor spirit from coal, coal gas, producer gas and so on. Coal and petroleum are the two most important natural fuels and unfortunate indeed is that country which has inadequate resources of these and as we proceed, we shall find that India has the misfortune of having inadequate resources of both these fuels.

Coal holds a position second to none in the field of fuels. It is used for the production of electrical power where the same cannot be generated from water power, for the running of railways, propulsion of ships, for running industries with steam power, for smelting purposes, for conversion into liquid and gaseous fuels, for the manufacture of chemicals which are the starting materials for dyestuffs, plastics, synthetic drugs and other industries and, therefore, are of great economic value and for a number of other purposes.

The carbonisation of coal by heating it, in rectangular chambers of fire clay, arranged side by side to form a battery, leaves a hard mass in the retort which is coke and this is used in metallurgical and other operations, where a high calorific intensity is essential and a fuel low in volatile matter and with a rapid rate of combustion is required. The gases evolved during carbonisation pass by way of vertical pipes to a long horizontal hydraulic main where separation occurs into crude gas, ammoniacal liquor and tar. The gas known as coal gas or coke oven gas is purified of its impurities and stored in gas holders from where it is supplied for heating and lighting. The tar is fractionated and its various constituents separated which are the starting products for various industries mentioned above. The ammoniacal liquor formed a very important source of ammonia before the advent of the synthetic ammonia process developed in Germany during the last war. Today in countries where ammonia is prepared synthetically from nitrogen and hydrogen the ammonia from coal gas has lost its importance.

Coal, therefore, is of paramount importance to a country and let us see what is the position of India with regard to coal. The total coal resources of India of different varieties upto one foot thickness of seams and within 1,000 ft. is 60,000 million tons. The total workable coal is estimated to be 20,000 million tons. The coal reserves of Great Britain are three times, those of Germany over four ^{times}, of Russia,

over eight times, and of U. S. A. as many as sixty times those of ours. The coal reserves of India amount barely to 1 per cent. of the World's total reserves. The total production of coal in India in 1937-38 and 1938-39 was 28'47 and 24'8 million tons respectively.

It is admitted by all that the coal resources of India are inadequate. This depressing situation is aggravated by the fact that the coal resources are exploited indiscriminately. High grade coal is used where coal of a lower quality would serve the purpose. Coking coal is misused. It is estimated that in 1935, out of the 11'5 million tons of coking coal which were raised, only 2'5 million tons were used for smelting, whereas the rest was used for purposes which could be served by other varieties of coal. The Coal Mining Committee (1937) estimated that this wasteful process will lead to the depletion of the reserves of coking coal in about 60 years' time. What will then happen to our metallurgical industries, our good and abundant iron ores? The superior grade coal is also misused and the above named Committee came to the conclusion that the good quality coal will be exhausted in about 120 years' time. If this depressing state of affairs is to be done away with, the State must intervene and see that the profit motive of the private colliery owner is subordinated to the interests of the country. Sir Ardesahir Dalal in his presidential address to the Indian Science Congress in 1941 has suggested the rationalisation of consumption by a thorough chemical and physical survey of the coal fields in conjunction with a scheme of coal utilisation research, as is done in Great Britain and which has in many instances completely altered the attitude of the industry to many varieties of coal and enabled a more efficient use to be made of them. On the production side, he suggests a co-ordinated sequence of working the coal seams and to stop the exploitation of the richer coal from the lower seams for immediate profit, thus neglecting the upper seams, resulting in subsidences, fires and destruction of valuable coals. He further suggests a systematic research by a Fuel Research Board into obtaining high ash coking coals

with non-coking coals which will result in the conversion of good coals and an extension of the range of coals available for metallurgical industries. Dr. H. K. Sen, in his presidential address to the annual general meeting of the Indian Chemical Society in 1940, suggested that of the 28 million tons of coal raised annually, barring the 8 million tons of coal processed for metallurgical or foundry coke, the remaining 20 million tons could be utilised for all other purposes in the form of what is technically known as soft coke and the valuable products obtained in the preparation of coke from coal utilised which are lost at present as coal is used as such. All progressive countries exercise some sort of control over the production of coal and many countries have gone a long way towards the ideal of nationalisation of coal mines. In India, we are still very far from that ideal.

If with regard to coal the position is not bright with regard to liquid fuels the outlook is very gloomy. It is estimated that India consumed nearly 826 million gallons of liquid fuel in 1937-38 of all kinds valued at nearly Rs. 10 crores. Of this only 76 million gallons were produced in India, chiefly at Assam and Attock, the rest was imported mostly from Burma, U. S. A. and Iran and to a smaller extent from Russia and Borneo. With Burma gone and the difficulties of transport from U. S. A. and other countries being great, the shortage of petrol, kerosene etc., was anticipated. War apart, even in normal times the liquid fuel problem of India is expected to become more and more acute as mechanisation of industrial, agricultural and transport units proceeds. Total consumption of petrol alone in India in pre-war days was about 110 million gallons and there was on the average an increase of 9 million gallons every year. India, therefore, cannot afford to be complacent and go on importing year after year huge quantities of liquid fuels from abroad. If no alternate fuel resources are available in this country, the huge imports would be justifiable but when it is possible to replace a portion of the imported fuels it is nothing but

sheer complacency—complacency which during the exigencies of war as at present would make her position precarious. Manufacture of power alcohol, collection and fractionation of coal tar to get liquid fuels, encouragement to producer gas-driven vehicles, extensive investigations into the utilisation of surplus vegetable oils and especially non-edible oils for fuel purposes, directly as such or after cracking, in place of mineral oils like kerosene, are some of the ways to tackle our liquid fuel problem, and we shall briefly consider each one of these.

Ethyl alcohol, which has come to be known as power alcohol because of its use for the production of power, has since the closing decade of the last century become a fuel of great importance. Coal, petroleum and natural gas may not be available in a country but alcohol can be prepared from numerous sources, one or more of which a country can easily command and thus cover up the fuel shortage. Alcohol can be prepared from starch or sugar bearing materials like rice, barley, wheat and other grains, potatoes, sugar beets, molasses and mahua flowers. Waste products of other industries like liquor from the wood pulp digester in paper industry, wastewood, saw dust etc. are also utilised by some countries. To us in this country the manufacture of alcohol from cane sugar molasses is of great importance and to a smaller extent from mahua flowers.

Molasses is the thick dark mother syrup in the crystallisation of sugar, from which the remaining sugar cannot be crystallised but except by special installations because of the accumulation of non-sugar material. Some uses other than the production of power alcohol have been investigated for this waste product of sugar, industry like the production of cattle food, utilisation as manure for reclaiming wear (alkaline) land, for road surfacing and so on, but the most remunerative use seems so far to be the production of power alcohol. The process in its essential consists in diluting molasses with water in huge vats, yeast is then added when fermentation begins. The time required for completion of the process is about 8 days and the product of the fermentation is a weak

alcohol (7 to 12 per cent.) which is concentrated to give 95 per cent. alcohol. This is then further dehydrated using special equipment to get absolute alcohol. To make alcohol unfit for human consumption, it is denatured before sale and every country has its own denaturant formula. When alcohol is used for power purposes, the denaturant greatly influences the working of alcohol. Coal tar benzol and wood spirit have been found to be satisfactory denaturants both from the view-point of cost and working. Any petrol engine can be run on alcohol of even 95 per cent. strength with only slight modifications in the engine. It can also be used without any trouble in specially designed stationary engines or for running tractors and other agricultural machinery. In practice, alcohol is mixed in certain proportion with petrol according to the legislation in existence in each country.

Alcohol of 95-96 per cent. strength unmixed with petrol has been used by the Mandya Sugar Factory with satisfactory results in the running of tractors, lorries, buses and even cars which are provided with special readjusted engines. Mixtures of 60 parts of such alcohol and 40 parts of petrol have also been used for running buses at Bangalore without any adverse effects on the engines. All this shows that alcohol as a fuel either mixed or unmixed with petrol for internal combustion engines presents no difficulty in India.

The U. P. Government subsequently passed a Power Alcohol Act but so far it has not started working. If prior to war the manufacture of power alcohol would have been a step in the right direction brought as it would have some measure of prosperity to this country, to-day while we are in the midst of war one cannot understand the delay in the drive towards power alcohol manufacture, but then in India complacency has almost become a virtue. Vested interests will oppose or obstruct any progressive measure if it affects their pockets, but then such opposition must be put down if necessary with a strong hand if the measures contemplated are likely to make this country and its people prosperous.

Another source of alcohol easily available in this country is the Mahuva flower which is indigenous to India and grows in many parts of the country. It is estimated by the sub-Committee on fuels and power of the National Planning Committee, which has prepared a very valuable report, that some 8.5 million gallons of alcohol can be made every year in India from the flowers obtained from the existing trees.

Large quantities of motor benzol, which is seldom used as a fuel alone but is generally used in admixture with petrol or sometimes with alcohol, is obtained from the tar obtained on distillation of coal in the gas works and coke oven plants. The crude tar on distillation yields light oils upto 170° C and this fraction on redistillation yields motor benzol. Large amounts of benzol are obtained from coal gas, by scrubbing out by a suitable high boiling solvent or by adsorption by active carbon. In India, hardly any attempts are made to recover this fuel. A look at the coke manufacture in India reveals a sorry tale of waste. At almost all the places, the bye-products in the coke manufacture are not recovered. It has been estimated that on the most conservative basis, in the Jharia Coalfields alone, some 80 million gallons of tar comparatively rich in motor spirit, light oils and other substances are being wasted every year. According to Dr. H. K. Sen "if the 1.2 million tons of coal that are annually coked today to produce about 800,000 tons of soft coke were to be distilled in retorts with no more refinement than the collection and fractionation of the tar, we should be saving at least 12 million gallons of liquid fuel per year".

Extensive use of producer gas for running vehicles will also go a long way to reduce our petrol bill. The gaseous mixture obtained by passing air over heated fuel like charcoal, coke etc. is known as producer gas. During the last decade, countries like Germany, France, Italy etc. which have no petroleum, in their struggle for independence from imported fuels, extensively developed the use of vehicles driven by producer gas generated from portable producer fed with

charcoal, coke and even wood. Comparative operating costs for lorries on various fuels show that producer gas is one of the most economical sources of power. The maximum speed attained also compares favourably with the petrol-driven vehicles. What is needed is an efficient gas-purifying system so that deleterious gases and solid particles do not find their way in the engine and affect the parts. Producer gas-driven vehicles are now on the increase in India due to the stress of petrol rationing. Here too the State can give encouragement and promote development by aiding the manufacture of gas producers and suitable type of charcoal and by removing the restrictive legislation on the use of producer gas-driven vehicles and so on.

Reference must be made here to the use of vegetable oils as fuels. It has been found that these can be used as fuels in Diesel type of internal combustion engines. The Indian Industrial Research Bureau in the work undertaken by them have found that vegetable oils produce from 10-12 per cent. less power in Diesel engine than that produced by mineral oil fuel. Apart from their direct use as fuel, vegetable oils can be made to yield motor fuel and Diesel oil of good quality by subjecting them to one of the many cracking processes. The non-edible oils can be substituted in place of kerosene. The use of vegetable oils as fuels would be somewhat more expensive but considerations of national self-sufficiency and availability in remote parts of the country, where the cost of transport of mineral oils would be high, are points strongly in favour of developing the use of vegetable oils as fuels. India produces a large amount of oil-seeds, such as linseed, ground-nut, cotton seed, castor, sesame, rape-seed, mustard, mowrah and niger seed a good deal of which are exported. The surplus can be utilised as fuel or, if necessary, the cultivation can be extended.

ASTOUNDING progress has been made in the last half a century in the field of manufacture of liquid fuels by hydrogenation processes. In the Bergius process of liquefaction of coal which is extensively used by Germany, England, America, France, Italy and Japan, the pulverised

coal in admixture with heavy oil or tar and catalysts is preheated with hydrogen and delivered into the converter. In the first stage coal is converted into heavy oil and in the second stage this oil is converted to oils of lower boiling points. In the Fischer-Tropsch process which is also used extensively, a mixture of carbon monoxide and hydrogen in the proportion generally of 1 to 2 is passed over catalysts prepared from the oxides of iron, nickel, cobalt etc. with alkali, at an optimum temperature of about 810°C and atmospheric pressure. Motor spirit, kerosene, Diesel oil and paraffin wax are produced in this process. The liquid fuel produced by these processes is still several times more expensive than the natural petroleum, but the desperate desire of many nations, which have no petroleum resources to be free from the imports of the same, have led them to get as much of liquid fuel as possible by these processes. India does not seem today in a position to take advantage of these processes; for they require complicated machinery, big capital and properly trained technicians.

With regard to natural gas too, India is unfortunate in not having any such resources.

A few remarks about the use of dung-cakes, which is the domestic fuel of rural India, would not be out of place here. The use of dung-cakes as a fuel robs the land of valuable manure. Especially in India, this is undesirable as the cultivator either because of financial stringency or ignorance or prejudice more often than not refrains from using chemical manures. Even if he were to use chemical manures, the land does require a certain amount of farm yard manure as this has advantages of its own. The use of dung-cakes as a fuel is due to the fact that it is at present the only certain supply of fuel which the great majority of cultivators can obtain. But this state of affairs must stop and the dung released for enriching the soil of the country which has become notorious for its low yields. To cite an instance of the loss to the country through the use of dung as fuel, the investigations of Lander and Mukandlal

in Punjab in 1926 published in the *Agricultural Journal of India* of that year may be mentioned. They estimated that based on the actual market value of the farm yard manure, the loss to the province of the Punjab through the practice of burning dung was estimated at Rs. 1.5 crores annually. Based on the value of manure at Rs. 7 per ton, calculated from the increased yield over controls, allowing for a 20 per cent. interest, showed a loss of about Rs. 8 crores, and based on manurial values as represented by chemical analysis it was still higher. The fuel necessities of rural areas need a close inquiry and alternate fuels to dung-cakes must be made available to them. The Royal Commission on Agriculture in India stressed the need of inquiry into the "economic possibilities of establishing plantations for fuel and the creation or extension for the same purposes of plantations along canal banks and the margins of rivers and streams". The same report also stressed the need for reduction in the rates charged for carriage of fuel by rail which appeared excessive and quantities of unsaleable fuel was, therefore, left to rot in the forests.

A partial solution of our fuel problem, especially coal, lies in the extensive development of hydro-electric power in India, and there are numerous places in India where such power can be generated. The railways in India consume above 80 per cent. of the total consumption of coal in India. Electrification of railways wherever possible would thus lessen the consumption of coal.

Other countries in the world are trying with vision, persistence and courage to solve their fuel problems. It must not be forgotten that the problem of fuels is of vital importance as the transport system, the industries and the defence units demand a constant supply of adequate fuels for their efficient working. The fuel wealth of this country must not be squandered. Those who are responsible for the welfare of this country must realize that our fuels are our priceless possessions, they are the sources of power.

A HILL-GARDEN

BY DR. JAMES H. COUSINS

: o :

LIFT song to sunrise and its golden glow
Across the Nilgiri skies;
Likewise to all that have this day begun
To offer to their Lord the Sun
Deriven gold for gold original;
Even as the glistening rain-washed ridges call
To radiant summits, and the streamlets flow
In glittering stealth
Running quick fingers through reflected wealth.

And in the garden-plots
Lift song in salutation to all eyes
Flashing transmuted flame
(Cooled by contiguous Forget-me-nots
Whose heaven-blue
Remembers well the firmamental hue
From whence it came):
To Calliopsis
On the hillside glowing;
To Golden-rod a regal shadow throwing
On saint Gaillardia's aureole.
Sing brightly of the affluent bloom
Of philanthropic Broom
Scattering for Nature's entrance toll
Sovereign coinage over corpses;
And reverently let song be trolled
To maiden Mary-gold.
Do not forget with special song to greet
Morning-hearted Marguerite,
And Amaranthus (everlasting),
Also the Sunflower's winkless eye
Daily astonishment up-casting
As the Sun-God scales the sky.

And when the record of transmuted gold
Is told;
Also the silver count
Of smeltings of the Moon and Stars
In shimmering Blue-gum solitaires;
Mark you those imploring palms
That mount
About your knees—
Not the tall shock-headed trees,
But simulated fingers asking aims.
These are masked misers of the garden-world,
Gold-fern and Silver-fern.
They have most cunningly concealed
Behind their hand, or on toy shepherd-crook
Outheld or close-incurled,
Riches no resource can earn,

No oute contriving yield,
Wealth unscrolled in bankers' bonds.
Turn you (if doubtful) their splayed fronds
And note
Sun-gold, Moon-silver, as on Indian strands
Or the irradiant bands
Round the blue pigeon's throat.

Yet, should you condescend
In patronage to bend
To their mute mendicacy with a touch,
See that you stoop not overmuch;
For they have slim devices to dispense
Unheralded their hoarded opulence,
And turn the miser-name, by which man mocks
Their secret whimsy, to a paradox.
For (look you!) on your fingers gleams a stain
That lights the reminiscient brain.
And on the hand confers
Kinship with old artificers—
Himalayan painters who have made
Imagination's escalade
From earth to heaven by luminous curve and line
Auriferous and argentine
That left of labouring hands the fading hints
Of archangelic tints
Shed from the splendours round the Throne of God.

Heed not the dark that cannot light discern,
And cries, "Only a dream!" For whose wakes
A worthy dream, from high enchantment shakes
Divinity on what is less divine,
As do these generations of the sod,
Gold-fern and Silver-fern.
Through ages out of mind,
Linked with the high companionship of cloud,
They have unostentatiously endowed
With wealth uncountable the vagrant wind.
They have transformed the speculative trust
Of life into negotiable dust
For Nature's enterprise of give-and-take
Wherewith the flowers a rich investment make
In the resounding business of the bee.
Earth-rooted, voiceless, they aver
One life in them, in thunder and the sea,
In the frail beautiful and vastly strong;
And in the dispensation of delight
Unwittingly can stir,
By fixity, imagination's flight,
And, by their silence, song.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and the Pacific Conference

THERE has been a great deal of criticism in the press in regard to the selection of Indian delegation to the Pacific Relations' Conference to be held in Canada this month. Pandit Kunzru's trenchant statement on the subject raises issues which certainly require elucidation. Is this a delegation on behalf of the Indian Institute of International Affairs or one arbitrarily selected from among the public men of India by persons in authority in the Government of India? If it is on behalf of the Institute, Sir Ramaswami Mudaliar, who is no more its President, has no right to make up a pocket delegation—choosing his own nominees, members and non-members! And who is financing the delegation—the Institute or the Government?

These are relevant questions, which must be answered. Criticising the manner in which the delegation has been packed, Dr. Kunzru alleges that Sir A. Ramaswami Mudaliar had been guilty of usurping the powers of Indian International Affairs. He was a representative of the Government of India on the War Cabinet and the Pacific War Council, and so the Government were responsible for his public actions. He had no right to assume the powers which belonged to the Institute, much less to choose delegates, four of whom were members of the Institute and all of whom with the exception of one were officials.

Surely the Government could be no party to so unconstitutional an action!

The Parsis' Declaration

It will be remembered that in a recent pronouncement in the House of Commons, Mr. Attlee repeated the usual formula that the attitude of the minorities forbids the grant of independence to India.

There are a number of extremely effective minorities who must be considered. There are the Sikhs, the Parsis, the Princes and the population of Indian States.

For their part Parsis in India have never claimed any safeguards in any constitution: they have kept true to the great tradition since the days of Dadabhai that their interests are identical with the rest of the population. Leading men of the community have, therefore, lost no time in repudiating Mr. Attlee's statement. They think it is a insult that their name

should be dragged in to obstruct the freedom movement in India. In a well-worded reply to the allegation, they declare:

Following the lead given by our great leaders like Dadabhai Naoroji, Sir Pherozshah Mehta and Sir Dinshaw Wacha, we, Parsis, have always asserted that we are Indians first and have asked for neither separate representation in the legislative or municipal bodies, nor any special treatment in the Services. This was our stand even at the Round Table Conference. Mahatma Gandhi made a special reference to this and said that the Parsis formed the only minority that never asked for separate representation. May we now emphasize that, in these days, it is absolutely essential that we should stand by this self-same principle and policy. Expediency and policy apart, on moral grounds, we clearly see that our future is indissolubly linked with that of our sister communities.

That is a lead which other communities who have the good of the country at least, will do well to follow.

The Metropolitan of India

Dr. Foss Westcott, the Metropolitan of India, is one of the few men for whom the late Lord Morley, a confirmed agnostic, had the deepest respect and admiration. The Venerable Bishop, who has just turned 80, is reputed alike for his learning and piety, and his wise words of counsel on more than one occasion in the chequered history of our times, have been in the nature of a healing balm. Apart from being a good shepherd to his own flock, Dr. Westcott has brought to his task a breadth of vision and catholicity of mind truly becoming his role as leader of the church. His friendship with Mahatma Gandhi and poet Rabindranath Tagore, and his sympathy with and understanding of their life and character are well known. Great minds think alike and their spiritual kinship has added a fresh lustre to the reputation of the Metropolitan among our countrymen. Mr. Arthur Moore reminds us that the good Bishop has served in India for 58 years and "has set us Europeans, a good example by making it his home and adopting Indian domestic life". Amidst all the heat and dust of controversy, the Metropolitan has stood up for the way of Christ as the better way. Our respectful felicitations to the good Bishop on the occasion of his 80th birthday.

C. R.'s Interview with the Viceroy

Undismayed by the obvious difficulties of the situation and battling with forces of opposition and apathy from many quarters, Mr. C. Rajagopalachari, with an energy which many younger men might envy, has pushed on with the herculean task of bringing about a settlement of the deadlock in India. He has travelled from place to place and sounded men of all parties. He took great pains to ascertain Mr. Jinnah's views on the deadlock. As everyone knows, Rajaji is too shrewd a politician to undertake so onerous a charge without some hope of success in his mission. He saw Liberals, European leaders, Indians in high office and spared no pains to keep himself in touch with the views of the men who matter. But he feels that no settlement could be made without consulting Gandhiji and the Congress leaders in prison. And who more competent to do this than Rajaji who knows the working of Gandhi's mind better than anyone we can think of? It is, therefore, all the more painful and disappointing that the Viceroy, instead of welcoming Mr. Rajagopalachari's move, should have refused him permission to meet Mr. Gandhi. That Mr. Amery should have approved the Viceregal veto need not surprise us; but it is somewhat odd that the Members of the Viceroy's Council should have thought fit to follow the Governor-General's refusal with a belated expression of their concurrence with the Viceregal lead. That men like Sir Purushottamdas Thakurdas, Sir Ohimani Lal Setalvad and Sir Tej Bahadur Sapru should openly condemn the course adopted by the Governor-General is proof of the intense feeling of frustration that is coming over many minds. How could Rajaji's interview with Gandhiji worsen the situation? This lack of co-operation on the part of the Government is the most unhelpful and distressing feature of the situation, apart from the inherent difficulties arising from apathy and reaction in many quarters. Whether C. R. would at all succeed in persuading Mr. Gandhi to his own view is a different matter. The fact remains that a man of his undoubted ability and gifts of persuasion has been denied the chance of making a final effort at settlement.

Dr. Mookerjee's Resignation

Dr. Shyam Prasad Mookerjee, Finance Minister of Bengal, who has resigned his seat from the Cabinet, has issued a lengthy statement, setting forth the reasons for the resignation. It may be within the recollection of our readers, how Dr. Shyam Prasad, as Working President of the Hindu Maha Sabha, has been making indefatigable efforts to bring about an agreement among the parties in India, with a view to establish a real National Government, at any rate for the period of the war. But no such settlement is possible without consultation with Gandhi and Congress leaders under detention. The Viceroy's refusal to give Dr. Mookerjee permission to meet Mr. Gandhi has cut the ground from underneath his feet and all his efforts have gone to waste. The continuance of the present deadlock, he says, "is inevitable so long as the policy of British Government remains unchanged". He adds:

"The real obstacle to a settlement is not Indian disunity but unwillingness on the part of the British Government to transfer power to Indians."

Dr. Mookerjee makes it clear beyond doubt that the resignation is not due to any difference of opinion between himself and the Chief Minister or any of his colleagues. They have jointly worked together in complete harmony. It is the interference from other quarters that has made "provincial autonomy a colossal mockery".

My experience as a Provincial Minister for eleven months justifies me in stating clearly and categorically that Ministers, while possessing great responsibilities for which they are answerable to the people and the legislature, have very little powers, especially in matters concerning the rights and liberties of the people. In Bengal, a dual Government has functioned during the last one year. The Governor has chosen to act, in many vital matters, in disregard of the wishes of the Ministers and has depended on the advice of a section of permanent officials, who are indifferent to the interests of the provinces. If the British Prime Minister or the Secretary of State has the courage to direct an enquiry into the manner in which popular rights have been disregarded against the advice of responsible Ministers, the hollowness of their claim for "provincial autonomy" is already in action in India and exposed.

America and India

It is evident that official propaganda in U. S. A. is having a reverse effect. Independent American opinion cannot swallow all that is said against the popular movement in India. It feels that much can be said on the other side, which is apparently withheld from the American public. That is the significance of the full page advertisement that recently appeared in the *New York Times*. Americans are asked to express their opinion freely on the question of Indian freedom. The signatories, among whom are many distinguished persons connected with literature, politics and business, ask: "Is India America's business?" and answer:

Yes, because we need India's millions on our side against Japan. The people of India do not want Japan. They want freedom. If they can be assured of freedom, they will fight against Japan as China is fighting.

How can the Indian people be assured?

Not by words and not by promises. They fought bravely through the first World War, believing that they would be given freedom through an orderly process of reform to begin immediately after victory. They waited two years and nothing happened. Then they began their own long struggle of which to-day is only a part. They will not believe promises again.

Action is required, not promises—and action now, before it is too late.

Smuts' Tribute to Gandhi

In a public life extending over five decades, Gandhi, like any other leader of repute, has paid the price of his own greatness. For to be great, as Emerson said, is to be misunderstood. He has been praised and reviled—even for the same qualities. But the "quit India" slogan has evidently upset the minds of many men—normally well disposed to Mr. Gandhi. Not long ago, there were not wanting people in England, who in their bitterness against Gandhi's attitude, did not scruple to call him a fifth columnist. This is crass stupidity; and Field-Marshal Smuts, who has known Gandhi for many decades past and has fought many battles with him, could not allow this scurrilous indictment to pass unchallenged. In a recent Press Conference in London, the South African statesman took upon himself to make it clear beyond doubt

it is sheer nonsense to talk of Gandhi as a 'Fifth Columnist'. He is a great man. He is one of the great men of the world and he is the last person to be placed in that category. He is dominated by high spiritual ideals. Whether those ideals are always practicable in our difficult world is another question.

But prejudices die hard: and wilful prejudices are the worst form of propaganda. It is, therefore, not a little painful to learn that the *Daily Telegraph* and the *Times* are among the newspapers which, while reporting Field-Marshal Smuts' Press Conference address, omitted to publish his tribute to Gandhi and his emphatic repudiation of the suggestion that Gandhi could be considered a fifth-columnist.

This petty-minded malignity can not harm Gandhi more than the papers themselves.

Bengal in Travail

Bengal has been hard hit by more than one freak of misfortune. A severe cyclone passed over certain parts of the Province in the middle of October, causing widespread havoc in the districts of Midnapore and 24 Parganas. In the worst affected areas, says the Government Report,

there was a heavy loss of human lives—the present estimate being not less than 10,000 persons in the Midnapore district and 1,000 in the 24 Parganas district. The loss of cattle was even heavier, nearly 75 per cent. As to houses, practically every *hukka* house was severely damaged or destroyed.

As if the flood havoc were not enough, there was a terrible outbreak of fire in the pandal erected for the public celebration of Kali puja in Calcutta. The tragic story of the death by burning, suffocation, or injury of 188 persons, mostly women and children in Calcutta is a terrible reminder of the general neglect of elementary precautions on such occasions. The result was that hundreds were trapped. It was a gruesome sight.

The only comfort is that help is soon rushed to the afflicted area. Government did what they could and public bodies like the Ramakrishna Mission and the Servants of India Society are doing their bit to bring succour to the afflicted. Relief in the shape of provisions and nursing is urgent and it behoves the rest of India to do all they could to supply the urgent needs of suffering humanity.

FOREIGN AFFAIRS

By "CHRONICLER"

British Cabinet Changes

Important changes have been effected in the personnel of the British Cabinet.

Sir Stafford Cripps has left the War Cabinet. He becomes Minister of Aircraft Production.

Mr. Herbert Morrison is to fill the vacancy in the War Cabinet.

It is stated that Sir Stafford Cripps did not want to remain in the War Cabinet as he will have so much technical work in the new post.

Mr. Anthony Eden becomes leader of the House of Commons retaining the post of Foreign Secretary.

Colonel Llewellyn becomes Resident Minister in charge of Supply matters in Washington.

Colonel Oliver Stanley is appointed Colonial Secretary succeeding Lord Cranborne who becomes Lord Privy Seal and leader of the House of Lords but not a member of the War Cabinet.

Mr. Churchill's Survey of the War

In a broadcast to the nation and the world, Mr. Churchill said:

We are becoming ever more entitled to be sure that the awful perils which might well have blotted out our life and all that we cherish will be surmounted, and that we shall be reserved for further service in the vanguard of mankind.

After expressing his confidence in Gen. Alexander and Gen. Montgomery, and in our soldiers and airmen who have at last begun to come into their own, Mr. Churchill added:

If the enemy should, in due course, be blasted from the Tunisian tip—which is our aim—the whole of the south of Italy, all naval bases, and all munition establishments and other military objectives, wherever situated, will be brought under prolonged, scientific and shattering air attacks.

He then paid a tribute to the French Fleet at Toulon which, through self-immolation, had upheld the honour of France.

We may be sure that after what has happened, the ideals and spirit of what we have called Fighting France will exercise a dominating influence upon the whole French nation.

Mr. Churchill concluded:

I know of nothing that has happened yet which justifies the hope that the war will not be

long or that bitter and bloody years do not lie ahead. It may well be that the war in Europe will come to an end before the war in Asia. The Atlantic may be calm while, in the Pacific, the hurricane rises to its full pitch. If events should take such a course, we should, of course, bring all our forces to the aid of the United States and our kith and kin in Australia and New Zealand in the struggle against the aggressions of the Japanese.

Indeed, in the Far East, Japan has taken a severe beating in the operations round Australia. She has perforce to be on the defensive and the anxieties of last Spring are passing. It is in this context of an improving war situation that the Prime Minister's speech should be viewed.

The French Fleet

One of the most disquieting, because uncertain, features of the struggle in the sea, was with regard to the attitude of the French fleet in the Mediterranean, probably the most powerful Naval power in Europe, next to the British. The report of the scuttling of part of the fleet in Toulon, is an indication of the way the wind blows—apart from being a positive relief to the position of the Allies in that area.

When France fell in June 1940, the fleet was scattered: a few units reached British ports, some were interned at Alexandria (where they still lie), some remained in Indo-China, some at Oran and Dakar, while the aircraft-carrier Bearn and two light cruisers were immobilised at Martinique in the West Indies. But the bulk of the French navy stayed at Toulon, the great Mediterranean naval base, where they were joined by other units following the British assault on French warships at Oran.

The Vichy Government held the fleet at Toulon as its trump card. There was always the threat that if Hitler proved too tyrannous in the eyes of Petain, the fleet would join the enemies of Germany. Says a contemporary:

When the Nazis drove their tanks through Unoccupied France, the future of the warships at once became a live issue. Admiral Darlan called upon it to join the Allies in North Africa but there seem to have been a division of opinion among the commanders and crew of the warships. Now that Hitler has broken his promise to refrain from seizing the fleet, the French have replied by scuttling the powerful fleet lying in the harbour at Toulon.

General Molesworth on Allies' Success

In a recent broadcast from Delhi, Lt.-General G. N. Molesworth briefly surveyed the situation in that front and said that German intentions have again been foiled and the icy fingers of winter are now clutching at Hitler's tired and battered forces. But how does all this affect the future?

Firstly, Hitler's plans have again gone back and with the growing strength of the Allies, time is what he cannot afford to lose. Secondly, he has failed to get the oil he so urgently requires. Thirdly, he has suffered severe losses in men and material. Fourthly, he has "lost face" in the eyes of the world.

Recent events in Russia, in Africa and in the Pacific have had their far-reaching effect on the morale of world peoples, whether Axis, Allied or those groaning under German tyranny. They are a means to the end, but not the end itself.

While we may give thanks for these successes, and take comfort and renewed hope to our hearts, we must regard them in a true perspective, and temper the fires of over-confidence with the stirring pump of reason and judgment. Although the tide of victory is now steadily flowing in a broadening flood, we have a long and difficult road to travel, and there is still much to be done. There is no time for complacency or relaxation. The cracks which now begin to appear in the Axis edifice must be widened. The time calls for an even greater intensity of effort so that the cracks may not close again. We must hit even harder and keep on hitting. It is only thus that we shall shorten the duration of this dark period of war which hangs over us and hasten on the advent of the bright sunlight of victory and peace and happiness once more.

Gen. Smuts on the U-boat Menace

Field-Marshal Smuts has authorised Mr. Churchill to tell the Commons and the people of Britain that, after examination, he is satisfied that all necessary measures to combat the U-boat menace are being taken.

Announcing this in reply to questions pressing the Government to adopt Field-Marshal Smuts' suggestion for an authoritative special supreme staff of scientific experts to deal with the German submarine menace, the First Lord of the Admiralty, Mr. Alexander, said:

The campaign against the U-boat is constantly and energetically studied and supervised by a staff of Admiralty and Air Ministry Coastal Command experts and by a very large band of associated scientists, many of whom are highly distinguished. Our liaison with the U.S. Navy is very intimate.

The African Campaign

At a recent Press Conference in Washington, President Roosevelt said that Mr. Churchill and he had declared that a Second Front in Europe was impracticable before next year.

The President added that details of the African offensive were worked out in July. He disclosed that plans for this offensive action were discussed by Mr. Churchill and himself about two weeks after the attack on Pearl Harbour, when Mr. Churchill came to that country (U. S. A.).

What the African campaign means to the allied nations has been made clear both in England and America. The allied nations have made history in that continent.

The Battle of Egypt has been won with resounding success and the Africa Corps has been all but overwhelmed in Libya. The Germans are making their last desperate stand at El Aghella. At the other end of Africa, Allied forces have maintained their advance and are now on the eve of the crucial battle for Tunis and Bizerta. And the scuttling of the French fleet at Toulon has removed a source of great anxiety, and augurs well for even more adventurous tasks ahead.

Russian Success

The great Russian offensive north-west and south of Stalingrad is gaining momentum, and there is evidence that Germans have been taken by surprise.

A full battalion of Germans and their satellite Rumanians has surrendered.

The Red armies of Generals Tomenenko and Batov are smashing their way from north and south to close the iron ring which the victorious Soviet forces are throwing round the Germans at Stalingrad.

The movement has been beautifully timed and excellently carried out and the double Soviet attacks have completely overwhelmed the enemy and disorganised him.

Apart from direct gains to Russia, the chances of a powerful Axis' counter-attack in the Mediterranean are being negated by the power and strength of the Russian winter offensive, which has engaged large German armies and threatens to destroy them completely.

DIARY OF THE MONTH

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- Oct. 29. U. S. President is urged to mediate on India.
—Bihar village raided by troops.
- Oct. 30. Louis Fischer, in the *Nation*, pleads for purifying war aims, particularly with reference to India.
—Jap fleet returns from the Solomons.
- Oct. 31. Nazi craft raid Canterbury.
—Successful Soviet counter-attacks in Stalingrad.
- Nov. 1. Eighth army renews attack in Egypt.
—Soviet evacuation of Nalohik.
- Nov. 2. Sir Gurnath Bewoor is appointed delegate to Commonwealth Telegraph Conference in Australia.
- Nov. 3. Allies capture Kokoda.
—Big tank battle in Egypt.
- Nov. 4. Rommel hurled back.
—Allied forces re-occupy strategic points.
- Nov. 5. Sir Stafford Cripps announces new offensives to be opened.
—The *Times*' foreign Editor pleads for a Press Charter.
- Nov. 6. Cease fire in Madagascar. End of French resistance.
—Mr. Stalin reiterates urgency of Second front.
- Nov. 7. Allies land 1,40,000 men in North Africa.
—U. S. troops advance in Guadalcanar. British retake Mersa Matruh.
- Nov. 8. Hitler's speech at Munich Beer Cellar.
- Nov. 9. Muslim League Council meets in New Delhi.
—Vichy breaks with U. S. A.
- Nov. 10. Mr. Churchill outlines war aims at the Lord Mayor's banquet.
- Nov. 11. German troops ordered to march into unoccupied France.
- Nov. 12. Viceroy refuses permission to C. R. to meet Gandhi.
—Jai Prakash Narain and five other political prisoners are reported to have escaped.
- Nov. 13. Allies re-take Tobruk.
—Gen. Smuts, at a Press Conference in London, pays a tribute to Gandhi.
- Nov. 14. Gen. Giraud appointed Commander-in-Chief in North Africa.
- Nov. 15. Dr. Sapru's call to Britain to end the deadlock.
—Italians engage allied Naval units off North Africa.
- Nov. 16. Madras Government accepts Editors' Conference proposals.
—Axis retreat in Cyrenaica.
- Nov. 17. C. R. says that Governor-General did not consult his councillors before refusing permission to interview Gandhi.
—Allies occupy Derna and Mokili.
- Nov. 18. Dr. S. P. Mookherjee, Finance Minister of Bengal, tenders resignation.
- Nov. 19. M. Laval appointed presumptive successor to Mr. Petain.
—Allies clash with Germans in Tunisia.
- Nov. 20. "The Indian Express" and "Free Press" of Madras resume publication.
—Nazis evacuate Benghazi.
- Nov. 21. Dr. Sapru pleads for a National Government for India and abolition of India Office.
—Big battle in New Guinea.
- Nov. 22. German troops cross into Tunisia.
—Sir Stafford Cripps is appointed Minister of Air Craft production.
—Gen. Hertzog, South African statesman, is dead.
- Nov. 23. Sir Mohamed Yakub is dead.
—Dr. S. P. Mookerjee indicts Government in a statement to the press.
- Nov. 24. Akbar centenary celebration in London: Mr. Amery's tribute.
—Lord Cranbourne is tipped for Viceroyalty.
- Nov. 25. Stalingrad relieved by Red Units contacting defenders.
- Nov. 26. *New York Times* pleads for mediation by United Nations re: Indian deadlock.
—Russian pincers close on Axis troops in Don Elbow.
- Nov. 27. All Naval units in Toulon scuttled.
—Admiral Darlan is deprived of nationality.
- Nov. 28. Russians re-take Kletskya.
—British occupy Reunion Islands.
- Nov. 29. Mr. William Patrick Spens appointed Chief Justice of India.
- Nov. 30. Mr. Churchill reviews the War situation in a broadcast speech.
—Cordell Hall apprehends serious unrest in Italy.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

IMMANUEL KANT: ON PHILOSOPHY IN GENERAL. Translated with Four Introductory Essays by Humayun Kabir. University Press, Calcutta.

"On Philosophy in General" is the earlier of the two introductions which Kant wrote for the Critique of Judgment. Kant divides the faculty of thought into understanding or the capacity of the knowledge of the general, judgment or the capacity of subsuming the particular under the general and reason or the faculty of determining the particular through the general. The first Critique gives us the category of the understanding, the general principles of the possibility of knowledge, but it does not solve the relation of the general to the particular.

The Critique of Judgment is an attempt at reconciling reason with understanding. The first two Critiques make us believe that understanding and reason are distinct faculties with no common ground whatever. In saying that understanding gives knowledge but not of the individual, Kant is really denying the possibility of knowledge; and in holding that reason which concerns itself with the individual gives no knowledge, he is equally denying the intelligibility of moral conduct. But in the third Critique, he finds in judgment an ability to account for the operation of both reason and understanding. Aesthetic judgment is the *raison* that mediates between scientific knowledge and moral conduct.

Mr. Kabir's translation is lucid; and his introductory essays contain a clear and comprehensive survey of Kant's Critical Philosophy. Mr. Kabir has undoubtedly placed all lovers of Kant under a debt of gratitude.

THE PENGUIN NEW WRITING—10. Edited by John Lehman. Allen Lane, Penguin Publishers, Middlesex, England. 6d.

"There is no such thing," the *Daily Express* proclaimed recently, "as culture in war time." But despite the Beaverbrook ban, good books continue to be published, cultural activity persists and intelligent men discuss ideas and strive for a new and better order of society. We are grateful to John Lehman for his folios of New Writing, which he has found it possible to resume even in these dark days. And let us hope that it will appear as long as paper supply lasts. The present number (10) is an excellent answer to those who think that only trash should be written in war time. It contains among other things poems by C. Day Lewis and W. H. Auden, John Cornford, Laurie Lee, two Sonnets by Rex Warner, stories and scraps by Robert Tracy, Ignasio Silone, William Plomer, Jean Giono, H. T. Hopkinson, Tanfoglio and Stephen Spender.

GOLDEN GOA. By Joseph Furtado. Published by the author. Jaffer Ali Building, Mount Road, Mazagon, Bombay.

A vivid story of somewhat lurid days in Goa in the middle of the sixteenth century. The author himself a poet and litterateur is animated by a spiritual ardour and a keen sympathy with all manner of suffering and injustice. The love story centres round the young Fidalgo Bahasinho and the Kanarese Convert girl Tulalbai, beautiful and accomplished, spiritual beyond compare. The story reaches its high watermark in the trial and defence of Tulalbai *alias* Luisa Francisca Xavier.

PROSPERITY THROUGH INDUSTRY. By Sir M. Viswesvaraya. All-India Manufacturers' Organization, Bombay.

In this pamphlet, Sir M. Viswesvaraya, as President of the All-India Manufacturers' Organization, pleads for rapid industrialisation as the only cure for the chronic state of poverty and destitution in the country. Under the A. I. M. O. Scheme any village group, district, city or province can be made to hum with business activities to increase production to the utmost, provided there is the necessary zeal and enthusiasm for the betterment of the local community. The proposals adumbrated by Sir Viswesvaraya are put forward with a view to promote self-help and enterprise in the people in the field of industrial production. The Organization welcomes all individual and independent efforts in this direction; but it is pointed out that unity of effort will be a source of strength and is likely to lead to the speedy realization of the common object. Hence, Sir Viswesvaraya's appeal to the patriotism and public spirit of all leading citizens to take part in the constructive work of the Organization.

FIVE P's. FOR TAGORE.

TAGORE'S MESSAGE.

HEART OF TAGORE. Tagore Memorial Publications, Lahore, 4 As. each.

These small pamphlets, attractively got up with a pictorial cover, are designed to popularise the life and teachings of the great Bengali poet. The first is a biographical account of Tagore as prince, poet, philosopher, prophet and patriot—the different roles in which Tagore made himself felt in his generation. The second pamphlet is an interpretation of Tagore's thrilling message to modern civilisation. 'Heart of Tagore' contains the cream of Tagore's teachings in prose and verse culled from his writings.

WHOSE FREEDOM? A Symposium. International Book House, Ltd., Bombay.

The Symposium contains choice selections from thought-provoking articles of the present and some vital quotations from the past. Tagore and Gunther and Madame Chiang and Mahatma Gandhi and Pearl Buck are represented in the pamphlet.

BOOKS RECEIVED

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MEDICAL RELIEF IN EUROPE. Questions for Immediate Study. By Melville D. Mackenzie, M.D. Institute of International Affairs, Oxford University Press.

INDUSTRY IN MYSORE. By P. H. Krishna Rao, M.A., Census Superintendent in Mysore. Government Press, Bangalore.

THE FOOD SUPPLY. By Radhakamal Mukerjee. Oxford Pamphlets. Oxford University Press, Bombay.

EVERYMAN'S ENGLISH DICTIONARY. Edited by D. C. Browning, M.A. Everyman's Library. J. M. Dent & Sons, Ltd., London.

WE 'CONVINCE' LIVE. By Late K. Panjabi, G. S. Kalyanspur and Khosabai L. Panjabi. Foreword by D. F. Karaka. United India Publications, Lamington Road, Bombay.

LAST CONVINCE. By 'Little Man'. With a Foreword by S. G. Hojhan. United India Publications, Lamington Road, Bombay.

THE LALITA CULT. By V. R. Ramachandra Dikshitar. University of Madras Publication. Rs. 3.

AN ARAB GEOGRAPHER'S KNOWLEDGE OF SOUTHERN INDIA. By S. Mahomed Husayn Nair. University of Madras Publication. Rs. 6-4.



TOPICS From PERIODICALS



A FOUR-POINT PROGRAMME FOR INDIA

The story of the failure of the Cripps-Congress negotiations was presented to America in such a way that the immediate reaction was one of acute criticism of the Congress. At any rate this was the impression created in this country by *Reuter's* reports. On second thoughts, America seems inclined to be critical of British policy. This is evidenced by recent reports of the same Agency, culled from the American press. An outstanding instance of such reaction on independent opinion is afforded by Prof. Bertrand Russell's article in *Asia*, the text of which is now available in India. The English philosopher now in America puts the finger on the right spot:

It is, I think, inadequately realized in the United States that Mr. Churchill has always been a die-hard imperialist. He opposed the Conservative Government when it introduced a Bill—carried in spite of his fierce hostility—to create a considerable measure of self-government in India. In this he proved himself much more Conservative than most Conservatives. The necessities of this war have done something to change his point of view, but not enough; whether they will do enough in the near future is highly doubtful.

The Professor blames both the British Government and the Congress for their lack of statesmanship in their failure to resolve the deadlock. Both the British and the Indians, he says, "appear to have been blind to the realities of the war".

Whatever may be the intentions of the British Government, it is clear that the British Asiatic Empire is lost, and on a sane view there is no reason to regret this, unless it is succeeded by a worse imperialism such as that of Japan.

Pleading for the intervention of the United States, he writes:

It is of the utmost importance that this should be realized, and that we should loudly proclaim the end of imperialism in Asia as one of the benefits for which we are fighting. This is a matter in

which American opinion is influential. It is to be hoped that, as a result of the friendly offices of the American Government, if not by British initiative, negotiations with the Indian Nationalists will be resumed before it is too late. Failure to reach an agreement must be disastrous to India, and may be disastrous to all the United Nations.

And then he suggests a four-point programme to settle the Indian problem:

First, the United Nations should proclaim their fixed determination to form, after the war, a defensive alliance, pledged to united armed resistance against aggression by any power against any member of the alliance.

Second, India should be promised (with a United States' guarantee) complete independence of the British Empire after the war, on condition of joining the Oriental group in the alliance.

Third, for the period of the war, the Supreme War Council of the United Nations should have the right to send armed forces of any one of the United Nations into India, in such numbers as might be deemed necessary. The generalissimo of such forces should be neither English nor Indian.

Fourth, India should be encouraged to raise defence forces, not to be employed outside India, but to be subject to the generalissimo of forces in India, when engaged in military duty; the civilian side of the control of the defence force should, however, be in Indian hands. An analogous situation exists in Australia.

With such aims, he says, the war becomes worth winning and possible to win. Without them it may be lost in ignoble squabbles.

WHITE MAN AND COLOURED MAN

Can the white man and the coloured man come together in any sort of co-operation? asks Pearl S. Buck in the *New York Times Magazine*. That is the crux of the future.

In the answer to that question is the answer to where and when this war will end. A truce which does not take into account the question and the answer will be only a temporary breathing space for recuperation for yet a greater phase of the war. If Americans deny the question and evade the answer, if they ignore it as a matter of policy and diplomacy, it is simply to behave like the ostrich, because in Asia no one denies it or evades it. In India it is the burning question, whose flames leap higher every hour; in Burma it is a raging fire; in Java, yes, and in the Philippines and in China.

INDIA AND THE WAR

During the last Great War, some one asked Dr. Besant: "When will the war end and how?" Dr. Besant's answer was characteristic. She said: "Not until Britain sets India free and India throws her whole strength into the war." This is as true today as it was in her time. For India's participation as a free and united nation in a British Commonwealth, she held, is a condition precedent to her full participation in today's war, and full participation in this war is necessary to her right alignment in the future. Her own words are quoted by *Conscience*.

I have no idea when the War will end, but I do not think it will end until Britain lives up to her past traditions and her present professions. How it will end depends once more on her treatment of India; if she sets India free, India will arm herself and fight for Britain; then the man-power needed will be supplied, and there will be a glorious peace, which will last indefinitely. Britain and India, hand-in-hand, will keep the peace of the world. If she opposes India's freedom, then the peace will be inconclusive and precarious; and War will, ere very long, return.

The War and Indian aspirations are closely intertwined, and the more those aspirations are realized in fact, the swifter will the victory come and sit over the bonfires of the Allied troops.

If Britain would cleanse her hands from enforcing her irresponsible rule over a great Nation panting for freedom, and would act in Asia consistently with her professions in Europe, the War-clouds would be scattered and the Sun of Peace would rise with healing in his wings. Then shall India and Britain together stand as guardians of the peace of the world.

The Arms Act of 1878, continues Dr. Besant, completed India's subjection and helplessness; and in the moment of the Empire's need, she finds herself in danger of invasion from Central Asia as in the old days but of Central Asia dominated by Germany, and herself without her old power of self-defence.

A subject race cannot fight for others with the heart and the energy with which a free race can fight for the freedom of itself and others. If India is to make great sacrifices in defence of the Empire, it must be as a partner in the Empire and not as a Dependency. Let her feel she is fighting for her own freedom as well as for the freedom of

others, that she will have her place as a Free Nation in a Commonwealth of Free Nations under the British Crown; and then she will strain every nerve to stand by England to the last.

Nothing will save India but the Indian valour, willingly coming to the rescue. The British Empire's fate hinges on the fate of India.

India is a tremendous reservoir of man-power, far greater than America. The Americans take long to come. Indians are at hand at any time. And is it to the dignity of England to say that it depends upon Americans and not on Indians? It is a matter of life and death for the Empire to arm Indians for defending it.

HOW EMPIRES ROSE AND FELL

"The Roman Republic grew into the Roman Empire, only to crumble under raids of barbarian tribes notably Attila's Huns, early in the Christian era," says Mr. Albert Carr in the *Christian Science Monitor*. Europe was disorganised after the fall of Rome.

Mohammedan hordes swept into Spain and France. In A.D. 732 at Tours they were defeated and pushed back.

The Frankish King Charlemagne attempted to revive the Roman Empire, and smashed east to Poland South to Rome. But after he died his conquests broke into pieces.

Under the Plantagenet kings, the English set out to take France. But in 1429 Joan of Arc led the French to victory at Orleans; in time the invaders were driven out.

In the fifteenth century the conquering Turks pressed into Europe. Heroic resistance at Vienna blasted their hopes of over-running the West.

The Hapsburgs built an empire through marriages. But in the sixteenth century Philip of Spain's power collapsed with the destruction of the Armada.

In the eighteenth century Peter the Great conquered the Baltic States for Russia, defeating the Swedes at Poltava. This empire endured for a while.

Between 1799 and 1810, Napoleon took Italy, Germany, Spain, the Netherlands and Poland. But Waterloo sealed the death of his empire.

In 1914, Wilhelm II tried to "realise Germany's imperial destiny". After the war on the Western Front, Germany ended up smaller than before.

To-day Adolf Hitler has launched a new drive for European dominance. Is this drive doomed asks this writer; Or can he succeed where all we failed?

THE REVOLUTION IN FRANCE (1940-42)

Writing in the *Political Science Quarterly*, M. Paul Vaucher, who witnessed the first stage of the Revolution after the armistice of June 1940, says that the Government of Vichy is labouring to evolve a new form of Fascism and to establish with conservative help a renewal of the old social order. The liberation of France that may follow a German defeat would not necessarily cancel all the efforts now being made. Petain got authority from a Joint National Assembly to promulgate a new constitution. In January 1941, he appointed a National Council as a body of advisers representing the main economic and social interests of the country. He constituted separate committees out of the Council, to deal respectively with problems of professional organisation, regionalism, Municipal government and the drafting of a new constitution. He has expressed his disapproval of universal suffrage and the Parliamentary system, as the country's will could not be properly expressed by the vote of individual citizens, but only by families and by professional, local, moral and spiritual groups, and these groups must be organised to form a hierarchy under efficient leadership.

Prof. Barthélemy of the University of Paris, who was an old Liberal and is now the President of the Constitution-drafting Committee, now declares that political institutions need not be founded on liberty, whose restoration forms the final stage reached, after peace and order should have been built up.

Dictatorship has been strengthened steadily since July 1940. It includes a censorship imposed on the press by a Commissariat of Information, the prohibition of listening to foreign stations on the

radio both in public and in the home; the control of a monopolistic company for the production of films, liability to arbitrary prosecution before the newly created courts and limitation on the secrecy and freedom of juries. The police force has been reorganised under newly appointed Intendants invested with political besides administrative powers. All government officials must become militants and ardent propagandists. Ex-soldiers are to be rallied in support of the National Revolution, and their unions have been merged into a single legion, which should restore the moral unity of the country and provide a link between the government and the people. Their functions as outlined by Petain and Darlan resemble those of the Fascist and Nazi parties.

The internal organisation of the ministerial departments has been distinctly improved; drastic changes have been introduced in the local government, wherein the elective principle has been totally abolished, except in the rural communes. Regional reconstruction on the basis of the old provinces is being attempted for areas much wider than the departments. Housing and industrial problems have been tackled with; small firms are protected against the competition of great employers, farmers have been favoured, agriculture is to be reorganised on corporative lines and a Labour Charter should define the relations between the employer and the employed. Thus the lines of the New Order in France are being laid.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, Esplanade, Madras.

REPRESENTATIVE VS. RESPONSIBLE GOVERNMENT

One of the rocks on which the Cripps Mission in India foundered last April, says Mr. M. Ruthnaswamy in the *New Review* for November, was the interpretation given to the term "Cabinet Responsibility."

What Maulana Abul Kalam Asad and Pandit Jawaharlal Nehru meant by 'Cabinet responsibility' was that of a government representative of the people though not elected by the people to the Legislature, and responsible to the Legislature, untrammelled by the veto of the Crown. What Sir Stafford Cripps meant by it was the responsibility of a government selected from among the elected members of the Legislature, responsible not only to the Legislature but to the Electorate from which the Legislature emanated. He gave to it not merely the legal and constitutional interpretation normally given to it in England, but the most modern and most radical sense in which it may be used. While the Congress had in mind only one *differentia* of responsible government, the English representative had all of *them* in his mind. With this meaning of responsible government in his mind, it is no wonder that he broke off the negotiations on behalf of His Majesty's Government, because in time of war there could not be such far-reaching changes in the constitution. And the representatives of the Congress were surprised at the break-down of negotiations which were about to sail safely into completion.

The success of responsible Government in England, says Mr. Ruthnaswamy, holds out no prospects of success if and when it should be introduced elsewhere. For there are certain conditions which must exist if responsible government is to serve the ends of free Government. Complete national unity is a condition precedent:

The conception of patriotism must be national and territorial, not racial as in Ceylon or Germany under the Nazis or communal, or religious, or cultural as in India. Not the welfare of a community but the welfare of the country as a whole must be the concern of the electors and the elected. For it is only such complete national unity, such a conception of patriotism, such a political concern that will make rule by majority tolerable and free rule. In the absence of such national unity, rule by majority would be rule by a permanent majority—in India, for instance, rule by Hindus. And if responsible government is to serve the ends of freedom, the majority behind the government must be mobile, must be liable to change.

Freedom is secured under representative government by the requirement that the rule of the majority, which must obtain in any system of plural popular government, is subject to the condition that the majority is sought among the competent and the capable—not as in responsible government among all those that are adult citizens, irrespective of their capacity or their competence.

Universal suffrage is necessary only to responsible government, for only thus can we have responsibility to the people. Majority rule is also under representative government subject to provisions for the defence of minorities. The Legislature under representative government consists of two Chambers equal in power to each other in all matters, even financial. The English discontent with the House of Lords, which led to the drastic reduction of its power by the Parliament Act of 1911, was due to the misuse of its power by the perpetual Conservative majority of the hereditary members. And the financial powers of the House of Commons are due to its historical origin. There is no constitutional reason why a second Chamber, well constituted, supplementarily and complementarily representative of the people, should not have equal powers with the other Chamber of the Legislature. A composite Ministry in which all the chief minorities are represented, an independent Judiciary, and the Rule of Law are additional safeguards against the tyranny of majority.

What India wants, concludes Mr. Ruthnaswamy, is not this or that particular form of government, but free government. It wants popular government, not because that is the only argument for the transfer of power from Britain to India but because it is necessary for the political education of the people of India.

And the conditions and circumstances of India, where only a limited franchise is possible and where there are permanent religious minorities, and a common national feeling is far to seek, dictate that the form of popular government in India shall be representative government. All the essentials of free government can be secured by it and in it a representative Legislature, ministers answerable to the Legislature, an independent Judiciary, the Rule of Law, freedom of the press, of association, of the individual. It is just because of its limits and restraints, that it is an answer to most of the political difficulties and problems of India. It may even be an answer to—Pakistan.

RUSSIAN ART

The Russian people have always been distinguished by their unflagging interest in science, culture and art. Dmitry Shostakovich, Stalin Prize Winner and composer of the world famous "7th Russian Heroic Symphony", writing in the *Soviet Union News*, the first illustrated periodical published in India, dealing exclusively with the affairs of the Soviet Union, observes:

We are proud of our science, for it has made many a valuable contribution to human knowledge. We are proud of our literature, for it has created characters which embody the entire development of human society. We are proud of our music and of our painting, for they have produced works of inimitable power which constitute a priceless contribution to the treasure-store of world culture. Sons of our people were Pushkin and Tolstoy, Tchaikovsky and Glinka, Musorgsky and Repin, Pavlov and Sechenov, and many other brilliant workers in the sphere of the sciences and the arts.

The great masters of the pen, the brush and the stage loved their people, suffered with them, wept with them, were torn by their passions and were stirred by their thoughts, says the writer. In spite of the death grips with the mortal enemy, Russian activities in the field of science, art and culture have not been stifled or allowed to die.

On the contrary, the patriotic fervour that seized the peoples of the Soviet Union in defence of their freedom proved to be a fertile soil bearing in these days of war luxuriant fruits of art. Our theatres are working hard, staging new plays, developing new types and inspiring our people with noble and heroic sentiments. Besides staging new plays, they are giving carefully studied interpretations of the great productions of world drama of the past. Our symphonic orchestras continue to give their concerts to appreciative audiences. Our musicians continue to delight composers like myself with their deep understanding of our works.

In the course of the present war, Russian composers have produced a number of interesting works.

They know that every new composition written by a man who loves his country and who finds the right stages for the expression of his thoughts, is a salvo at the enemy. Although we have a high esteem for one another, we are none the less exacting in our standards. The range of forms

of our music is immense—from short songs to large operas and symphonic works.

We Soviet musicians are persistent searchers for new styles. We know that we must not stand still, that we must always advance and ceaselessly perfect ourselves, never forgetting that our art must serve the people, that it is essential to them, that it is one of the weapons in battle and an instrument of victory.

We enjoy the generous support of the state and are surrounded by the solicitude and concern of Government and people. We must justify the confidence and the hopes which have been placed in us. "Forward, to new shores," Musorgsky, the great Russian composer said: "Forward to victory," is the motto of the Soviet musicians, the heirs and successors of the great traditions of world musical culture.

CAUCASUS DEFENDING INDIA

Writing under the title "Caucasus defends India" in the *Soviet War News Weekly*, the President of the Supreme Soviet, M. Mikhail Kellin says:

"As far back as 1918, the Germans set themselves the object of seizing the Ukraine, the Caucasus, Turkish port of Trebizond and all Asia Minor and attacking India, intending in this way to achieve world domination. To-day the Fascist Press is recalling with relish the German invasion of the Caucasus in 1918. For instance, the German newspaper *Deutsche Ukrainer Zeitung* wrote: 'When one thinks that to-day German-Alpine troops have appeared once more in those districts to carry out the behest of 1918, the logic of world history must be claimed to be clearly realized. To-day, Germany is materializing her victory, which was postponed 25 years ago.'

"The Red Army is checking the enemy's advance. The Trans-Caucasian Republics have also risen in defence of the Northern Caucasus. The Germans wish to enslave the Caucasian peoples and lay a road to India across the mountains. Let us turn the Caucasus into the graveyard of the invaders."

THE ALLIES' MORAL STRATEGY

Mrs. John Gunther, wife of the world-famed journalist and author, in a letter addressed to the *New Republic*, writes:—

This war has not been engaged in by the millions of people who are fighting it, either to clear the English slums or to democratise the English caste system or even to make a Seven Sea Navy for the American Century—valuing and exciting as these projects may seem to Englishmen and Americans.

This war is being fought by the people who are fighting it, in order to get rid of foreign aggression perpetrated on their native soil.

Pointing out that British rule in India itself is an instance of aggression, Mrs. Gunther proceeds:

This is the precedent for all other aggressions that have since followed. And until it is wiped out, it will remain the moral and physical excuse for all other aggressions which continue to follow in its rutted trail.

What Britain is doing to India is not only political immorality. It is political lunacy. Not all the perfumes of Araby, or the most complicated apologies of the subtlest Ministries of Information can cover up that blot.

This war must be fought with planes, guns and ships, but first of all it must be fought with clean hands.

What's to be done?

Dirty records must be cleansed not later but now. England must obey India's will for independence to-day—yes, even in the midst of war. She had her opportunity to do so twelve years ago in the midst of peace. She did not take it then. She must take it now.

India's will for independence is expressed by her major political party, the Indian National Congress.

All else told by England such as that majority rule does not apply in India or that democracy is impossible in India without English autocracy, or the insanely involved nonsense about the Monarchs, the castes, the Princes etc., is self-delusory, hallucatory lying of a most dangerous order,

For not only does the Congress represent the democratic will of the Indian people, but by a miracle of historical accident, the Congress happens to be led by two of the greatest men who have ever lived anywhere in any time. And only the powerful self-restraint of these two men had stood between England and the great suppressed wrath of the Indian people.

The first strategical consideration in any warfare is that of moral strategy. The moral strategy of this war demands the independence of India as its essential corner-stone.

The first nation to be freed from aggression must be India. Aggression must be eradicated—even if we have to go so far as to look in our own mirror to find the aggressor.

Not until India is free can this war begin to be won, concludes Mrs. Gunther.

No matter how many gorgeous purple speeches Mr. Churchill makes nor even how many numerical votes of confidence he continues to get. No matter, how we step up our rationalised production, nor how many mere billions of zeros we add to our budget, nor how many lives we may add to the earth's long casualty lists.

Whatever the devious dictates of the India Office, the peoples of England and of America have not so far forgotten their own revolutionary pasts as to be indifferent to India's revolutionary present.

INDIA IN PERIODICALS

HINDU WOMEN: Succession and Marriage. By Sachin Sen. [Current Thoughts, December 1942.]

ARTIST'S REACTION TO OLD INDIAN PAINTINGS. By Sree Bhambani Churn Law. [The Maha-Bodhi, October 1942.]

NATIONAL HYMNS, SONGS AND POEMS OF INDIA. By Suresh Chandra Deb. [The Indian Messenger, September, 1942.]

USES OF AN ASHRAM By W. Q. Lash. [The Ashram Review, October 1942.]

THE UNIVERSITY OF OXFORD. By S. J. K. Crowther. [The New Review, November 1942.]

THE NECESSITY OF ENDING INDIAN PORTRAIT DEADLOCK. By Prof. K. K. Battacharya, M.A., D.L. [The Modern Review, November 1942.]

CULTURAL CONTACT BETWEEN INDIA AND CHINA. By Prof. Tan Yun-Shan. [The Theosophist, China Number, November 1942.]

INDIA—WAR AND POLITICS. [The Round Table, September 1942.]

INDIAN STATES.

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Hyderabad

EXPORT OF GOLD AND SILVER

The export of gold and silver from H. E. H. the Nizam's territory is prohibited under the Defence of Hyderabad Rules, according to a notification issued by the Government. The notification further says that any person wishing to carry gold or silver in any shape outside the State must obtain permit from the Finance Secretary. Infraction of this order will be punished by a term of imprisonment upto five years, or by the imposition of a fine.

THE LATE SIR MOHAMED YAKUB

We regret to record the death of Sir Mohamed Yakub, Reforms Adviser to the Nizam's Government and a former Member of the Council of State, due to heart failure at Hyderabad, on November 28. His experience as a member, both of the Central Legislative Assembly and the Council of State, helped him greatly in working out the details of the Hyderabad Reforms, part of which was introduced during the last six months.

A HYDERABAD COMMITTEE

In view of the insistent demands from all sections for reduction in public expenditure, a Committee with non-official majority has been appointed by the Nizam's Government to suggest, after full and detailed examination, practical steps to be taken for effective economy. The Chairman of the Committee will be the Finance Member, Mr. Gulam Mohammed.

GRANT TO BHANDARKAR INSTITUTE

H. E. H. the Nizam's Government have sanctioned Rs. 500 for the publication of the Mahabharat to the Bhandarkar Research Institute, Poona.

Mysore

OCCUPATIONAL INSTITUTE

The Government of Mysore have passed orders sanctioning a scheme submitted by Sir M. Visweswaraya, ex-Dewan of Mysore, for the starting of an Occupational Institute in Bangalore.

Sir M. Visweswaraya has offered to make a donation to this Institute of the entire amount of honorarium payable to him for the period he was the Chairman of the Bhadravati Iron and Steel Works, the amount being Rs. 1,80,000. Five lakhs of rupees will be required for the capital expenditure to begin with. The recurring expenditure will be Rs. 75,000 per annum in the beginning, rising to one lakh in near future.

It is proposed to make a start with the following 12 occupations: mechanical and electrical engineering, Classes I and II; radio mechanism; tailoring and cloth-making; working in leather and manufacture of boots and shoes; printing; house-building; mining, plumbing and installing sanitary fittings, boilers and engines; automobile mechanics.

Mr. P. H. Krishna Rao, who is now the Census Superintendent, has been appointed Special Officer for working out the details in consultation with a Committee which will consist of three officials and two non-officials.

PROHIBITION OF WHEAT TRANSPORT

The Government of Mysore have prohibited, under the Defence of India Rules, the transport of wheat and wheat products in any form from any place inside the State to any place outside the State either by road or rail, except under a permit issued by the District Magistrate of the District from which the commodity is to be exported.



Baroda

CROP AND ALLIED RESEARCH

The agricultural chemist of the State investigated during the year 1940-41 problems connected with cotton, suitable soils, tobacco culture, fertilisers, dry farming, etc. Crop research was conducted at the five main stations: Baroda, Amreli, Dabhoi, Jagudan and Vyara. The work at these farms was concerned with the selection or evolution of a type best suited to the soil and climate of the area.

Separate farms have been established for each of the distinctive agricultural tracts of the State, to experiment with crops and process of agriculture, and to help to provide the need for pedigree seeds, modern implements and manure. There are eight such farms in the State.

INCREASE IN POLICE FORCE

To meet the situation created by war conditions with regard to maintenance of internal peace and security, Government have sanctioned 91 new chowkis to be opened throughout the State with an additional strength of 897 men. An addition to the mounted police force has also been sanctioned. The expenditure sanctioned exceeds Rs. 68,000.

ADULT LITERACY CAMPAIGN

The drive against adult illiteracy was continued in the State during the year 1940-41 when 569 classes were working with an attendance of about 6,625. Of these 1,274 were awarded certificates of literacy. A Committee has been appointed to devise suitable literature for them.

BARODA WAR EFFORT

1. Gifts of His Highness the Maharaja Sahib amount to Rs. 20,47,947.

2. The contributions of the people of the State to the Baroda War Gifts Fund now come to Rs. 2,18,457.

3. Investments in Defence Loans and Savings Certificates amount to Rs. 105,55,980.

Travancore

THE GOVERNOR IN TRAVANCORE

His Excellency Sir Arthur Hope, Governor of Madras, declared open the Sri Chitra Exhibition at Trivandrum on November 6 in the Council Chamber, before a distinguished gathering.

Sir C. P. Ramaswami Aiyar, the Dewan, welcoming Their Excellencies to Trivandrum and requesting the Governor to open the Sri Chitra Exhibition, said that the exhibition was originally started as a manifestation of spontaneous non-official activity about 12 years ago with a view to enabling the people of the State to see what, in the way of cottage industry and bigger industrial expansion, extensive agricultural and other methods and means could be effected, so as to ameliorate their lot. Those exhibitions proved so efficacious that the Government came to the conclusion that there should be established a permanent exhibition designed for the purpose of furnishing a bird's-eye view, taking a conspectus of all the industrial and agricultural activities of the State and the present exhibition was the nucleus of that venture.

SRI CHITRA MUSIC CONFERENCE

The Sri Chitra Music Conference was opened by Sir C. R. Reddi at the Victoria Jubilee Town Hall, Trivandrum, before an audience of musicians, students of music, leading officials and non-officials of the State and a large number of ladies. Tamil Isai Selvar T. Lakshmana Pillai presided over the Conference.

Kolhapur

KOLHAPUR ADOPTION

The long-awaited adoption ceremony of H. H. Shri Pratapsingh Maharaja Chhatrapati, the new eleven months' old successor to the Kolhapur Gadi by Her Highness Tarabai Maharani, the Regent, was duly performed according to Hindu religious rites at the new palace, Kolhapur, amidst scenes of grandeur and popular enthusiasm on November 11.

Patna State

REFORMS FOR PATNA STATE

The establishment of a representative Legislative Assembly in the Patna State was announced in a Proclamation by Maharaja Shree Rajendra Narayan Singh Deo, Ruler of the State, on October 18, the Vijaya Dashi Day.

The Legislative Assembly of the State will consist of 28 members excluding the President and the ratio of the elected to the nominated members will be half and half, one of the nominated block to comprise of non-officials. The life of the Assembly will ordinarily be three years. Minorities and special interests will be adequately represented in the House. The Chief Minister and another Minister to be nominated by the Ruler will be respectively the President and Deputy President of the Assembly in the beginning. The Chief Minister has been accordingly appointed *ex-officio* President of the Assembly.

Kashmir

SCHOOL FURNITURE AND EQUIPMENT

In view of the unconscious but irresistible influence which beautiful objects and surroundings exercise on the minds of the children at school, the Director of Education has appointed a Committee consisting of certain educational officers assisted by Mrs. Christabel Taseer and Mr. D. N. Dhar, Government Architect, to suggest improvements in the quality and designing of furniture and equipment used in Secondary Schools. It is hoped that as a result of the labours of this Committee, it will be possible gradually to provide well-planned furniture and equipment

Bharatpur

REFORMS FOR BHARATPUR STATE

Certain constitutional reforms have been announced by the Bharatpur State. The formation of a Representative Assembly to be known as the "Brij-jaya Prithinidhi Samiti" is announced by the Maharaja of Bharatpur. It will consist of 50 members, of whom 37 will be elected, seven will be nominated non-officials and six officials. Apart from the right to ask questions and the right to pass resolutions, the Samiti will be competent to discuss the budget. All legislative proposals other than emergency legislation will be laid before the Assembly.

The Assembly will have a nominated non-official President but, the members will be competent to elect their own Deputy President. A novel feature of the scheme is that the President and the elected Deputy President may attend the Executive Council whenever any resolution passed by the Assembly is taken up and on other occasions when they may be especially invited to attend.

Kapurthala

KAPURTHALA MAHARAJA'S APPEAL

The Maharaja of Kapurthala appeals for unity among Indians. "I feel sure," says His Highness in an appeal, "that my brother Princes will use their great power and influence to secure harmony among the various classes and communities in the country and help to secure in a peaceful manner an honourable position for India among the nations of the world."

Nilgiri

THE RULER OF NILGIRI

It is understood the Ruler of Nilgiri has been deprived of his ruling powers and the Political Agent, Orissa States, has appointed Mr. Menon of Bastar State as Dewan to manage the State administration. The report adds that the subjects, who left during the recent disturbances, are gradually returning.

INDIANS OVERSEAS

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South Africa

INDIANS AND RICE SUPPLY

The decision of the Government of India not to export rice means that the Indian community will have to accustom themselves to another kind of diet, says Sir Shafaat Ahmed Khan, the High Commissioner for India.

A more balanced diet, he says, is likely to have a beneficial effect on the health and stamina of Indians. Supplies have been cut off as the result of Japanese aggression, and India is no longer in a position to export the staple food. The decision will cause great inconvenience to Indians abroad but "I am sure that they will approve of it".

Other sources of supply are being searched for, but Sir Shafaat appeals to Indian traders to desist from profiteering. He adds that the position may be a blessing in disguise as an almost exclusive diet of rice is injurious to health.

SCHOOLS FOR INDIAN CHILDREN

The schools provided for Indian children are much below the number required. Of the 128,845 children in the colony, 28,889 are listed as attending Government and Government-aided schools.

Kenya

MR. ISHER DASS

The Deputy Director of Indian Manpower, Mr. Isher Dass a member of the Legislature and a leading Indian politician, was murdered at his Nairobi office on Friday the 6th November.

A car drove up to the office, and three Indians entered. Two shots rang out and the Indians drove off. Mr. Isher Dass was found with bullet wounds in the chest. He died three hours later. There is a hue and cry for the wanted man throughout East Africa.

North Africa

INDIAN PRISONERS IN LIBYA

India will rejoice to learn that the Allied advance westwards across Cyrenaica has already brought the release of several hundreds of Indian soldiers who, imprisoned five months ago in Tobruk and elsewhere, spent the intervening period in enemy custody, compelled to perform the hardest fatigues without rest, with the scantiest of rations and most shabby treatment by the enemy and now find themselves free and feted by their comrades. Moreover, there is every prospect that a further advance to Benghazi will bring freedom to several thousands more Indians who were likewise kept in Africa by the Germans and utilised as a labour corps by their temporary masters.

It is very unlikely that all these had been transported to Italy and therefore there is hope that the very near future will bring more good news.

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(Established—December, 1911)

Number of Branches 155

Authorized Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,56,400
Paid-Up Capital	Rs. 1,66,12,300
Reserve and Other Funds	Rs. 1,37,39,000
Deposits as at (30-6-1942)	Rs. 49,70,92,000

HEAD OFFICE—Esplanade Road, Fort, BOMBAY.
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Dec. '42.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

QUESTIONS OF IMPORTANCE

BRITISH ARMY OFFICER'S WARNING

The following is the text of the letter regarding the Indian deadlock written by a British Army Officer to the *National Call*, New Delhi:—

On the question of freedom for India it has been stated by our Government that it is its intention to give freedom to India when the war is over. We all know of the failure of the Cripps Mission and of the present deadlock.

I am British and in India for the first time and I cannot help feeling that we have no reasons (except selfish ones) for withholding independence from India. . . .

We have generously handed back some territorial rights to the Chinese as an indication of our avowal that we are fighting for the principles of democracy.

Why not hand India back? Ah! that is a different question. "There is disunity in India." So there was in Russia in 1917, but Russia to-day is the only country which has been able to stand up to Hitler without failing! and Russia doesn't have an Imperialist Government calling itself democratic. . . .

Could we not give India complete self-government now with no British interference, but on one condition? The condition would be that India would give a guarantee to prosecute the war effort with the utmost endeavour.

In that case she could be left entirely on her own and we could withdraw after the war. During the war the embryo of self-government could safely develop in the knowledge that there was sufficient armed might in the country to stop envious hands being stretched out, although it would in effect only be there for the duration and for our own reasons of strategy.

Perhaps we should be letting the Indian princes down! That reflects our egotism. Perhaps we should be letting the depressed-classes down! But since Gandhi has worked hard for years on their behalf before we suddenly realised we could be their champions, that excuse will not hold water.

Those reasons which cause us to talk of post-war reconstruction with America in preference to Russia will no doubt still hold good and like our promises of 'a land fit for heroes to live in' after the last war, our present war time promise to India will not materialise.

Wake up England! We have no statesmen now, but let us show we have some decency. If we are fighting for democracy let's show it. Give India her independence. It won't require statesmanship—only sense and decency.

UTTERANCES OF THE DAY

LORD MESTON ON THE VITALITY OF HINDUISM

At the Manchester Week-end School on India under the auspices of the University, a paper by Lord Meston was read in his absence by Professor H. J. Fleury. Declaring that "in Hindustan, unity, so far as it goes, has been the product of a unique social system drawing its sanctions ultimately from the innate religion or religious fears of the peoples", Lord Meston said:

The unity is yet incomplete, and time is needed to cement it. But Hinduism is in no hurry. It has had a longer experience of man and his frailties than any other religion extant in the world outside China. Within limits it is more adaptable than it professes or even knows, and in self-defence it will go through the forms of adapting itself to the modern heresies of Democracy. It will wait and work patiently, while tempests rage over forms of Government, convinced that, in the end, it will retain full control over men's lives and souls. Just as Hindustan was the cradle of a system of life and faith fundamentally different from any other social and intellectual structure in the world, so it may yet—not to-day or to-morrow—give birth to a political system of a type which none of us can now foresee.

MR. CHURCHILL ON WAR AIMS

Speaking at the Lord Mayor's annual banquet at Mansion House on November 10, Mr. Churchill said:

We have not entered this war for profit or expansion but only for honour and to do our duty in defending right. Let me, however, make this clear. We mean to hold our own. I have not become the King's first Minister to preside over the liquidation of the British Empire. I am proud to be a member of the vast Commonwealth and society of nations gathered around the ancient British monarch without which a good cause might well have perished. Here we stand, a veritable rock of salvation, in the drifting world. We have no need to make excuses or apologies, for our record pleads for us. The two African undertakings are part of a single, strategic political conception which we have laboured long to bring to fruition and about which we are now justified in entertaining good confidence. This event will be a new bond between the English-speaking people and give new hope for the whole world.

H. M. THE KING AND INDIA

The King's speech, proroguing Parliament on Tuesday the 10th November, was read by the Lord Chancellor, Viscount Simon. The speech declared:

My Government in the United Kingdom have declared to the Princes and people of India their desire to see India assume full freedom and independence within the British Commonwealth of Nations on the basis of a constitution framed by Indians themselves immediately after the termination of hostilities. In the meantime, representative Indian political leaders were invited to co-operate fully in the government of their country and in the prosecution of the war. I regret profoundly that hitherto they had not been willing to accept this offer. I sincerely hope wiser counsels may prevail and that a speedy and successful conclusion of these difficulties may be brought about through a wider measure of agreement among the Indian peoples themselves.

In a tribute to the Indian army, the King said:

It is growing in strength month by month and has displayed its historic valour upon many fields of battle. We are proud that more than a million men have already voluntarily engaged in our Indian land, sea and air forces and we place our full confidence in their courage and fortitude in the days of struggle that lie before them.

VICEROY AND HIS COUNCILLORS

The *Dawn* of Delhi publishes a letter from Bajaji which asserts that the Governor-General did not consult the Executive Councillors before deciding to refuse him permission to see Gandhiji but placed a *fait accompli* before them. They were compelled to choose between a vote of no confidence and confirmation. That the present Council acted in this way confirms the view of Nationalist India that they must be replaced by a wiser Government.

INDIAN CHRISTIAN MOVE

The suggestion that the British Government should get a Royal Proclamation issued or a short Bill passed, conceding Independence to India now, but postponing its execution till three years after the war, on the analogy of the Irish Home Rule Bill or the Philippine Independence Act, is made in a statement to the Press signed by prominent Indian Christian leaders in the Province of Bombay.

CHINESE AND INDIAN 'VARSITIES' PLAN

Chinese university graduates may in the near future pursue advance studies in India and Indian students may come to China on an exchange basis. Details of such a reciprocal plan are being negotiated between the Chinese Ministry of Education and the Indian Government Educational authorities.

The question of Sino-Indian exchange of scholarships was brought up when the Educational Commissioner with the Indian Government, Mr. John Sargent, visited Chungking last May. The plan is bearing the first fruit, as an invitation has been extended by the Indian Government to the Education Ministry to select 10 Chinese college graduates for advance study in India. The Education Minister, replying to Mr. Sargent, has accepted India's invitation, at the same time extending a similar invitation to Indian students.

BENARES UNIVERSITY


"We are all very glad and happy to be back in the University," said the Vice-Chancellor of the Benares University, Sir S. Radhakrishnan, addressing the students after delivering the "Sunday Gita lecture" on November 15.

The Vice-Chancellor said that there was a time when he thought that it would not be possible for them to re-start the work of the University.

Concluding, Sir Radhakrishnan said: "We are now back again at work and my advice to all members of the staff and students is that we must not do anything which will dishonour the University or bring it into difficulties."

LEVERHULME FELLOWSHIPS FOR INDIANS

The Advisory Committee for Leverhulme Research Fellowships have recommended and the Trustees have approved the award of scholarships to the following, tenable for varying periods, upto two years, for research in subjects noted against each.

M. R. Anand, B.A., Ph.D., author and lecturer, *Landmarks in Urdu Literature*, B. S. Bagnall, D.Sc., F.R.S.E., Entomologist, a monograph of the British Apterygota, and Miss A. M. Cambray, M.A., Voluntary Social Service by 

THE FEDERAL COURT

The Federal Court has recently rejected four applications for leave to appeal to the Privy Council against its own decisions. These related to a constitutional question, viz., the validity of two pieces of legislation in the Punjab, one in Bihar and one in Madras. The Judges of the Federal Court have thus justified their refusal.

We are not disposed to encourage Indian litigants to seek for the determination of constitutional questions elsewhere than in their own supreme court. We do not and indeed we cannot lay down a rule that we will never grant leave to appeal, for that would be to alter the provisions of the Act and to usurp legislative functions but we shall grant it sparingly and only in exceptional cases.

The Federal Court has the right to say whether it permits cases which come before it on appeal to be reviewed elsewhere; the possession of this right indicates its status. The Judges also point out that the High Court of Australia has so far permitted only one of its decisions on a constitutional issue to be brought up on appeal before the Privy Council. That was an issue on which the Judges of the High Court of Australia were equally divided, so that an authoritative pronouncement by another tribunal became necessary.

BAR ENQUIRY COMMITTEE

The Bombay Bar Association has appointed a Committee to enquire into certain steps taken by the Government in regard to the recent disturbances in the city and to submit a confidential report to the Bar Association. The Committee includes Mr. D. N. Bahadurji, ex-Advocate-General, Mr. M. C. Setalvad, ex-Advocate-General, Mr. V. F. Taraporewala, ex-Judge of the Bombay High Court, and Mr. K. M. Munshi, ex-Home Minister, Bombay. The Committee has been authorized to co-opt two representatives of the Solicitors' profession and two from the Western India Advocates' Association.

MR. RAMACHANDRACHAR

"The International University of Delaware, United States of America, has awarded the Degree of Doctor of Laws on Mr. K. Ramachandrar, B.A., B.L., (Madras).

THE POSITION OF INSURANCE IN INDIA

In the course of his report on the position of Insurance in India, the Superintendent of Insurance surveys the position of Insurers in India, both Indian and foreign.

Certain suggestions have been made with regard to investments so as to ensure adequate protection to the policy-holders.

The report also makes references to the deplorable position of some Provident Societies which are run on unsound lines.

The total number of insurers registered under the Insurance Act, 1938 (excluding those whose certificates of registration have been cancelled) up to June 15, 1942, was 294, of which 198 insurers were constituted in India. Most of the Indian insurers carry on life insurance business only. They are 161 in number, and of the remaining 87 insurers, 18 carry on life insurance along with other insurance business and 19 carry on insurance business other than life.

Of the 198 Indian insurers 72 have their head offices in the Bombay Presidency, 48 in Bengal, 32 in the Madras Presidency, 17 in Punjab, 12 in Delhi, 7 in the United Provinces, 8 in the Central Provinces, 8 in Sind, 2 in Bihar, and 1 each in Assam and Ajmer Merwara.

HINDUSTHAN CO-OPERATIVE INSURANCE

The Fifteenth Annual General Meeting of the above Society, which came off on August 18, adopted the report of the Society's operations together with the audited accounts and the Balance Sheets during the year ending 31st December, 1941.

During the year under review 16,888 new proposals under Life Assurance and Provident (pure) Endowment Insurance were received for sums aggregating to Rs. 8,54,67,000. The completed business announced to 18,988 new policies assuring an aggregate sum of Rs. 2,72,77,515 of which Rs. 2,72,41,599 including sums reassured represent the sums assured under Life Assurance Policies and the balance Rs. 85,916 under Provident (pure) Endowment Policies. Risks to the extent of Rs. 12,86,585 were reassured.

INDIAN RICE FOR CEYLON

"I am here as a beggar, I have come to purchase rice in order to meet the requirements of Ceylon, one-fifth of whose population is Indian. I have been able to get 8,000 tons of rice in the past seven months from Sind, whereas I want 20,000 tons for our needs," said Mr. Vaithianathan, Commissioner for Ceylon Government Supplies, addressing the Buyers' and Shippers' Chamber at Karachi.

Mr. Vaithianathan added that Ceylon in return could have supplied copra and tea to India, but Ceylon's copra crop was mortgaged with the British Ministry of Food and India's quota was fixed by the Ministry. He added: "We are introducing the rationing card system in Ceylon to ensure a square meal a day for the people of Ceylon."

Mr. Vaithianathan's headquarters are to be in New Delhi, where Sir Baron Jayatilaka, Ceylon's Minister, is arriving shortly.

CALCUTTA TRAMWAYS' COUPONS SCHEME

With a view to reducing inconvenience to passengers as a result of the present shortage of pice, the Calcutta Tramways Company, Ltd., proposes to issue, as change to passengers, coupons for one and two pice. They will be accepted in payment of fare for any subsequent journey or, if desired, can be changed for cash at the Company's head office or at any big depot within a specified period.

The Company appeals to citizens to co-operate in the scheme which, it is emphasized, is intended for the benefit of the public. The coupon system will be terminated as soon as adequate supplies of pice are once more available.

INDIAN TRADE COMMISSIONER IN S. A.

The Central Government have appointed Mr. Jal Bustomji Kavaaji Modi as Officer under training for the post of Indian Government Trade Commissioner in South America, with headquarters at Buenos Aires (Argentine).

Mr. Modi joined the Commercial Intelligence and Statistics Department at Calcutta on September 14, 1942,

BEGUM SHAH NAWAZ'S BROADCAST

Begum Shah Nawaz, Parliamentary Secretary (Education, Medical Relief and Public Health), Punjab, told the *New York Herald Tribune* Forum on current problems on November 17.

Our nation is becoming machine-minded. Our output is increasing, and we hope that the day is not far distant when India will be self-sufficient in the production of every type of implement required for modern war.

The majority of Indians are born pacifists, but most of them feel that the success of the United Nations alone can bring peace and prosperity for every nation of the world, and that their aspirations for their motherland can only be realized through the triumph of those who stand by the democratic ideals of liberty and freedom.

India stands by the United Nations, with a fervent hope that the United Nations will stand by her, and in the newly constructed world of to-morrow, when tyranny and oppression have been wiped off the face of the earth, India should find her rightful place among the great nations of the world.

Mrs. ROOSEVELT ON WOMEN'S ROLE

Mrs. Roosevelt, broadcasting on the 8th November to the British people, declared that the writing was clear on the wall that if there was to be peace in the world, women as well as men would have to work and sacrifice to achieve it.

"Men and women," Mrs. Roosevelt said, may be tired when peace comes, but we cannot afford to be too tired if civilization is to go on. It cannot go on if wars continue. Women will be a very potent factor in working out the necessary changes in the existing economic systems as well as changes in social conditions, which alone can bring real freedom to the people of the world. Our hope for the future, I believe, lies in the acceptance by women and young people of their responsibility. I think we failed because we did not think on international lines."

WOMEN IN I. M. S.

A Press Communique says: "In their communique dated January 13, 1942, the Government of India announced their decision to recruit women medical graduates to the Indian Medical Service with relative rank only. They are now pleased to announce that officers so recruited will be granted commissioned rank from the date of their appointment in the Indian Medical Service in the same way as other officers of the Service."

A PRESS CHARTER

The embodiment in the peace treaties of a Press Charter to ensure "reasonably unfettered exchange of news among the peoples of the world" was suggested by the foreign Editor of *The Times*, Mr. Ralph Deakin, speaking in London on November 5.

"The sooner we see the beginnings of an inquiry into what are to be the respective tasks and respective spheres of operation of newspapers, news agencies, broadcast news services, the Ministry of Information and Ministerial Public Relations Departments, the healthier it will be for the true science of Journalism," he declared.

LOUIS FISCHER

Louis Fischer, whose articles on the Indian problem are being read with great interest all over the country, is a free lance American journalist, who visited India recently and saw things for himself. Louis Fischer was born in the slums of Philadelphia.

His father sold fish and fruits from a pushcart. "I can still hear his cry, 'Peaches, fresh peaches,'" says Fischer. He set out for Europe penniless and soon carved out a name for himself. He went to Russia, married a Russian girl and came into close contact with the leaders of the Soviet Union. His book *Men and Politics* is considered the sequel to the chronicles of Gunther and others.

PUBLICATION OF NEWS OF DISTURBANCES

The Home Department Notification of August 8, 1942, prohibiting the publication of news of the present disturbances, except news supplied officially or through the news agencies or by registered correspondents of the newspaper concerned, has been cancelled in its application to Bombay, Bengal, the United Provinces, the Punjab, the Central Provinces and Orissa.

The notification has already been cancelled in its application to other Provinces and Centrally Administered Areas.

INDIAN HISTORY CONGRESS

The next session of the Indian History Congress, which has to be held in December at Aligarh has been postponed to 1948.

MR. WALCHAND'S SIXTIETH BIRTHDAY

A purse of Rs. 4,11,111 and a commemoration volume containing an account of the growth of the various organisations promoted under his guidance and several addresses were presented on behalf of his staff to Mr. Walchand Hirachand on Monday the 28rd November on the occasion of his 60th birthday, at a pleasant function got up by the Walchand Diamond Jubilee Celebration Committee, Bombay. Handsome tributes were paid to Mr. Walchand's notable services to the cause of Indian industries.

MR. JAI PRAKASH AND OTHERS

It is reported that Mr. Jai Prakash Narain and five other political prisoners have escaped from the Central Jail, Hazaribagh.

The Government of Bihar have announced the following reward for information leading to arrests of the following prisoners who escaped from the Hazaribagh Central Jail on November 9: Babu Jai Prakash Narayan, Rs. 5,000; Babu Jogendra Sakur, Rs. 5,000; Babu Ram Nandan Misra, Rs. 5,000; Babu Suraj Narayan Singh, Rs. 2,000; Babu Gulabi Sonar, Rs. 2,000; and Babu Saligram Singh, Rs. 2,000.

RAJA SIR MAHARAJ SINGH

Raja Sir Maharaj Singh of Lucknow has been elected by the unanimous vote of the Provincial Indian Christian Association as the President of the next Session of the All-India Conference of Indian Christians to be held at Hyderabad (Dn.) on December 31, 1942, and January 1, 1943.

DR. MOOKERJEE'S RESIGNATION

The Hon. Dr. Shyamprasad Mookerjee has tendered his resignation of his office as a member of His Excellency the Governor of Bengal's Council of Ministers, and His Excellency has accepted his resignation with effect from the afternoon of November 20, 1942.

MR. MADHAVA KRISHNA SARMA

Mr. K. Madhava Krishna Sarma, formerly of the Adyar Library, has been appointed Curator of the Anup Sanskrit Library and Director of Oriental Learning Publications, Bikaner.

EMERGENCY COMMISSIONS

The Government of India have decided, with the approval of the Secretary of State for India, that emergency commissioned officers of the I. M. S. of 10 years' standing or more shall be eligible for promotion to the rank of Major. The period of 10 years shall include, in addition to previous full pay qualifying commissioned service, any period of ante-date that may be granted to an individual officer. Credit for previous commissioned service and ante-date shall be subject to a maximum of 10 years. Hitherto only doctors recruited as specialists among the emergency commissioned officers in the I. M. S. have been eligible for promotion to the rank of Major.

NEW WEAPON AGAINST TUBERCULOSIS

Tuberculosis is to be fought with a new weapon in the biggest drive against the disease yet attempted in Britain. The new weapon, said the Minister of Health, Mr. Ernest Brown, in a broadcast from London, is a miniature X-ray photography apparatus which takes chest photographs, an inch and a half square, of 100 persons hourly. Signs of the disease can be detected by means of this apparatus at a much earlier stage than by any other form of examination.

CURE FOR CANCER

Lord Horder disclosed in a recent broadcast that science was winning the war against cancer.

He said: "We are now so close to the secret of cancer that we can at last hope to hand down to our children the knowledge by which the world may be purged of one of its greatest horrors—the horror of death from this painful and lingering affliction."

Lord Horder was appealing on behalf of the British Empire Cancer Campaign.

DRUGS AND DRESSINGS

Approximately 800 items of drugs and dressings, formerly imported, are manufactured in India. One Government Medical Store Depot is turning out a million dressings per month, while another produces 120,000 lbs. of cotton wool and 18,000 lbs. of lint monthly.

ALCOHOL AND DIGESTION

The first number of the *Quarterly Journal of Studies on Alcohol* contains an article by Beazell and Ivy on the influence of alcohol on the digestive tract. They find that the drug in concentrations of more than 10 or 15 per cent. increases the secretion of mucus, probably because it irritates the stomach.

Whisky, rum, brandy and other hard liquors may cause inflammation of the stomach with lack of hydrochloric acid. This condition becomes chronic in the habitual drunkard, due in part to the poison itself and partly to an associated dietary deficiency. Alcohol often causes peptic ulcer. It interferes with digestion by precipitating pepsin, so rendering the gastric juice useless. It destroys appetite by paralyzing the stomach, so that it does not signal for food by so-called hunger contractions. In the same way, it causes retention of food in the stomach, with damage to the digestive process, produced not only by hard liquors but by beers and wines containing only 5 or 10 per cent. of alcohol.

One of the most damaging effects of alcohol upon the body is the injury it does to the liver by paralyzing some of its most delicate functions and causing cirrhosis, the so-called gin liver.

TAX ON OBESITY

A tax of 25 per pound on fat people who are above the normal weight is proposed by Dr. A. J. Carlson, Professor of Physiology at the University of Chicago who says it would raise revenue and help to make Americans physically fit.

"Obesity is an injurious luxury," he says. "In addition to bringing in fat taxes, this might be as effective in stiffening stamina as any quantity of synthetic vitamins.

"It appears that the number of obese citizens in America must run into millions, judging by the prevalent advertising of reducing belts, massage machines and drugs alleged to cure fatness."

CURRENCY NOTES WITH SLOGANS

An Ordinance has been issued whereby bank notes issued by the Reserve Bank of India, or Government of India currency notes, or one rupee notes, on which are written any words or visible representations intended to convey or capable of conveying a message of a political character, will cease to be legal tender.

Under Clause (58) of Section 8 of the General Clauses Act, 1897, the expression "written" includes "references to printing, lithography, photography and other modes of representing or reproducing anything in a visible form."

The Reserve Bank of India will no longer be under an obligation to receive such notes, or to exchange them for other notes, or to issue rupee coin or other coin in exchange therefor. Nor will the Bank be bound to refund the value of any such notes.

But under a proviso to the Ordinance, the Reserve Bank of India may, however, in its discretion, refund, as of grace, the whole or part of the value of such defaced notes. The public are accordingly cautioned against receiving such notes.

SCARCITY OF SMALL COINS

Scarcity of small coins is being acutely felt in the city and suburbs of Calcutta and Bombay. Eating shops, tobaccoists and small traders have displayed notice boards with the inscription "no change".

It is stated that the dearth for small coins is due entirely to hoarding by a section of the public. Since the beginning of the war up to March last, the absorption of small coins, other than half rupees, is estimated at Rs. 8 crores as compared with hardly Rs. 5 crores during the whole of the last war. It is stated that about Rs. 18 lakhs worth of copper coins have recently vanished from circulation.

DEFENCE SAVINGS CERTIFICATES

By an amendment to the Post Office Ten-year Defence Savings Certificates Rules, Local Bodies such as Municipalities, Notified Area Committees, Small Town Committees and District Boards are permitted to issue Defence Savings Certificates up to a limit of Rs. 20,000.

RAILWAY FINANCES

The Public Accounts Committee has concluded its examination of the Railway accounts.

It was stated that 1940-41 was the first year after a period of 11 years in which the railways had earned a profit after paying full interest charges and the entire amount of contribution for the year due to general revenues. This surplus was used to pay off part of the arrears of contribution to general revenues and the balance amounting to Rs. 6'80 crores was credited to the Railway Reserve Fund, the closing balance of which at the end of the year was Rs. 5'89 crores.

There were debits to this Fund during this period on account of that part of the original cost of lines dismantled during the year, which were not covered by corresponding credits to the depreciation fund.

Credits received from His Majesty's Government on account of the rails sold to them during the year amounted to Rs. 75 lakhs.

The depreciation reserve fund, to which credits are made every year at the rate of 1/60th of the capital at charge, stood at the end of 1940-41 at Rs. 86'60 crores.

RESERVATION OF SEATS IN RAILWAYS

Recently, the Bombay High Court in a criminal appeal held that the reservation of accommodation by Railway authorities could not be enforced by them unless powers were taken under Section 47 of the Indian Railways Act to make rules to this effect. It was held that neither the provisions of Section 109 nor of Section 120 (c) of the Act were sufficient for this purpose.

In order to remove this legal lacuna, the Government of India have issued a notification adding one more rule to the General Rules now in existence.

RAILWAY TRAVEL IN U. S.

Mr. Joseph Eastman, Director of Defence Transportation, in a speech recently said that he would have to ration all railroad travel as voluntary methods for cutting down pleasure-riding were having no effect. He added that 40 per cent. of the passengers still travelling on railways were doing so for pleasure.

THE JAINA MINIATURES

The Jaina miniatures; says a Contemporary, recall in their magnificence the Byzantine Mosaics. The same fondness for the glitter of gold and the glamour of colour, notably brilliant reds and blues, distinguish both, and both suffer from the defects inseparable from hieratic art in their conventionality and stiff artificiality. But the conventionality in the form of the art though not in the lavish use of gold is borrowed from the folk art of the period, as seen in such examples as the Vasanta Vilas and Balagopala Stuti, both of which show much lyric beauty. The artistic convention in these were probably countrywide and not limited to any province only; for similar conventions, for example, in the treatment of the eyes, can be traced in early Bengal and in Orissa work.

MUSIC, THE BASIS FOR POST-WAR RELATIONS

Dr. Malcolm Sargeant, Britain's Musical Ambassador, who has left Britain to conduct the Stockholm Symphony Orchestra in a programme of British music, told *Reuter* that he saw in music the basis for post-war relationships.

"Music can be national in its form of expression," he said, "but the feelings which it interprets are international. I once conducted an orchestra composed of twelve different nationalities most of whom could not understand a word of English. Yet we got through our rehearsals without an interpreter and gave some fine performances. Our common language was music."

CONTEMPORARY PORTRAIT OF CHRIST

What is claimed to be an authentic portrait of Christ by a contemporary artist, who was probably an eye-witness of the crucifixion, has been found, according to the *Giornale D'Italia*, in the private collection of Madame Maria Alfonsa Deila Paolera. Christ is shown in a medallion hanging from a Cross and gazing at his mother. Saint John is also in the picture. The medallion was found during excavations by Professor Rostovtzeff at Dura Europa in Syria. Madame Paolera, has been offered £800,000 for the treasure.

JOE LOUIS AND PRESS REPORT

Joe Louis, who recently said that his fighting days were over, feels he has been misinterpreted, according to his co-manager, Mr. S. John Roxborough. He wants to defend his title at least once after the war, Mr. Roxborough said after a telephone call with the boxer.

Louis telephoned the promoter Mike Jacobs to say that he certainly is not retiring. He said that reporters misunderstood him when he said he was through with boxing until after the war.

LEN HARVEY

Len Harvey, the undefeated heavyweight champion of Britain and the Empire, has announced his retirement from the ring. Harvey, aged 35, was 28 years in the ring. He has become licensee of an hotel at Erith, Kent. Harvey is going to write the reminiscences of his 114 fights, of which he lost only 10. He hopes to play an active part in boxing after the war, but not with the gloves on.

INTER-COLLEGIATE CHAMPIONSHIP

The Inter-Collegiate Football League Championship has ended in a tie for the first place between the Madras Medical College and the Engineering College, both having concluded their engagements of 12 matches with only one defeat. The Medicos had already completed their fixtures. The Engineers had to meet only the Presidency College, but the latter have given a walk-over.

MYSORE DASARA FINAL

The Dasara Open Football Tournament, conducted by the Mysore Football Association, came to a close on November 22, when in the final match played on the Association ground, the Mysore Muslims defeated the Mysore Blues by the odd goal in three and annexed the trophy.

OXFORD AND CAMBRIDGE REGATTA

It is learned that Oxford and Cambridge will have their regatta at Henley on February 18 next year. This is the second war-time race between the two universities, the last being in 1940.

INTER-UNIVERSITY TOURNAMENT

It is understood the Mysore University has decided not to take part in any Inter-University Tournament this year.

ANTI-AIRCRAFT DEVICE

A floating parachute barrage from which cables and mines are suspended is the latest Nazi anti-aircraft invention, according to the Berlin correspondent of Swiss newspaper *Tat*, which says:

"An aerial mine is projected like an ordinary anti-aircraft shell. When it explodes, a cable about 280 yards long is unfurled and is kept in place by a parachute, which opens at the same time.

A charge of explosive is suspended at the end of the cable. When a plane approaches, its air stream drags the parachute forward and the explosive bursts against the plane. The charge is so timed that it will not explode after 10 minutes.

This invention is said to have been successful the first time it was tested during an R. A. F. raid on an industrial centre."

BRITAIN'S SENSATIONAL BOMBER

Britain's most sensational bomber is made of wood. That is the astonishing fact now disclosed with the announcement of some details of the construction of the Mosquito 20-engine reconnaissance bomber. Two results are: first, metals such as steel and fine alloys which are urgently needed in many war industries are not needed for the Mosquito. Secondly, a new class of workers can be drawn into the manufacture. Other details of the Bomber now disclosed are: engines Rolls Royce, armament 420 milli-meter cannon and 4,808 machine-guns, retractable under-carriage and tailwheel.

SUBSTITUTE FOR KEROSENE

Reports have been received from Hyderabad State about successful experiments with a substitute for kerosene oil. The substitute is prepared by mixing 70 per cent. groundnut oil with 80 per cent. kerosene and adding a little sulphurated castor oil to it. This mixture is reported to give as good results as pure kerosene oil. Tests of this substitute are likely to help those in the Punjab, who are faced with the assumption of economising the kerosene oil.

WAR FILMS

The human spirit needs refreshing and it is significant that in a world war there should be an enormously increased public interest in the arts, says a correspondent to the *Hindustan Standard*. People seek temporary refuge from the monstrous realities of these momentous times. They turn to entertainment in order to forget about the war for a time. "But if this entertainment is also strained by war propaganda where is the escape? Ask even the men in uniform that you meet if they like films with war background. The chances are that not one of them will say yes. Ask even the cinema managers how audiences respond to war subjects and he will tell you the same thing.

The alleged demand for war subjects is largely fictitious. The fact is, a fine picture is recognised as such by most people, whatever the subject. It is pleasing to note that the producers, both in England and in America, are realising this fact and they now intend to have less of war background in their forthcoming pictures. Public attitude is changing rapidly and hence producers should try to give less war in fiction subjects. Let us leave the war on the battle fronts and not drag it on our screens."

BLOT ON FILM INDUSTRY

"The total absence of educational and cultural films worth the name is a blot on our industry and I have no doubt that if proper guidance as to the type of films needed is forthcoming, the professional producers will not be found backward in putting their shoulders to the wheel, or perhaps a new medium scale industry for the production and exhibition of special films may come into being." This observation was made by Sir Rahimtoola Chinoy, President of the Motion Picture Society of India, at the tenth annual meeting of the Society at Bombay.

He put forth a strong plea for the co-ordination of the various branches in the film industry and also to educationists to encourage the production and popularisation of educational and cultural films. He indicated that proposals were under consideration for expanding activities of the Association.

LONGEVITY OF TYRES

The Government of Madras are distributing pamphlets with advice as to how to reduce the wear of tyres. The important points are as follows:—

Drive at a moderate speed: start, stop and turn slowly; inspect your tyres and tubes regularly; keep your wheels correctly aligned; have your tyres cross-switched periodically; repair small cuts and bruises, and remove oil and grease stains quickly; use your brakes carefully and steadily and avoid all sudden braking: take thought and arrange your journeys as far as possible to avoid being in a hurry.

Bullock-shoes are the chief enemy. One transport firm in the mofussil has already effected a surprising reduction in tyre consumption by employing coolies to pick up bullock-shoes. The Government hope that other transport firms will follow this example. It should be noted that no vehicle can pick up a bullock-shoe at a speed of 15 miles per hour.

Permits are not necessary under the Tyre Rationing Order for the retreading of giant tyres, and owners of transport vehicles are advised to take full advantage of retreading possibilities. The retreading industry is being reorganized under the general direction of the Government of India as rapidly as possible.

The quota for motor car tyres is particularly small and it will not be possible to grant permits for tyres unless the car is used for some essential purpose. Motor car owners are advised to take the utmost possible care of their tyres and to avail themselves of the tyre servicing facilities which some firms are now offering.

FORD TYRE FACTORY

Arrangements have been completed with the United States Government for the purchase of the Ford Motor Company's tyre factory at Detroit and for the transfer of its equipment to Russia under the Lend and Lease programme. Officials of the Ford Company said that the machines would be dismantled and packed as soon as final details of the agreement were settled.

TROOP-CARRYING PLANES

The value of troop-carrying planes either for transporting infantry or parachutists, has again been demonstrated in the North African fighting, and it is gratifying to learn that the Americans are not behind their opponents in this important branch of modern warfare; for U. S. parachutists flew 1,500 miles to take part in the operations at Oran. Another encouraging report has been received from the Pacific, where American infantry were flown from Sydney to Papua to assist in the New Guinea campaign—an exploit which, it was emphasized, exceeded in speed and distance the Nazi feat of ferrying troops to Crete. The Germans have been rushing reinforcements to Tunisia by air and in this operation they evidently enjoy geographical advantages.

D. F. C. FOR INDIAN AIR OFFICER

The first Distinguished Flying Cross to be awarded to an officer of the Indian Air Force has been won by Acting Wing Commander, K. K. Majumdar, for his courage and example while commanding No. 1 Squadron, Indian Air Force, in the Burma campaign.

The official citation says: "This officer commanded the Squadron during its activities in Burma. Throughout, his leadership and fighting spirit were of a high standard. He led two unescorted attacks on enemy airfields in Thailand and attacks in support of the army in Tennasserim. He also completed valuable reconnaissance during the retirement from Rangoon to the Promé positions."

NEW SPITFIRE FOR BRITISH AIRCRAFT

The most powerful Spitfire yet—bigger in every respect than its famous predecessors—is now in action against the Luftwaffe. Its speed, ceiling, armour and other performance data are still secret, but the few details released by the Air Ministry disclose that the new Spitfire has a bigger engine, a four-bladed propeller—all the earlier models have three—and is longer. It has a cannon and four machine-guns in the nose.

KRAFT PAPER FROM BAMBOO

Kraft paper is now being manufactured in India on a large scale. Indian paper mills have undertaken this manufacture as a result of experiments at the Forest Research Institute, Dehra Dun, which established the suitability of bamboo as raw material for its production.

The average consumption of Kraft paper during the five years preceding the war was approximately 10,000 tons per annum. The use of Kraft paper as wrapping and packing material has considerably increased in recent years.

Investigations were started at the Forest Research Institute in 1937 to explore the possibilities of manufacturing Kraft paper from indigenous raw materials. Bamboo, which is available in large quantities at a cheap price, was selected for the experiments and has proved suitable, according to an interim report published by the Institute.

PRODUCTION OF STANDARD CLOTH

Officials of the Commerce Department of the Government of India met representatives of the Millowners' Association recently and discussed the scheme for the manufacture of standard cloth. The original scheme proposed by the Government is likely to undergo several changes. The Textile Panel, which met recently, is expected to consider this question.

KHADI OUT-TURN

The Secretary of the All-India Spinners' Association, Tamil Nad, Tirupur, states that the total sale of Khadi at all the branches of the All-India Spinners' Association in Tamil Nad, during the Deepavali month this year, amounted to Rs. 2,81,268. The sales for the corresponding period in 1941 amounted to Rs. 2,77,122 and for 1940, Rs. 2,11,168.

BEVIN BOYS

Two hundred and fifty men were sent out for training in Britain under the Bevin Training Scheme. 122 have already returned after training. Every quarter for the duration of the war, 50 more men will proceed.

LAND-GRANTS TO PUNJAB SOLDIERS

The concessions, which the Punjab Government have agreed to give soldiers, ex-soldiers and their families, are enumerated in a Press Note issued in Lahore. The most important of these concessions concerns grants of land. The Government have decided to set aside about 78,000 acres of land to be given to soldiers as rewards for services rendered during the present war. Of this 16,000 acres will be in the Nili Bar colony, 25,000 to 30,000 acres in the Haveli Project area and 20,000 acres on the Burala Extension of the Lower Mhenab Canal. The other concessions relate to preference in civil employment, medical facilities for families of serving soldiers, educational concessions for their children and dependents and free legal advice in litigation to the families of soldiers and other ranks of the Indian Army who are on active service.

CONTROL OF AGRICULTURE

An Ordinance published in a *Gazette of India Extraordinary* amends the Defence of India Act, so as to empower any authority to control agriculture, trade or industry for the purpose of regulating or increasing the supply of and the obtaining of information with regard to articles or things of any description whatsoever, which can be used in connection with the conduct of war or for maintaining supplies and services essential to the life of the community.

Hitherto the provision in the Act has sought to control industry and trade and not agriculture.

TO ENCOURAGE CULTIVATION OF PADDY

To encourage cultivation of paddy, the Government of Madras have directed that in Tanjore, Pattukottai, Mannargudi and Papanasam taluqs in Tanjore district, the assessment on dry and Manavari lands comprised in holdings may be waived for faslis 1852, 1853, and 1854, if prior to 1851 the lands were either uncultivated or cultivated with dry crops, and in or after 1851 fasli they were converted into wet and cultivated with paddy.

EVACUEE TECHNICIANS

The National Service Labour Tribunals in the Provinces are maintaining registers of technical personnel evacuated from Burma, Malaya and other Eastern countries with a view to securing employment for them. So far 870 such evacuees (mostly from Burma) have registered themselves in Bengal, 92 in Madras, 54 in the Punjab and the North-West Frontier Provinces, 81 in the United Provinces, 25 in Bombay, 7 in the Central Provinces and 4 in Bihar and Orissa.

The Bengal Tribunal has so far secured employment for 91 evacuees, nearly 25 per cent. of the number registered in that Province. Madras comes next having secured employment for 20, nearly 22 per cent. of the evacuees registered there. The Punjab and N.-W. F. P. Tribunal has secured employment for seven evacuees; the Bombay Tribunal for six and the C. P. and Berar Tribunal for one.

STRIKES AND DISPUTES

Although there were more strikes in British India in 1941 than in the previous year, there was a marked drop in the numbers of workers involved and a fall of 56 per cent. in the number of working days lost.

Including five strikes in progress at the close of the year, there were 859 strikes involving 291,054 workers during 1941 as compared with 822 strikes involving 452,589 workers during 1940. The total number of working days lost was 8,880,508 as compared with 7,577,281 in 1940.

Cotton and jute mills accounted for 44 per cent. of the strikes, 70.8 per cent. of the workers involved and 66.6 per cent. of the working days lost. In 227 disputes (68.2 per cent. of the total number) the chief demands related to wages or bonuses.

TECHNICAL TRAINING

The total number of seats now provided under the Technical Training Scheme of the Government of India is 41,407. On July 31, this year, 31,400 men were actually under training, and up to the same date 15,000 trainees had passed out from training centres into the technical branches of the Services and War factories. The total number trained or under training on July 31, was, therefore, 46,400.

AKBAR CENTENARY

The Secretary of State for India Mr. L. S. Amery, appealed for tolerance and understanding and unity as the basis of India's political future and greatness. He was speaking at a crowded and distinguished gathering of the British and Indians in London, in the celebration of the 400th anniversary of the birth of Akbar the Great. Mr. Amery said:

Akbar stands out as a man who, in an age of passionate intolerance, was the first to regard himself not as a Turk or Muslim ruling for the benefit of his fellow-tribesmen and co-religionists but as a ruler of India, from whom all its inhabitants could expect equal justice and equal favour, and who was prepared to admit that different religions were only varying methods of approach to the divine reality underlying the created world and as such each deserving of respect.

It is this spirit of Akbar, which alone can win once again for India that place in the world which she occupied in Akbar's day.

Sir Malcolm Robertson, Chairman of the British Council, presided over the meeting. He read a message from the Nizam of Hyderabad and Berar, referring to Akbar as

the greatest of the Moguls who left ineffaceable impress on Indian tradition and culture. As the father of Indian unity, Akbar's inspiration still endures.

MR. JINNAH AND C. R.

Referring to his recent talks with Mr. C. Rajagopalachari, Mr. M. A. Jinnah said at a Press Conference in Lahore:

There has been no arrangement between Mr. Rajagopalachari and Muslim League. Mr. Rajagopalachari has no sanction behind him and as such he cannot deliver the goods.

In reply to a question, Mr. Jinnah said: If I accept the Congress demand, I shall be signing my own death warrant.

SIR C. P.'S CONTRIBUTION TO WAR FUND

The New Delhi Correspondent of the *Tribune* writes: "The largest individual contribution to the Viceroy's War Purposes Fund received during the fortnight ended September 30, 1942, was from Sir C. P. Ramaswami Iyer who has donated a sum of Rs. 8,108-5-0. Curious enough this amount seems to represent the pay he must have received for his eighteen days of Informal Membership with Government of India."

BARODA A VIGNETTE

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THE territories of Baroda State lie scattered both in Gujarat and Kathiawar and are situated between 20°45' and 24°9' North Latitude and between 70°42' and 78°59' East Longitude. Okhamandal, a detached part of State territories, lies between 22°35' and 22°5' North Latitude and between 69°5' and 69°20' East Longitude. The State has an area of 8,176 square miles.

THE RULER

These territories are ruled over by H. H. the Maharaja Sir Pratapsinh Gaekwad, Farzand-i-khas-i-Dowaltia, G.C.I.E., LL.D. He is the grandson of His late Highness the Maharaja Sayajirao III of world renown. Shrimant Yuvaraj Fatesinh Gaekwad is the heir-apparent.

EXECUTIVE COUNCIL

The Executive Council consists of four members, one of them being appointed from amongst the non-official members of Dhara Sabha—the State Legislative Assembly. Sir V. T. Krishnamachariar, the Dewan, is the President of the Council. It may be noted here that his career as Dewan has been the longest for any individual Dewan in the history of the State and this very fact speaks volumes about the esteem in which he is held, both by the Ruler and the ruled. The other members of the Executive Council are:

1. Shrimat B. A. Gaekwad, B.A., LL.B., Bar-at-Law.
2. Raj-Priya Motilal Chhotelal Desai, B.A., LL.B., Popular Minister.
3. Rajya-Ratna Satya Vrata Mukerjee, B.A. (Hons.) (Oxon.), F.R.C.S. (London), F.R.S.A. (London).

DHARA SABHA

The State Legislative Assembly, locally known as Dhara Sabha, was constituted as far back as 1908. The Assembly was enlarged under the scheme of constitutional reforms embodied in the Government of Baroda Act. The present Dhara

Sabha consists of 60 members. Of many noteworthy features of the new Legislature, rejection of communal constituencies, establishment of the majority of elected members, appointment of non-official member of Dhara Sabha to the Executive Council, selection of Deputy President and three parliamentary secretaries from amongst non-officials are some important ones.

POPULATION

According to the Census, 1941, the State has a population of 2,855,010—1,472,909 males and 1,882,101 females.

WAR EFFORTS

Immediately after the declaration of war, H. H. the Maharaja Sahab placed all his resources at the disposal of His Majesty the King-Emperor. The following Committees were then appointed to carry on war activities in different directions.

1. The Central War Committee.
2. The Civic Guards Committee.
3. The Defence Loans and War Gifts Committee.
4. The War Propaganda Committee.
5. The Ladies' Central Committee.

HIS HIGHNESS' CONTRIBUTIONS

His Highness' contributions: £50,00, for a flight of fighter's presented to H. M. the King-Emperor. £50,000 for a trawler for Mine Sweeping and Submarine Detection. £1,000 to the Lord Mayor's fund, London. £100 to H. H. the Viceroy's War Purposes Fund for relief of distress in Greece. Rs. 25,00,000 invested in interest free defence bonds. Rs. 80,00,000 invested in 8 per cent. Defence Loan. Rs. 2,000 donated to the Gujarat States Agency and Baroda Cantonment War Purposes Fund. Rs. 10,000 to Lady Malithgow's Silver Trinket Fund from H. H. the Maharani Sahab.

DEFENCE LOANS AND WAR GIFTS

The Baroda War Gifts and Loan Committee have contributed Rs. 22,285 for the purchase of five ambulance cars, the cost of one of these being borne by the Ladies' Sub-Committee and Rs. 50,000 for the purchase of five armoured carriers. Rs. 2,82,544 have been collected for war gifts fund. Over Rs. 42,76,000 have been invested by business houses and others in 8 per cent. Defence Bonds.

INDUSTRIES

The State has steadily pursued the policy of industrialisation of the State.

The number of operatives employed in industrial concerns and the number of factories coming under the Factory Act was 41,101 and 148 respectively in 1941. The percentage of population engaged in agriculture was 64.6 in 1941, while that engaged in industry, trade and commerce was 28.4.

The main features of the administrative policy of the State are the closer association of the people in the work of administration, the liberal nourishment of nation building departments, rapid industrialisation of the State and a comprehensive policy of rural reconstruction.

TALES FROM THE SANSKRIT DRAMATISTS

THE FAMOUS PLAYS OF

KALIDASA, BHASA, HARSHA, SUDRAKA, BHAVABHUTI AND VISAKHADATTA

(WITH AN INTRODUCTION BY SIR C. V. K. SASTRI)

These ten tales (a list of which is given below) which range over the vast field of Sanskrit Drama, from Bhasa down to Visakhadatta, written on the lines of Lamb's "Tales from Shakespeare" are intended to bring the treasures of the classics within reach of the lay reader.

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